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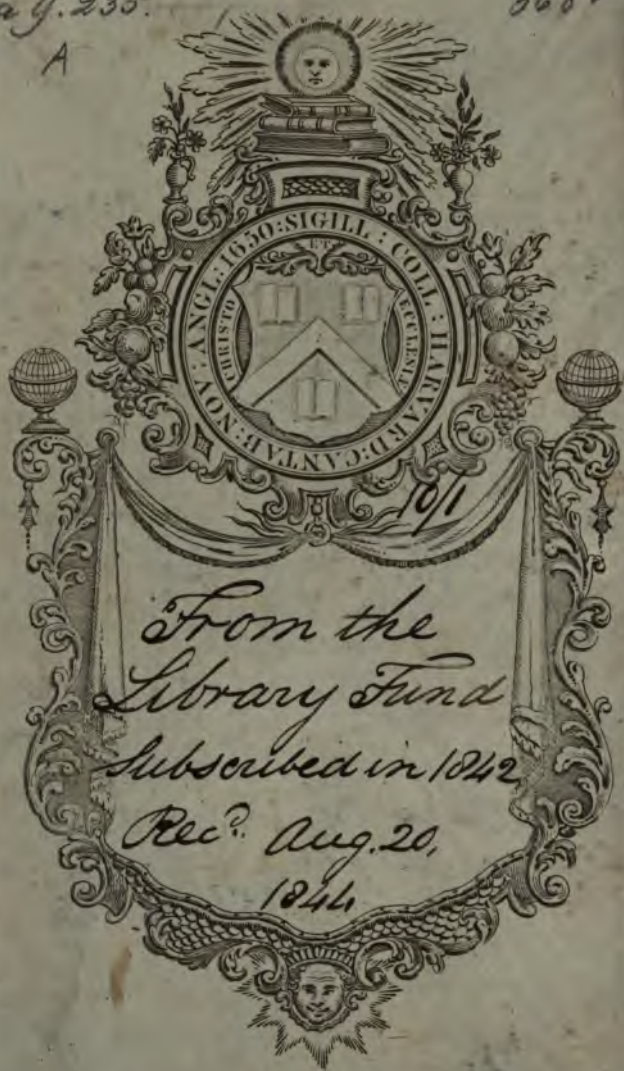
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THE HISTORY OF THE

REIGN OF HENRY THE SEVENTH

OF ENGLAND

BY JOHN HALLAM

ESQ.

LONDON

Printed by J. JOHNSON, in Pall-mall

1807

THE HISTORY OF THE  
REIGN OF HENRY THE SEVENTH





ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ.

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THE  
AGAMEMNON OF ÆSCHYLUS.

A NEW EDITION OF THE TEXT,

WITH NOTES, CRITICAL, EXPLANATORY, AND PHILOLOGICAL.

FOR THE USE OF STUDENTS.

BY THE

REV. T. WILLIAMSON PEILE, D.D.,

HEAD MASTER OF REPTON SCHOOL, LATE SENIOR FELLOW AND TUTOR IN THE UNIVERSITY  
OF DURHAM, AND FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

*SECOND EDITION.*

LONDON:  
JOHN MURRAY, ALBEMARLE STREET.

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1844.

Ga 9.235

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*Quis expedit psittaco suum χαίρε ?*

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TO THE  
RIGHT REVEREND  
SAMUEL BUTLER, D.D. F.R.S. &c.  
LORD BISHOP OF LICHFIELD, LATE  
HEAD MASTER OF SHREWSBURY SCHOOL,  
AND EDITOR OF ÆSCHYLUS,  
THIS VOLUME IS  
AFFECTIONATELY INSCRIBED,  
BY HIS LORDSHIP'S  
MUCH OBLIGED  
FRIEND AND FORMER PUPIL,  
THE EDITOR.





## P R E F A C E.

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**T**HE Editor has ventured to call the present a new edition of the text, without pretending (unless it be in v. 1635.) to any thing more than a new selection from the MSS. and Edd. already before the public ; on which he has bestowed his most careful consideration, and from which—without having originally contemplated such a result—he has drawn up a corrected copy of the Agamemnon, different, as it turns out, from any that has preceded it.

Among his Notes, he has the privilege of introducing to his readers selections from some hitherto unpublished Notes of BUTLER (now Bishop of Lichfield), which that distinguished Scholar and Teacher had prepared with the intention of re-editing the whole of *Æschylus*, when his elevation to the Bench at once and for ever called away his attention to matters of graver moment.

The whole of these Notes, by his Lordship's unsolicited kindness, were as unexpectedly, as they were unreservedly confided to the Editor, when nearly two thirds of his task was now completed—a circumstance which must be his apology, if the extracts which he has made from them shall appear in any instance to be ill-assorted, or imperfectly interwoven with the thread of his own work.

These *purpurei panni*, as the classical scholar will at once pronounce them to be—apart from any allusion to the purple with which their learned Author is now invested—are distinguished by the annexation of the Bishop's initials (S. L.); and in like manner, as often as he has availed himself of the labours of preceding Commentators, the Editor has been careful to “render to all their dues.” Among these—next to the present Bishop of London, whose name must needs stand foremost in connection with that of Æschylus—perhaps the largest share belongs to Klausen; and to those who may not have yet seen the last foreign edition of the *Agamemnon*, the Editor gladly takes this opportunity of proclaiming how much assistance he has derived from it, in every department of his present undertaking.

Having thus briefly noticed the contributions of others, the Editor has only now to recommend his own portion of the work to those, for whose use it is more especially designed—the rising generation of critical and philological scholars among his countrymen. To them, he would hope, no apology is necessary for the language in which his Notes are written: even though he should not deny, that he too has found his advan-

tage in dealing with his subject in what, as compared with the usual method of interpreting an ancient author, he may be permitted to call a plain and popular manner. Prescription on this point, it is notorious, has long been altogether in favour of *Latin Notes*; yet has it been ably argued<sup>a</sup>, that at the present day this is "a custom more honoured in the breach, than in the observance;" and not by assertion only, but by more than one successful experiment has it been shewn, that the English idiom knows how to welcome the expatiated language of Ancient Greece, not through the formal intervention alone of a learned interpreter, but with the cordial embrace of a strong instinctive sympathy, which nothing can elicit, or foster, so effectually as the establishment of a familiar and immediate communication between them.

As to the profuseness, or it will perhaps be said the prolixity, of interpretation into which he has been led, the Editor cannot better express his own foolish thought, than as he finds it set down in the weightier words of Buttman. "Although I was aware," says he in the Preface<sup>b</sup> to his *Lexilogus*, "that short accounts and concise explanations may generally be sufficient for the more advanced scholar, yet, at the same time, I thought I might find an opportunity of being useful to young philologists also, by setting them the example of a mode of investigation which cannot be sufficiently recommended; namely, that of unravelling an author's

<sup>a</sup> See the conclusion of Dr. Arnold's Preface to his edition of Thucydides.

<sup>b</sup> See Mr. Fishlake's Translation, p. vii.



usage of words [and phrases] as much as possible from himself"—or (he by implication adds) from what we happen to possess of writers contemporary with him. Hence the multiplicity of instances, in the following pages, adduced from the extant Greek Plays; from a careful induction of which, collated of course with the prose works of the same period, some new theories have been formed and tried (to compare great things with small) on the principle so successfully pursued in Matthiæ's *Greek Grammar*—in which, as in a mine replete with classic wealth, whilst many rich veins of luminous thought have been effectually explored, others, well worth the winning, might seem to have been opened only to attract the attention, and animate the zeal, of succeeding adventurers for the yet unexhausted treasures of Greece in her best and brightest days.

It is the Editor's intention and hope, with all the expedition which other important avocations will admit of, to edit on the same plan the two remaining portions of the Orestean trilogy, and then perhaps to conclude with the Supplices. And happy indeed will he account himself, if thus attempting in the difficult department of philological criticism, what English Editors of more varied learning and ability have done for the history and geography, the laws, and other matters of general interest in the classics, he shall be thought, with Arnold and with Mitchell, to have made any approach to that "enlarged,

<sup>c</sup> See the notes on vv. 12. 97. 183. 353. 534. &c.

practical, vivid, and therefore popular treatment of Grecian literature," which, in the judgment of a literary <sup>d</sup>Censor who fails not to assign his reasons for this belief, alone "can enable that literature to retain a place among the host of young sciences and modern interests, which court the newly-awakened mind of the middle classes of England."

To obviate the inconvenience which every one must have felt in referring to Greek Plays, in consequence of the different distribution of the lines which has been adopted by different Editors—the references in the present edition are confined to Dindorf's text of Æschylus, Sophocles, Euripides, and Aristophanes; and on the same principle of uniformity, in consulting the English Translation of Matthiæ's *Greek Grammar*, use has been made only of the latest publication by Mr. Kenrick in the year 1832.

<sup>d</sup> See the *Quarterly Review*, April, 1838. No. CXXII. pp. 462-4.

UNIVERSITY COLLEGE, DURHAM,

March 26, 1839.



The Reader is earnestly requested to make the following corrections in the Text, which, in consequence of the Editor's having been unavoidably separated from his Notes at the time when it was passing through the press, does not always exhibit the precise reading or punctuation adopted in the annexed interpretation.

Page 9. v. 116. *for δοριπάλτου read δοριπάλτου*

Page 12. v. 220. *for βραβεῖς read βραβῆς*

Page 16. v. 331. *for ποθεῖν read πορθεῖν*

Page 17. v. 363. *for ἐγγόνους read ἐκγόνους*

Page 23. v. 526. *for λέγεις; read λέγεις.*

Page 26. v. 625. *for σεσαγμένων read σεσαγμένον*

Page 28. v. 674. *for πλάταν read πλατῶν*

Page 32. v. 794. *for ἀσπιδοστρόφος read ἀσπιδοστρόφος*

Page 36. v. 917. *for ποσὶν read ποσὶ*

Page 41. v. 1048. *for ματεύειν read ματεύει*

Page 46. v. 1202. *for αἶδου read Αἶδου*

Page 46. v. 1211. *for ἐξικασμένα read ἐξηκασμένα*

Page 51. v. 1337. *for πληθύνομαι read πληθύνομαι*

Page 61. v. 1612. *for δυσφιλῆς read δυσφιλεῖ*

Page 62. v. 1633. *for τοῦσδε μοι read τοῦσδ' ἐμοὶ*

Page 13. v. 250. *dele comma after μὴ*

Page 23. v. 539. *dele comma after προσῆν*

Page 24. v. 577. *dele comma after ἐλασκον, and place it after εὐφημοῦντες*

Page 26. v. 608. *dele comma after χεῖμα and ἄχθος*

Page 29. v. 702. *dele comma after χεῖρα*

Page 41. v. 1053. *place opposite this line, στρ. γ'.*

Also in v. 906. the Editor would now prefer to read αἰδεσθεῖς: in v. 1202. Ἀρὰν: and in v. 1295. ἀντρέψειεν.





# ΑΓΑΜΕΜΝΩΝ.

**ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.**

**ΦΥΛΑΞ.**

**ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ.**

**ΚΛΥΤΑΙΜΝΗΣΤΡΑ.**

**ΤΑΛΘΥΒΙΟΣ ΚΗΡΥΞ.**

**ΑΓΑΜΕΜΝΩΝ.**

**ΚΑΣΑΝΔΡΑ.**

**ΑΙΓΙΣΘΟΣ.**

## ΥΠΟΘΕΣΙΣ

### ΑΓΑΜΕΜΝΟΝΟΣ.

ΑΓΑΜΕΜΝΩΝ εἰς Ἴλιον ἀπιὼν, τῇ Κλυταιμνήστρᾳ, εἰ πορθήσοι τὸ Ἴλιον, ὑπέσχετο τῆς αὐτῆς ἡμέρας σημαίνειν διὰ πυρσοῦ. ὅθεν σκοπὸν ἐκάθισεν ἐπὶ μισθῷ Κλυταιμνήστρα, ἵνα τηροίη τὸν πυρσόν. καὶ ὁ μὲν ἰδὼν ἀπήγγειλεν· αὐτὴ δὲ τὸν τῶν πρεσβυτῶν ὄχλον μεταπέμπεται, περὶ τοῦ πυρσοῦ ἐροῦσα· ἐξ ὧν καὶ ὁ χορὸς συνίσταται· οἵτινες ἀκούσαντες παιανίζουσι. μετ' οὐ πολὺ δὲ καὶ Ταλθύβιος<sup>α</sup> παραγίνεται, καὶ τὰ κατὰ τὸν πλοῦν διηγείται. Ἀγαμέμνων δ' ἐπὶ ἀπήνης ἔρχεται· εἶπετο δ' αὐτῷ ἐτέρα ἀπήνη<sup>β</sup>, ἔνθα ἦν τὰ λάφυρα καὶ ἡ Κασάνδρα. αὐτὸς μὲν οὖν προεισέρχεται εἰς τὸν οἶκον σὺν τῇ Κλυταιμνήστρᾳ. Κασάνδρα δὲ προμαντεύεται, πρὶν εἰς τὰ βασίλεια εἰσελθεῖν, τὸν ἑαυτῆς καὶ τοῦ Ἀγαμέμνονος θάνατον, καὶ τὴν ἐξ Ὀρέστου μητροκτονίαν, καὶ εἰσπηδᾷ ὡς θανουμένη, ρίψασα τὰ στέμματα.

<sup>α</sup> Ταλθύβιος. “Nihil de hoc nomine in ipsa tragedia, neque scimus unde cognoverit grammaticus Æschylum de hoc cogitavisse. Tamen probabile est rem ita se habere, quum omnino principalis Agamemnonis præco sit Talthy-

“bius apud epicos et tragicos poetas.” Klausen.

<sup>β</sup> ἐτέρα ἀπήνη. “Non satis patet, quot currus Agamemnonem secuti sint. Id sane probabile, ipso regio curru eum solum vectum esse triumphatorem.” Klausen.



τοῦτο δὲ τὸ μέρος τοῦ δράματος θαυμάζεται, ὡς ἐκπληξιν ἔχον καὶ οἶκτον ἱκανόν. ἰδίως<sup>c</sup> δὲ Αἰσχύλος τὸν Ἀγαμέμνονα ἐπὶ σκηνῆς ἀναιρεῖσθαι ποιεῖ· τὸν δὲ Κασάνδρας σιωπήσας θάνατον, νεκρὰν αὐτὴν ὑπέδειξε. πεποιήκε τε Αἰγισθον καὶ Κλυταιμνήστραν, ἐκάτερον διῶσχυριζόμενον περὶ τῆς ἀναιρέσεως, ἐνὶ κεφαλαίῳ<sup>d</sup>. τὴν μὲν, τῇ ἀναιρέσει Ἰφιγενείας· τὸν δὲ, ταῖς τοῦ πατρὸς Θυέστου ἐξ Ἀτρέως συμφοραῖς.

Ἐδιδάχθη τὸ δράμα ἐπὶ ἄρχοντος Φιλοκλέους, Ὀλυμπιάδι ὀγδοηκοστῇ<sup>e</sup>, ἔτει δευτέρῳ. πρῶτος Αἰσχύλος Ἀγαμέμνονι, Χορηγόροις, Εὐμένισι, Πρωτεί σατυρικῶ. ἐχορήγει Ξενοκλῆς Ἀφιδνεύς.

<sup>c</sup> *idíως, peculiariter.* Blomf.—  
ἐπὶ σκηνῆς. “ἐπὶ libri. Stanl.  
“ conj. ὑπὸ, quo non opus. ἐπὶ  
“ σκηνῆς non satis accurate dic-  
“ tum, sed non false. Sane non  
“ in ipsa scena occiditur Aga-  
“ memno, at tamen in eo loco  
“ post scenam, qui postea con-  
“ spicitur\* januis ædium apertis,  
“ ut quasi augeatur scenæ am-  
“ bitus. Justa quidem dictione  
“ hæc theatri pars non scena  
“ appellatur, sed προσκύκλωμα:  
“ neque tamen graviter errat is,  
“ qui omnia, in quibus aliquid  
“ tragici repræsentatur, scenæ  
“ nomine comprehendit. Adde,  
“ quod auditur clamor† mori-  
“ bundi Agamemnonis, ut certo  
“ cognoscatur locus, ubi cædes  
“ parata est, vel antequam ape-  
“ riantur januæ. Satis apparet  
“ cogitavisse grammaticum po-

“ *tissimum de illo clamore regis,*  
“ *quum ei hoc opponat: τὸν δὲ*  
“ *Κασάνδρας σιωπήσας θάνατον.* Et  
“ *hoc ipsum erat peculiare in*  
“ *hac re, quod Æschylus ge-*  
“ *mitum moribundi exhibuit.*  
“ *Si legeretur ὑπὸ, ineptum es-*  
“ *set ἰδίως.”* Klausen.

<sup>d</sup> ἐνὶ κεφαλαίῳ. “ *Recentiorum*  
“ *erat hæc locutio.* Gregorius  
“ *de Filio, citatus a Budæo*  
“ *Comm. L. G. p. 134: ἐνὶ δὲ*  
“ *κεφαλαίῳ, τὰ μὲν ὑψηλότερα*  
“ *πρόσαγε τῇ θεότητι, τὰ δὲ ταπει-*  
“ *νότηρα τῷ συνθέτῳ.”* Blomf.

<sup>e</sup> εἰκοστῇ ὀγδόῃ, Edd.—“ *Resti-*  
“ *tuo ὀγδοῇ εἰκοστῇ.* Primo librarius  
“ *diremerat vocem, et scripserat*  
“ *ὀγδοῇ εἰκοστῇ.* inde alius dictio-  
“ *nem utramque istam trajecit,*  
“ *scripsitque εἰκοστῇ ὀγδόῃ.* Hinc  
“ *nobis mendum illud.”* Meurs.  
on Æschylus, p. 2.

\* See the note on v. 1339.

† V. 1310, &c.

# ΑΙΣΧΥΛΟΥ

## ΑΓΑΜΕΜΝΩΝ.

### ΦΥΛΑΞ.

ΘΕΟΥΣ μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων,  
φρουρᾶς ἐτείας μῆκος, ἣν κοιμώμενος  
στέγαις Ἀτρειδῶν ἄγκαθεν, κυνὸς δίκην,  
ἄστρον κάτοιδα νυκτέρων ὁμήγυριν,  
καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς 5  
λαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι  
ἀστέρας, ὅταν φθίνωσιν, ἀντολὰς τε τῶν.  
καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,  
αὐγὴν πυρὸς, φέρουσαν ἐκ Τροίας φάτιν  
ἀλώσιμόν τε βάξιν· ὧδε γὰρ κρατεῖ 10  
γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ.  
εὔτ' ἂν δὲ νυκτίπλαγκτον ἔνδροσόν τ' ἔχω  
εὐνὴν ὀνείροις οὐκ ἐπισκοπούμενην  
ἐμὴν, φόβος γὰρ ἀνθ' ὕπνου παραστατεῖ,  
τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ· 15  
ὅταν δ' αἰεῖδεν ἢ μινύρεσθαι δοκῶ,  
ὕπνου τόδ' ἀντίμολπον ἐντέμνων ἄκος,  
κλαίω τότ' οἴκου τοῦδε συμφορὰν στένων,  
οὐχ, ὥς τὰ πρόσθ', ἄριστα διαπονουμένου.  
νῦν δ' εὐτυχὴς γένοιτ' ἀπαλλαγὴ πόνων, 20  
εὐαγγέλου φανέντος ὀρφναίου πυρός.

ὦ χαῖρε λαμπτήρ νυκτὸς ἡμερήσιον  
 φάος πιφαύσκων, καὶ χορῶν κατάστασιν  
 πολλῶν ἐν Ἄργει, τῆσδε συμφορᾶς χάριν.  
 ἰοῦ ἰοῦ.

25

Ἄγαμέμνωνος γυναικὶ σημαίνω τορῶς,  
 εὐνῆς ἐπαντείλασαν ὥς τάχος δόμοις  
 ὀλολυγμὸν εὐφημοῦντα τῇδε λαμπάδι  
 ἐπορθιάζειν, εἴπερ Ἰλίου πόλις  
 ἐάλωκεν, ὥς ὁ φρυκτὸς ἀγγέλλων πρέπει·  
 αὐτὸς τ' ἔγωγε φροῖμιον χορεύσομαι.  
 τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι,  
 τρὶς ἑξ βαλούσης τῆσδέ μοι φρυκτωρίας.  
 γένοιτο δ' οὖν μολόντος εὐφιλή χέρα  
 ἄνακτος οἴκων τῇδε βαστάσαι χερί.  
 τὰ δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσση μέγας  
 βέβηκεν· οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι,  
 σαφέστατ' ἂν λέξειεν· ὥς ἐκὼν ἐγὼ  
 μαθοῦσιν αὐδῶ, κοῦ μαθοῦσι λήθομαι.

30

35

## ΧΟΡΟΣ.

δέκατον μὲν ἔτος τόδ', ἐπεὶ Πριάμου  
 μέγας ἀντίδικος,  
 Μενέλαος ἄναξ ἡδ' Ἄγαμέμνων,  
 διθρόνου Διόθεν καὶ δισκήτητρον  
 τιμῆς, ὀχυρὸν ζεύγος Ἀτρειδῶν,  
 στόλον Ἀργείων χιλιοναύταν  
 τῇσδ' ἀπὸ χώρας  
 ἦραν, στρατιῶτιν ἄρωγαν,  
 μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη,  
 τρόπον αἰγυπιῶν,

40

45

οἷτ' ἐκπατίοις ἄλγεσι παίδων 50  
 ὕπατοι λεχέων στροφοδινοῦνται,  
 πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι,  
 δεμνιοτήρη  
 πόνον ὀρταλίων ὀλέσαντες.  
 ὕπατος δ' αἰῶν ἢ τις Ἀπόλλων, 55  
 ἦ Πάν, ἦ Ζεὺς οἰωνόθροον  
 γόον ὀξυβόαν τῶνδε μετοίκων,  
 ὑστερόποιον  
 πέμπει παραβάσιν Ἐρινύν.  
 οὔτω δ' Ἀτρέως παῖδας ὁ κρείσσων 60  
 ἐπ' Ἀλεξάνδρῳ πέμπει ξένιος  
 Ζεὺς, πολυάνορος ἀμφὶ γυναικός  
 πολλὰ παλαίσματα καὶ γυιοβαρῆ,  
 γόνατος κονίαισιν ἐρειδομένου,  
 διακναιομένης τ' ἐν προτελείοις 65  
 κάμακος, θήσων Δαναοῖσιν  
 Τρωσί θ' ὁμοίως. ἔστι δ' ὅπη νῦν  
 ἔστι· τελεῖται δ' ἐς τὸ πεπρωμένον·  
 οὐθ' ὑποκλαίων, οὐθ' ὑπολείβων,  
 οὔτε δακρύων, ἀπύρων ἱερῶν 70  
 ὀργὰς ἀτενεῖς παραθέλξει.  
 ἡμεῖς δ' ἀτίτα σαρκὶ παλαιᾷ,  
 τῆς τότε ἄρωγῆς ὑπολειφθέντες  
 μίμνομεν, ἰσχὺν  
 ἰσόπαιδα νέμοντες ἐπὶ σκήπτροις. 75  
 ὃ τε γὰρ νεαρὸς μυελὸς στέρνων  
 ἐντὸς ἀνάσσων  
 ἰσόπρεσβυς, Ἄρης δ' οὐκ ἐνὶ χώρᾳ·  
 τό θ' ὑπεργήρων, φυλλάδος ἥδη

- κατακαρφομένης, τρίποδας μὲν ὁδοὺς 80  
 στείχει, παιδὸς δ' οὐδὲν ἀρείων  
 ὄναρ ἡμερόφαντον ἀλαίνει.  
 σὺ δέ, Τυνδάρεω  
 θύγατερ, βασίλεια Κλυταιμνήστρα,  
 τί χρέος ; τί νέον ; τί δ' ἐπαισθομένη, 85  
 τίνος ἀγγελίας  
 πειθοῖ, περίπεμπτα θυοσκινεῖς ;  
 πάντων δὲ θεῶν τῶν ἀστυνόμων,  
 ὑπάτων, χθονίων,  
 τῶν τ' οὐρανίων τῶν τ' ἀγοραίων, 90  
 βωμοὶ δώροισι φλέγονται·  
 ἄλλη δ' ἄλλοθεν οὐρανομηκῆς  
 λαμπὰς ἀνίσχει,  
 φαρμασσομένη χρίματος ἄγνου  
 μαλακαῖς ἀδόλοισι παρηγορίαις, 95  
 πελάνφ' μυχόθεν βασιλείῃ.  
 τούτων λέξασ' ὅ τι καὶ δυνατὸν,  
 καὶ θέμις αἰνεῖν,  
 παιῶν τε γενοῦ τῇσδε μερίμνης,  
 ἦ νῦν, τότε μὲν κακόφρων τελέθει, 100  
 τότε δ' ἐκ θυσιῶν ἀγανὰ φαίνουσ'  
 ἔλπις ἀμύνει φροντίδ' ἅπληστον  
 τὴν θυμόβορον φρένα λύπη.  
 κύριός εἰμι θροεῖν ὅδιον κράτος αἴσιον ἀνδρῶν στρ.  
 ἐκτελέων—ἔτι γὰρ θεόθεν καταπνεῖει 105  
 πειθῶ μολπᾶν·  
 ἀλκὰν ξύμφυτος αἰὼν—  
 ὅπως Ἀχαιῶν

δίθρονον κράτος, Ἑλλάδος ἦβας  
ξύμφρονα ταγὰν, 110

πέμπει ξὺν δορὶ καὶ χερὶ πράκτορι  
θούριος ὄρνις Τευκρίδ' ἐπ' αἶαν,  
οἰωνῶν βασιλεὺς, βασιλεῦσι νε-  
ῶν ὁ κελαυνὸς ὃ τ' ἔξοπιν ἀργίας

φανέντες ἵκταρ 115  
μελάρων, χερὸς ἐκ δοριπάλτου,  
παμπρέπτοις ἐν ἔδραισιν,  
βοσκόμενοι λαγίαν ἐρικύμονα φέρματι γένναν,  
βλαβέντα λοισθίων δρόμων.

αἴλινον αἴλινον εἶπὲ, τὸ δ' εὖ νικάτω. 120

κεδνὸς δὲ στρατόμαντις ἰδὼν δύο λήμασι δισσοὺς ἀντ.

Ἄτρεϊδας, μαχίμους ἐδάη λαγοδαίτας  
πομπούς τ' ἀρχὰς,

οὕτω, δ' εἶπε τεράζων·

Χρόνῳ μὲν ἀγρεῖ 125

Πριάμου πόλιν ἄδε κέλευθος,

πάντα δὲ πύργων

κτήνη πρόσθε τὰ δημοπληθῇ

Μοῖρ' ἀλαπάξει πρὸς τὸ βίαιον.

οἶον μὴ τις ἄγα θεόθεν κνεφά- 130

ση προτυπὲν στόμιον μέγα Τροίας

στρατωθέν· οἴκῳ

γὰρ ἐπίφθονος Ἄρτεμις ἀγνὰ,

πτανοῖσιν κυσὶ πατρὸς,

αὐτότοκον πρὸ λόχου μογερὰν πτάκα θυομένοισι· 135

στυγεῖ δὲ δεῖπνον αἰετῶν.

αἴλινον αἴλινον εἶπὲ, τὸ δ' εὖ νικάτω.

τόσσον περ εὐφρων ἅ καλὰ ἐπ' ὁδός.  
 δρόσοισι λεπτοῖς μαλερῶν λεόντων,  
 πάντων τ' ἀγρονόμων φιλομάστοις 140  
 θηρῶν ὀβρικόλοισι τερπνά,  
 τούτων αἰτεῖ ξύμβολα κρᾶναι,  
 δεξιὰ μὲν, κατάμομφα δὲ φάσματα στρουθίων.  
 Ἰήϊον δὲ καλέω Παιῶνα,  
 μή τινας ἀντιπνόους Δαναοῖς χρονίας ἔχενῆδας 145  
 ἀπλοίας τεύξῃ,  
 σπενδομένα θυσίαν ἐτέραν, ἄνομόν τιν', ἄδαιτον,  
 νεικέων τέκτονα σύμφυτον, οὐ δεισήνορα· μῖμνει  
 γὰρ φοβερά παλίνορτος  
 οἰκονόμος δολία, μνάμων μῆνις τεκνόποινος. 150  
 τοιάδε Κάλχας ξὺν μεγάλοις ἀγαθοῖς ἀπέκλαγξεν  
 μόρσιμ' ἀπ' ὀρνίθων ὀδίων οἴκοις βασιλείοις·  
 τοῖς δ' ὁμόφωνον  
 αἴλινον αἴλινον εἶπεν, τὸ δ' εὖ νικάτω.

Ζεὺς, ὅστις ποτ' ἐστὶν, εἰ τόδ' αὖ- στρ. α'.  
 τῷ φίλον κεκλημένῳ, 156  
 τοῦτό νιν προσεννέπω.  
 οὐκ ἔχω προσεικάσαι,  
 πάντ' ἐπισταθμώμενος,  
 πλὴν Διὸς, εἰ τὸ μάταν ἀπὸ φροντίδος ἄχθος 160  
 χρή βαλεῖν ἐτητύμως.  
 οὐδ' ὅστις πάροιθεν ἦν μέγας, ἀντ. α'.  
 παμμάχῳ θράσει βρύων,  
 οὐδὲν ἂν λέξαι, πρὶν ὦν·  
 ὅς δ' ἔπειτ' ἔφυ, τριακ- 165  
 τῆρος οἴχεται τυχών.



Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων,  
τεύξεται φρενῶν τὸ πᾶν

τὸν φρονεῖν βροτοὺς ὁδώ-  
σαντα, τῷ πάθει μάθος  
θέντα κυρίως ἔχειν.

στρ. β'.

170

/ τὸ γ

στάζει δ' ἐν θ' ὕπνῳ πρὸ καρδίας  
μνησιπήμων πόνος, καὶ παρ' ἄ-  
κοντας ἦλθε σωφρονεῖν·

δαιμόνων δέ που χάρις βίαιος  
σέλμα σεμνὸν ἡμένων.

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/ ω

καὶ τόθ' ἡγέμων ὁ πρέσ-  
βυς νεῶν Ἀχαιῶν,  
μάντιν οὔτινα ψέγων,

ἀντ. β'.

ἐμπαίοις τύχαισι συμπνέων,  
εὖτ' ἀπλοία κεναγγεῖ βαρύ-  
νοντ' Ἀχαιῶς λεῶς,

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Χαλκίδος πέραν ἔχων παλιρρό-  
θοις ἐν Αὐλίδος τόποις,

πνοαὶ δ' ἀπὸ Στρύμονος μολοῦσαι  
κακόσχολοι, νήστιδες, δύσορμοι

στρ. γ'.

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βροτῶν ἄλαι, ναῶν τε καὶ πεισμάτων ἀφειδεῖς,

παλιμμήκη χρόνον τιθεῖσαι

τρίβῳ κατέξαινον ἄνθος Ἀργείων·

ἐπεὶ δὲ καὶ πικροῦ

190

χείματος ἄλλο μῆχαρ

βριθύτερον πρόμοισι

μάντις ἐκλαγξεν, προφέρων

Ἄρτεμιν, ὥστε χθόνα βάκ-

τροις ἐπικρούσαντας Ἀτρεΐ-

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δας δάκρυ μὴ κατασχεῖν·  
 ἄναξ δ' ὁ πρέσβυς τόδ' εἶπε φωνῶν— ἀντ. γ'.  
 Βαρεία μὲν κῆρ τὸ μὴ πιθέσθαι·  
 βαρεῖα δ', εἰ τέκνον δαίξω, δόμων ἄγαλμα,  
 μαίνων παρθενοσφάγοισιν 200  
 ρεῖθροισ πατρώους χέρας βωμοῦ πέλας.  
 τί τῶνδ' ἄνευ κακῶν ;  
 πῶς λιπόνανς γένωμαι,  
 ξυμμαχίας ἀμαρτῶν ;  
 παυσανέμου γὰρ θυσίας 205  
 παρθενίου θ' αἵματος ὀρ-  
 γᾶ περιόργως ἐπιθυ-  
 μεῖν θέμις· εὖ γὰρ εἶη.  
 ἐπεὶ δ' ἀνάγκας ἔδν λέπαδνον, στρ. δ'.  
 φρενὸς πνέων δυσσεβῇ τροπαίαν 210  
 ἄναγνον, ἀνιέρον, τόθεν  
 τὸ παντότολμον φρονεῖν μετέγνω.  
 βροτοῖς θρασύνει γὰρ αἰσχρομήτις  
 τάλαινα παρακοπὰ πρωτοπήμων.  
 ἔτλα δ' οὖν θυτῆρ γενέσθαι θυγατρὸς, 215  
 γυναικοποίνων πολέμων ἄρωγαν,  
 καὶ προτέλεια ναῶν.  
 λιτὰς δὲ καὶ κληδόνας πατρώους ἀντ. δ'.  
 παρ' οὐδέν, αἰῶνα παρθενεῖόν τ',  
 ἔθεντο φιλόμαχοι βραβεῖς. 220  
 φράσεν δ' αὐτοῖς πατὴρ μετ' εὐχάν,  
 δίκαν χιμαῖρας ὑπερθε βωμοῦ  
 πέπλοισι περιπετῇ παντὶ θυμῷ  
 προνωπῇ λαβεῖν ἀέρδην, στόματός  
 τε καλλιπρώρου φυλακὰν κατασχεῖν 225  
 φθόγγον ἀραίον οἴκοις,

βία χαλίνων τ' ἀναύδῳ μένει. ὅτρ. έ.  
 κρόκου βαφὰς δ' ἐς πέδον χέουσα,  
 ἔβαλλ' ἕκαστον θυτήρων  
 ἀπ' ὄμματος βέλει φιλοίκτῳ, 230  
 πρέπουσά θ' ὡς ἐν γραφαῖς, προσενέπειν  
 θέλουσ'· ἐπεὶ πολλάκις  
 πατρὸς κατ' ἀνδρῶνας εὐτραπέζους  
 ἔμελψεν, ἀγνὰ δ' ἀταύρωτος αὐδᾶ πατρὸς  
 φίλου τριτόσπονδον εὐποτμον 235  
 αἰῶνα φίλως ἐτίμα.  
 τὰ δ' ἔνθεν οὐτ' εἶδον, οὐτ' ἐνέπω. ἀντ. έ.  
 τέχνη δὲ Κάλχαντος οὐκ ἄκραντοι.  
 δίκαι δὲ τοῖς μὲν παθοῦσιν  
 μαθεῖν ἐπιρρέπει τὸ μέλλον, 240  
 τὸ προκλύειν δ' ἦλυσιν προχαιρέτῳ.  
 ἴσον δὲ τῷ προστένειν.  
 τορὸν γὰρ ἦξει σύνορθρον αὐγαῖς.  
 πέλοιτο δ' οὖν τὰπὶ τούτοιςιν εὐπραξίς, ὡς  
 θέλει τόδ' ἄγχιστον Ἀπίας 245  
 γαίας μονόφρουρον ἔρκος.

ἦκω σεβίζων σὸν, Κλυταιμνήστρα, κράτος·  
 δίκη γάρ ἐστι φωτὸς ἀρχηγοῦ τίειν  
 γυναικ', ἐρημωθέντος ἄρσενος θρόνου,  
 σὺ δ' εἶτε κεδνὸν, εἶτε μὴ, πεπυσμένη 250  
 εὐαγγέλοιςιν ἐλπίσιω θυηπολεῖς,  
 κλύοιμ' ἂν εὐφρων· οὐδὲ σιγῶσῃ φθόνος.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

εὐάγγελος μὲν, ὥσπερ ἡ παροιμία,  
 ἕως γένοιτο μητρὸς εὐφρόνης πάρα.

- πεύσει δὲ χάρμα μείζον ἐλπίδος κλύειν· 255  
 Πριάμου γὰρ ἡρήκασιν Ἀργεῖοι πόλιν.  
 ΧΟ. πῶς φῆς ; πέφευγε τοῦπος ἐξ ἀπιστίας.  
 ΚΛ. Τροίαν Ἀχαιῶν οὖσαν· ἡ τορῶς λέγω ;  
 ΧΟ. χαρά μ' ὑφέρπει, δάκρυον ἐκκαλουμένη.  
 ΚΛ. εὖ γὰρ φρονούντος ὄμμα σου κατηγορεῖ. 260  
 ΧΟ. τί γὰρ τὸ πιστόν ἐστι τῶνδ' ἐσσι τέκμαρ ;  
 ΚΛ. ἔστιν· τί δ' οὐχί ; μὴ δολώσαντος θεοῦ.  
 ΧΟ. πότερα δ' ὀνείρων φάσματ' εὐπειθῇ σέβεις ;  
 ΚΛ. οὐ δόξαν ἂν λάβοιμι βριζούσης φρενός.  
 ΧΟ. ἀλλ' ἡ σ' ἐπιάνεν τις ἄπτερος φάτις ; 265  
 ΚΛ. παιδὸς νέας ὥς, κάρτ' ἐμωμήσω φρένας.  
 ΧΟ. ποίου χρόνου δὲ καὶ πεπόρθηται πόλις ;  
 ΚΛ. τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω.  
 ΧΟ. καὶ τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος ;  
 ΚΛ. Ἥφαιστος, Ἰδης λαμπρὸν ἐκπέμπων σέλας. 270  
 φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς  
 ἔπεμπε· Ἰδη μὲν, πρὸς Ἑρμαῖον λέπας·  
 Λήμνου· μέγαν δὲ πανὸν ἐκ νήσου τρίτον  
 Ἀθῶν αἶπος Ζηνὸς ἐξεδέξατο·  
 ὑπερτελῆς τε, πόντον ὥστε νωτίσαι, 275  
 ἰσχὺς πορευτοῦ λαμπάδος πρὸς ἡδονὴν  
 πεύκη, τὸ χρυσοφεγγές, ὥς τις ἥλιος,  
 σέλας παραγγείλασα Μακίστου σκοπαῖς·  
 ὃ δ' οὐ τι μέλλων, οὐδ' ἀφρασμόνως ὕπνω  
 νικώμενος, παρήκεν ἀγγέλου μέρος· 280  
 ἐκὰς δὲ φρυκτοῦ φῶς ἐπ' Εὐρίπου ροὰς  
 Μεσαπίου φύλαξι σημαίνει μολόν.  
 οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω,  
 γραίᾳς ἐρείκης θωμὸν ἄψαντες πυρί.

σθενουσα λαμπὰς δ' οὐδέπω μαυρουμένη, 285  
 ὑπερθοροῦσα πεδίων Ἀσωποῦ, δίκην  
 φαιδρᾶς σελήνης, πρὸς Κιθαιρώνος λέπας,  
 ἥγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός.  
 φάος δὲ τηλέπομπον οὐκ ἠναίνετο  
 φρουρὰ, πλέον καίουσα τῶν εἰρημένων· 290  
 λίμνην δ' ὑπὲρ Γοργῶπιιν ἔσκηψεν φάος,  
 ὄρος τ' ἐπ' Αἰγίπλαγκτον ἐξικνούμενον,  
 ὥτρυνε θεσμὸν μηχαρίζεσθαι πυρός.  
 πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει  
 φλογὸς μέγαν πώγωνα, καὶ Σαρωνικοῦ 295  
 πορθμοῦ κάτοπτρον πρῶν ὑπερβάλλειν πρόσω  
 φλέγουσαν· εἴτ' ἔσκηψεν, εἴτ' ἀφίκετο  
 Ἀραχναῖον αἶπος, ἀστυγείτονας σκοπᾶς·  
 κάπειτ' Ἀτρειδῶν εἰς τόδε σκῆπτει στέγος  
 φάος τόδ', οὐκ ἄπαππον Ἰδαίου πυρός. 300  
 τοιοῖδ' ἔτοιμοι λαμπαδηφόρων νόμοι,  
 ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι·  
 νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμών.  
 τέκμαρ τοιοῦτο ξύμβολόν τε σοὶ λέγω,  
 ἀνδρὸς παραγγείλαντος ἐκ Τροίας ἐμοί. 305  
 ΧΟ. θεοῖς μὲν αὖθις, ὦ γύναι, προσεύξομαι·  
 λόγους δ' ἀκοῦσαι τούσδε κάποθανμάσαι  
 διηνεκῶς θέλοιμ' ἄν, ὥς λέγοις πάλιν.  
 ΚΛ. Τροίαν Ἀχαιοὶ τῇδ' ἔχουσ' ἐν ἡμέρᾳ.  
 οἶμαι βοὴν ἄμικτον ἐν πόλει πρέπειν. 310  
 ὄξος τ' ἄλειψα τ' ἐκχέας ταυτῷ κύτει,  
 διχοστατοῦντ' ἄν οὐ φίλως προσενέποις.  
 καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα  
 φθογγὰς ἀκούειν ἐστὶ, συμφορᾶς διπλῆς.

οἱ μὲν γὰρ ἀμφὶ σώμασιν πεπτωκότες 315  
 ἀνδρῶν κασιγνήτων τε καὶ φυταλμίων,  
 παῖδες γερόντων, οὐκέτ' ἐξ ἐλευθέρου  
 δέρης ἀποιμώζουσι φιλτάτων μόρον.  
 τοὺς δ' αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος  
 νῆστις πρὸς ἀρίστοισιν, ὧν ἔχει πόλις, 320  
 τάσσει, πρὸς οὐδὲν ἐν μέρει τεκμήριον  
 ἀλλ' ὥς ἕκαστος ἔσπασεν τύχης πάλον,  
 ἐν αἰχμαλώτοις Τρωϊκοῖς οἰκήμασιν  
 ναίουσιν ἤδη, τῶν ὑπαιθρίων πάγων  
 δρόσων τ' ἀπαλλαγέντες· ὥς δ' εὐδαίμονες 325  
 ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.  
 εἰ δ' εὖ σέβουσι τοὺς πολιισσούχους θεοὺς  
 τοὺς τῆς ἀλούσης γῆς, θεῶν θ' ἰδρύματα,  
 οὐκ ἂν γ' ἐλόντες αὖθις ἀνθαλῶεν ἂν.  
 ἔρως δὲ μή τις πρότερον ἐμπύπτη στρατῶ 330  
 ποθεῖν) ἂ μὴ χρῆ, κέρδεσιν νικωμένους.  
 δεῖ γὰρ πρὸς οἴκους νοστήμου σωτηρίας  
 κάμψαι διαύλου θάτερον κῶλον πάλιν.  
 θεοῖς δ' ἂν, ἀμπλάκητος εἰ μόλοι στρατὸς,  
 ἐγρηγορὸς τὸ πῆμα τῶν ὀλωλότων 335  
 γένοιτ' ἂν, εἰ πρόσπαια μὴ τύχοι κακά.  
 τοιαῦτά τοι γυναικὸς ἐξ ἐμοῦ κλύοις.  
 τὸ δ' εὖ κρατοίη, μὴ διχορρόπως ἰδεῖν  
 πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην.  
 ΧΟ. γύναι, κατ' ἄνδρα σῶφρον' εὐφρόνως λέγεις. 340  
 ἐγὼ δ', ἀκούσας πιστά σου τεκμήρια,  
 θεοὺς προσειπεῖν εὖ παρασκευάζομαι·  
 χάρις γὰρ οὐκ ἄτιμος εἰργάσται πόνων.  
 ὦ Ζεῦ βασιλεῦ, καὶ νῦξ φιλία,

μεγάλων κόσμων κτεάτειρα, 345  
 ἥτ' ἐπὶ Τροίας πύργοις ἔβαλες  
 στεγανὸν δίκτυον, ὥς μήτε μέγαν  
 μήτ' οὖν νεαρῶν τιν' ὑπερτελέσαι  
 μέγα δουλείας

γάγγαμονχ ἄτης παναλώτου. 350  
 Δία τοι ξένιον μέγαν αἰδοῦμαι,  
 τὸν τάδε πράξαντ', ἐπ' Ἀλεξάνδρῳ  
 τείνοντα πάλαι τόξον, ὅπως ἂν  
 μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρον  
 βελος ἠλίθιον σκήψειν. 355

Διὸς πλαγὰν ἔχουσιν εἰπεῖν. στρ. α'.

πάρεστι τοῦτο γ' ἐξιχνεῦσαι.

ἔπραξεν, ὥς ἔκρανεν.

οὐκ ἔφα τις θεοὺς βροτῶν

ἀξιοῦσθαι μέλειν, 360

ᾗσοις ἀθίκτων χάρις

πατοῖθ'· ὁ δ' οὐκ εὐσεβής.

πέφανται δ' ἐγγόνους

κ

ἀτολμήτων Ἄρη

πνεόντων μείζον ἢ δικαίως, 365

φλεόντων δωμάτων ὑπέρφεν

ὑπὲρ τὸ βέλτιστον. ἔστω δ' ἀπή-

μαντον, ὥστε κἄπαρκεῖν

εἰδ' πρᾶπίδων λαχόντα.

οὐ γάρ ἐστιν ἑπαλξίς

370

πλούτου πρὸς κόρον ἀνδρὶ

λακτίσαντι μέγαν δίκας

βωμὸν εἰς ἀφάνειαν.



βιάται δ' ἅ τάλαινα πειθῶ, ἀντ. α'.  
 προβουλόπαις ἄφερτος ἄτας· 375  
 ἄκος δὲ παμμάταιον.  
 οὐκ ἐκρύφθη, πρέπει δὲ, φῶς  
 αἰνολαμπές, σίνος·  
 κακοῦ δὲ χαλκοῦ τρόπον,  
 τρίβῳ τε καὶ προσβολαῖς 380  
 μελαμπαγῆς πέλει  
 δικαιοθεῖς, ἐπεὶ  
 διώκει παῖς ποτανὸν ὄρνιν,  
 πόλει πρόστριμμι' ἄφερτον ἐνθεῖς.  
 λιτῶν δ' ἀκούει μὲν οὔτις θεῶν· 385  
 τὸν δ' ἐπίστροφον τῶνδε  
 φῶτ' ἄδικον καθαιρεῖ.  
 οἶος καὶ Πάρις, ἐλθὼν  
 εἰς δόμον τὸν Ἀτρειδᾶν,  
 ἥσχυνε ξενίαν τράπε- 390  
 ζαν κλοπαῖσι γυναικός.

λιποῦσα δ' ἀστοῖσιν ἀσπίστορας στρ. β'.  
 κλόνους, λογχίμους τε καὶ ναυβάτας ὀπλισμούς,  
 ἄγουσά τ' ἀντίφερνον Ἰλῖω φθοράν,  
 βέβακεν ρίμφα διὰ πυλᾶν, 395  
 ἄτλητα τλᾶσα· πολλὰ δ' ἔστενον  
 τὰδ' ἐννέποντες δόμων προφῆται·  
 Ἴω, ἰὼ δῶμα, δῶμα, καὶ πρόμοι·  
 ἰὼ λέχος, καὶ στίβοι φιλάνορες.  
 πάρεστι σιγᾶς, ἄτιμος, ἀλοίδορος, 400  
 ἄδιστος ἀφεμένων ιδεῖν.  
 πόθῳ δ' ὑπερποντίας

- φάσμα δόξει δόμων ἀνάσσειν·  
 εὐμόρφων δὲ κολοσσῶν  
 ἔχθεται χάρις ἀνδρί· 405  
 ὁμμάτων δ' ἐν ἀχηνίαις  
 ἔρρει πᾶσ' Ἀφροδίτα.  
 ὀνειρόφαντοι δὲ πενθήμονες 410  
 πάρεσι δόξαι φέρονσαι χάριν ματαίαν.  
 μάταν γάρ, εὖτ' ἂν ἐσθλά τις δοκῶν ὀράν,  
 παραλλάξασα διὰ χερῶν  
 βέβακεν ὄψις οὐ μεθύστερον  
 πτεροῖς ὀπαδοῖς ὕπνου κελεύθοις.  
 τὰ μὲν κατ' οἴκους ἐφ' ἐστίας ἄχη  
 τὰδ' ἐστὶ, καὶ τῶνδ' ὑπερβατώτερα. 415  
 τὸ πᾶν δ' ἀφ' Ἑλλάδος αἶας συνορμένοις  
 πένθεια τλησικάρδιος  
 δόμων ἐκάστου πρέπει.  
 πολλὰ γοῦν θιγγάνει πρὸς ἦπαρ·  
 οὓς μὲν γάρ τις ἔπεμψεν 420  
 οἶδεν, ἀντὶ δὲ φωτῶν  
 τεύχη καὶ σποδὸς εἰς ἐκάσ-  
 του δόμους ἀφικνεῖται.
- ὁ χρυσαμοιβὸς δ' Ἄρης σωμαμάτων, στρ. γ'.  
 καὶ ταλαντοῦχος ἐν μάχῃ δορὸς, 425  
 πυρωθὲν ἐξ Ἰλίου φίλοισι  
 πέμπει βαρὺ ψῆγμα δυσδάκρυτον,  
 ἀντήνορος σποδοῦ γεμί-  
 ζων λέβητας εὐθέτους.  
 στένουσι δ' εὖ λέγοντες ἄν- 430  
 δρα τὸν μὲν, ὡς μάχης ἴδρις·



τὸν δ', ἐν φοναῖς καλῶς πεσόντ' ἀλ-  
 λοτρίας διαὶ γυναικός.  
 τάδε σιγά τις βαῦζει·  
 φθονερὸν δ' ὑπ' ἄλγος ἔρπει 435  
 προδίοις Ἀτρείδαις.  
 οἱ δ' αὐτοῦ περὶ τείχος  
 θήκας Ἰλιάδος γᾶς  
 εὖμορφοι κατέχουσιν· ἔχ-  
 θρὰ δ' ἔχοντας ἔκρυψεν. 440  
 βαρεῖα δ' ἀστῶν φάτις ξὺν κότῳ·     ἀντ. γ'.  
 δημοκράντου δ' ἀρᾶς τίνει χρέος.  
 μένει δ' ἀκούσαί τί μου μέριμνα  
 νυκτηρεφές. τῶν πολυκτόνων γὰρ  
 οὐκ ἄσκοποι θεοί· κελαι- 445  
 ναὶ δ' Ἑρινύες χρόνον  
 τυχηρὸν οὖτ' ἄνευ δίκας  
 παλιτυχῇ τριβᾷ βίου  
 τιθεῖσ' ἀμαυρὸν, ἐν δ' αἴστοις  
 τελέθοντος οὔτις ἀλκά. 450  
 τὸ δ' ὑπερκότως κλύειν εὖ  
 βαρὺ· βάλλεται γὰρ ὅσσοις  
 Διόθεν κεραυνός.  
 κρίνω δ' ἄφθονον ὄλβον.  
 μήτ' εἶην πτολιπόρθης, 455  
 μήτ' οὖν αὐτὸς ἀλοὺς ὑπ' ἄλ-  
 λων βίον κατίδοιμι.

πυρὸς δ' ὑπ' εὐαγγέλου πόλιν διή-     ἐπωδός.  
 κει θαὸα βάξις· εἰ δ' ἐτητύμως,  
 τίς οἶδεν, ἧ τοι θεῖόν ἐστι μὴ ψύθος ; 460

τίς ὦδε παιδὺνός, ἧ φρενῶν κεκομμένος,  
 φλογὸς παραγγέλμασιν νέοις πυρῶ-  
 θέντα καρδίαν, ἔπειτ'  
 ἀλλαγῇ λόγου καμῆϊν ;  
 γυναικὸς αἰχμῇ πρέπει, 465  
 πρὸ τοῦ φανέντος χάριν ξυναινέσαι.  
 πιθανὸς ἄγαν ὁ θῆλυς ὄρος ἐπινέμεται  
 ταχύπορος· ἀλλὰ ταχύμορον  
 γυναικοκήρυκτον ὄλλυται κλέος.

- ΚΛ. τάχ' εἰσόμεσθα λαμπάδων φαεσφόρων 470  
 φρυκτωριῶν τε καὶ πυρὸς παραλλαγὰς,  
 εἴτ' οὖν ἀληθεῖς, εἴτ', ὄνειράτων δίκην,  
 τερπνὸν τόδ' ἐλθὼν φῶς ἐφήλωσεν φρένας.  
 κήρυκ' ἀπ' ἀκτῆς τόνδ' ὀρῶ κατὰσκιον  
 κλάδοις ἐλαίας· μαρτυρεῖ δέ μοι κάσις 475  
 πηλοῦ ξύνουρος, διψία κόνις, τάδε,  
 ὥς οὔτ' ἄναυδος, οὔτε σοι δαίμων φλόγα  
 ὕλης ὀρείας σημανεῖ καπνῷ πυρός.  
 ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων—  
 τὸν ἀντίον δὲ τοῖσδ' ἀποστέρῃω λόγον· 480  
 εὖ γὰρ πρὸς εὖ φανεῖσι προσθήκη πέλοι.  
 ΧΟ. ὅστις τάδ' ἄλλως τῇδ' ἐπεύχεται πόλει,  
 αὐτὸς φρενῶν καρποῖτο τὴν ἀμαρτίαν.

## ΚΗΡΤΞ.

ἰὼ πατρῶον οὐδας Ἀργείας χθονός,  
 δεκάτῳ σε φέγγει τῷδ' ἀφικόμην ἔτους, 485  
 πολλῶν ῥαγεισῶν ἐλπίδων, μιᾶς τυχῶν.  
 οὐ γάρ ποτ' ἠὔχουν τῇδ' ἐν Ἀργείᾳ χθονὶ

θανῶν μεθέξειν φιλτάτου τάφου μέρος.  
 νῦν χαῖρε μὲν χθῶν, χαῖρε δ' ἡλίου φάος,  
 ὕπατός τε χώρας Ζεὺς, ὁ Πύθιός τ' ἄναξ, 490  
 τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλη·  
 ἅλῃς παρὰ Σκάμανδρον ἦλθ' ἀνάρσιος·  
 νῦν δ' αὖτε σωτὴρ ἴσθι καὶ παιώνιος,  
 ἄναξ Ἄπολλον. τοὺς τ' ἀγωνίους θεοὺς  
 πάντας προσανδῶ, τόν τ' ἐμὸν τιμάορον 495  
 Ἑρμῆν, φίλον κήρυκα, κηρύκων σέβας,  
 ἦρωσ τε τοὺς πέμψαντας, εὐμενεῖς πάλιν  
 στρατὸν δέχεσθαι τὸν λελειμμένον δορός.  
 ἰὼ μέλαθρα βασιλέων, φίλαι στέγαι,  
 σεμνοὶ τε θᾶκοι, δαίμονές τ' ἀντήλιοι· 500  
 εἴ που πάλαι, φαιδροῦσι τοισίδ' ὄμμασι  
 δέξασθε κόσμῳ βασιλέα πολλῶ χρόνῳ.  
 ἦκει γὰρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων,  
 καὶ τοῖσδ' ἅπασι κοινὸν, Ἀγαμέμνων ἄναξ.  
 ἀλλ' εὖ νιν ἀσπᾶσασθε, καὶ γὰρ οὖν πρέπει, 505  
 Τροίαν κατασκάψαντα τοῦ δικηφόρου  
 Διὸς μακέλλῃ, τῇ κατείργασται πέδον.  
 βωμοὶ δ' αἴστοι καὶ θεῶν ἰδρύματα,  
 καὶ σπέρμα πάσης ἐξαπόλλυται χθονός.  
 τοιόνδε Τροία περιβαλὼν ζευκτήριον 510  
 ἄναξ Ἀτρεΐδης πρέσβυς, εὐδαίμων ἀνὴρ,  
 ἦκει, τίεσθαι δ' ἀξιώτατος βροτῶν  
 τῶν νῦν· Πάρις γὰρ, οὔτε συντελὴς πόλις,  
 ἐξεύχεται τὸ δρᾶμα τοῦ πάθους πλέον.  
 ὀφλὼν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην, 515  
 τοῦ ῥυσίου θ' ἤμαρτε, καὶ πανώλεθρον  
 αὐτόχθονον πατρῶον ἔθρισεν δόμον·

διπλὰ δ' ἔτισαν Πριαμίδαι θαμάρτια.

ΧΟ. κήρυξ Ἀχαιῶν, χαῖρε, τῶν ἀπὸ στρατοῦ.

ΚΗ. χαίρω· τεθνᾶναι δ' οὐκ ἔτ' ἀντερῶ θεοῖς. 520

ΧΟ. ἔρως πατρῷας τῆσδε γῆς σ' ἐγύμνασεν ;

ΚΗ. ὥστ' ἐνδακρύειν γ' ὄμμασιν χαρᾶς ὕπο.

ΧΟ. τερπνῆς ἄρ' ἦτε τῆσδ' ἐπήβολοι νόσου.

ΚΗ. πῶς δὴ διδαχθεῖς τοῦδε δεσπόσω λόγου ;

ΧΟ. τῶν ἀντερώντων ἰμέρῳ πεπληγμένους. 525

ΚΗ. ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις ;

ΧΟ. ὥς πόλλ' ἀμανρᾶς ἐκ φρενός μ' ἀναστένειν.

ΚΗ. πόθεν τὸ δύσφρον τοῦτ' ἐπῆν, στύγος στρατῷ ;

ΧΟ. πάλαι τὸ σιγᾶν φάρμακον βλάβης ἔχω.

ΚΗ. καὶ πῶς ; ἀπόντων κοιράνων ἔτρεῖς τινάς ; 530

ΧΟ. ὥς νῦν τὸ σὸν δὴ, καὶ θανεῖν πολλὴ χάρις.

ΚΗ. εὖ γὰρ πέπρακται. ταῦτα δ' ἐν πολλῷ χρόνῳ

τὰ μὲν τις εὖ λέξειεν εὐπετῶς ἔχειν,

τὰ δ' αὖτε ἀπίμομφα. τίς δέ, πλὴν θεῶν,

ἅπαντ' ἀπῆμων τὸν δι' αἰῶνος χρόνον ; 535

μόχθους γὰρ εἰ λέγοιμι καὶ δυσανλίας,

σπαρνὰς παρήξεις καὶ κακοστρώτους,—τί δ' οὐ

στένοντες, οὐ λαχόντες ἡματος μέρος ;

τὰ δ' αὖτε χέρσῳ καὶ προσῆν, πλέον στύγος·

εὐναὶ γὰρ ἦσαν δηῖον πρὸς τείχεσιν· 540

ἐξ οὐρανοῦ γὰρ ἀπὸ γῆς λειμώνια

δρόσοι κατεψέκαζον, ἔμπεδον σίνος

ἐσθημάτων, τιθέντες ἐνθηρον τρίχα.

χειμῶνα δ' εἰ λέγοι τις οἰωνοκτόνον,

οἶον παρεῖχ' ἄφερτον Ἰδαία χιῶν, 545

ἢ θάλπος, εὖτε πόντος ἐν μεσημβριναῖς

κοίταις ἀκύμων νηνέμοις εὖδοι πεσῶν—

τί ταῦτα πενθεῖν δεῖ ; παροίχεται πόνος·  
 παροίχεται δέ, τοῖσι μὲν τεθνηκόσιν  
 τὸ μήποτ' αὖθις μηδ' ἀναστῆναι μέλειν. 550  
 τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν,  
 τὸν ζῶντα δ' ἀλγεῖν χρὴ τύχης παλιγκότου ;  
 καὶ πολλὰ χαίρειν ξυμφοραῖς καταξιῶ.  
 ἡμῖν δὲ τοῖς λοιποῖσιν Ἀργείων στρατοῦ  
 νικᾷ τὸ κέρδος, πῆμα δ' οὐκ ἀντιρρέπει 555  
 ὥς κομπάσαι τῷδ' εἰκὸς ἡλίου φάει  
 ὑπὲρ θαλάσσης καὶ χθονὸς ποτωμένοις·  
 Τροίαν ἐλόντες δήποτ', Ἀργείων στόλος  
 θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα  
 δόμοις ἐπασσάλευσαν ἀρχαῖον γάνος. 560  
 τοιαῦτα χρὴ κλύοντας εὐλογεῖν πόλιν  
 καὶ τοὺς στρατηγούς· καὶ χάρις τιμήσεται  
 Διὸς τὰδ' ἐκπράξασα. πάντ' ἔχεις λόγον.

ΧΟ. νικώμενος λόγοισιν οὐκ ἀναίνομαι·  
 αἰεὶ γὰρ ἦβᾷ τοῖς γέρονσιν εὖ μαθεῖν. 565  
 δόμοις δὲ ταῦτα καὶ Κλυταιμνήστρα μέλειν  
 εἰκὸς μάλιστα, σὺν δὲ πλουτίζειν ἐμέ.

ΚΛ. ἀνωλόλυξα μὲν πάλαι χαρᾶς ὕπο,  
 ὅτ' ἦλθ' ὁ πρῶτος νύχιος ἄγγελος πυρὸς,  
 φράζων ἄλωσιν Ἰλίου τ' ἀνάστασιν. 570  
 καὶ τίς μ' ἐνίπτων εἶπε, Φρυκτῶρων διὰ  
 πεισθεῖσα, Τροίαν νῦν πεπορθῆσθαι δοκεῖς ;  
 ἢ κάρτα πρὸς γυναικὸς, αἵρεσθαι κέαρ.  
 λόγοις τοιούτοις πλαγκτὸς οὖσ' ἐφαινόμην·  
 ὅμως δ' ἔθνον· καὶ γυναικείῳ νόμῳ 575  
 ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν  
 ἔλασκον, εὐφημοῦντες ἐν θεῶν ἔδραις



θυηφάγον κοιμῶντες εὐώδη φλόγα.  
 καὶ νῦν τὰ μάσσω μὲν τί δεῖ σ' ἐμοὶ λέγειν ;  
 ἄνακτος αὐτοῦ πάντα πεύσομαι λόγον. 580  
 ὅπως δ' ἄριστα τὸν ἐμὸν αἰδοῖον πόσιν  
 σπεύσω πάλιν μολόντα δέξασθαι. τί γὰρ  
 γυναικὶ τούτου φέγγος ἥδιον δρακεῖν,  
 ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ,  
 πύλας ἀνοίξαι ; ταῦτ' ἀπάγγελον πόσει· 585  
 ἦκειν ὅπως τάχιστ', ἐράσμιον πόλει,  
 γυναῖκα πιστὴν δ' ἐν δόμοις εὖροι μολῶν,  
 οἷαν περ οὖν ἔλειπε, δωμάτων κύνα  
 ἐσθλὴν ἐκείνῳ, πολεμίαν τοῖς δύσφροσιν,  
 καὶ τᾶλλ' ὁμοίαν πάντα, σημαντήριον 590  
 οὐδὲν διαφθείρασαν ἐν μήκει χρόνου.  
 οὐκ οἶδα τέρψιν οὐδ' ἐπίφογον φάτιν  
 ἄλλου πρὸς ἀνδρὸς μᾶλλον ἢ χαλκοῦ βαφάς.

ΚΗ. τοιόσδ' ὁ κόμπος, τῆς ἀληθείας γέμων,  
 οὐκ αἰσχρὸς ὡς γυναικὶ γενναίᾳ λακεῖν. 595

ΧΟ. αὕτη μὲν οὕτως εἶπε μανθάνοντί σοι  
 τοροῖσιν ἐρμηνεῦσιν εὐπρεπῶς λόγον.  
 σὺ δ' εἶπες, κήρυξ, Μενέλεων δὲ πεύθομαι,  
 εἰ νόστιμός γε καὶ σεσσωσμένος πάλιν  
 ἦξει σὺν ὑμῖν, τῇσδε γῆς φίλον κράτος. 600

ΚΗ. οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῇ καλὰ  
 ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.

ΧΟ. πῶς δῆτ' ἂν εἰπὼν κεδνὰ τἀληθῇ τύχοις ;  
 σχισθέντα δ', οὐκ εὐκρυπτα γίγνεται τάδε.

ΚΗ. ἀνὴρ ἄφαντος ἐξ Ἀχαϊκοῦ στρατοῦ, 605  
 αὐτός τε καὶ τὸ πλοῖον· οὐ ψευδῇ λέγω.

ΧΟ. πότερον ἀναχθεῖς ἐμφανῶς ἐξ Ἰλίου,

- ἡ χεῖμα, κοινὸν ἄχθος, ἥρπασε στρατοῦ ;  
 ΚΗ. ἔκυρσας, ὥστε τοξότης ἄκρος, σκοποῦ·  
 μακρὸν δὲ πῆμα συντόμως ἐφημίσω. 610
- † ΧΟ. πότερα γὰρ αὐτοῦ ζῶντος, ἡ τεθνηκότος  
 φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο ;  
 ΚΗ. οὐκ οἶδεν οὐδεὶς ὥστ' ἀπαγγεῖλαι τορῶς,  
 πλὴν τοῦ τρέφοντος ἡλίου χθονὸς φύσιν.
- ΧΟ. πῶς γὰρ λέγεις χειμῶνα ναυτικῷ στρατῷ 615  
 ἐλθεῖν τελευτῆσαί τε, δαιμόνων κότῳ ;  
 ΚΗ. εὖφημον ἡμαρ οὐ πρέπει κακαγγέλω  
 γλώσση μιαίνειν· χωρὶς ἡ τιμὴ θεῶν.  
 ὅταν δ' ἀπευκτὰ πῆματ' ἄγγελος πόλει  
 στυγνῷ προσώπῳ πτωσίμου στρατοῦ φέρῃ, 620  
 πόλει μὲν ἔλκος ἐν τῷ δήμιον τυχεῖν,  
 πολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμων  
 ἄνδρας διπλῇ μάστιγι, τὴν Ἄρης φιλεῖ,  
 δίλογχον ἄτην, φοινίαν ξυνωρίδα·  
 τοιῶνδε μέντοι πημάτων σεσαγμένον, 625  
 πρέπει λέγειν παιᾶνα τόνδ' Ἑρινύων·  
 σωτηρίων δὲ πραγμάτων εὐάγγελον  
 ἦκοντα πρὸς χαίρουσαν εὐεστοῖ πόλιν—  
 πῶς κεδνὰ τοῖς κακοῖσι συμμίξω, λέγων  
 χειμῶν Ἀχαιῶν οὐκ ἀμήνιτον θεοῖς ; 630  
 ξυνώμοσαν γὰρ, ὄντες ἐχθιστοὶ τὸ πρὶν,  
 πῦρ καὶ θάλασσα, καὶ τὰ πίστ' ἐδειξάτην,  
 φθείροντε τὸν δύστηνον Ἀργείων στρατόν.  
 ἐν νυκτί δυσκύμαντα δ' ὠρώρει κακά·  
 ναῦς γὰρ πρὸς ἀλλήλησι Θρήκiai πνοαὶ 635  
 ἥρεικον· αἱ δὲ, κερτυπούμεναι βία  
 χειμῶνι τυφῷ σὺν ζάλῃ τ' ὀμβροκτύπῳ,

ὄχοντ' ἄφαντοι, ποιμένος κακοῦ στρόβω.  
 ἐπεὶ δ' ἀνῆλθε λαμπρὸν ἡλίου φάος,  
 ὀρώμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς 640  
 ἀνδρῶν Ἀχαιῶν ναυτικῶν τ' ἐρειπίων.  
 ἡμᾶς γε μὲν δὴ ναῦν τ', ἀκήρατον σκάφος,  
 ἦτοι τις ἐξέκλεψεν, ἢ ἔζητήσατο  
 θεός τις, οὐκ ἄνθρωπος, οἶακος θιγών.  
 Τύχη δὲ σωτὴρ ναῦν θέλουσ' ἐφέζετο, 645  
 ὥς μῆτ' ἐν ὄρμῳ κύματος ζάλην ἔχειν,  
 μῆτ' ἐξοκίλει πρὸς κραταιλέων χθόνα.  
 ἔπειτα δ' αἶδην πόντιον πεφευγότες,  
 λευκὸν κατ' ἡμαρ, οὐ πεποιθότες τύχῃ,  
 ἐβουκολοῦμεν φροντίσιν νέον πάθος, 650  
 στρατοῦ καμόντος καὶ κακῶς σποδουμένου.  
 καὶ νῦν ἐκείνων εἴ τις ἐστὶν ἐμπνέων,  
 λέγουσιν ἡμᾶς ὡς ὀλωλότας· τί μῆ;  
 ἡμεῖς τ' ἐκείνους ταῦτ' ἔχειν δοξάζομεν.  
 γένοιτο δ' ὡς ἄριστα· Μενέλεων γὰρ οὖν 655  
 πρῶτόν τε καὶ μάλιστα προσδόκα μολεῖν.  
 εἰ δ' οὖν τις ἀκτὶς ἡλίου νιν ἱστορεῖ  
 καὶ ζῶντα καὶ βλέποντα, μηχαναῖς Διὸς,  
 οὐπω θέλοντος ἐξαναλῶσαι γένος,  
 ἐλπίς τις αὐτὸν πρὸς δόμους ἦξειν πάλιν. 660  
 τοσαῦτ' ἀκούσας, ἴσθι τάληθ' κλύων.

XO. τίς ποτ' ὠνόμαζεν ὧδ' στρ. α'.  
 ἐς τὸ πᾶν ἐτητύμως—  
 μή τις, ὅντιν' οὐχ ὀρώ-  
 μεν, προνοίαισι τοῦ πεπρωμένου 665  
 γλῶσσαν ἐν τύχῃ νέμων—



τὰν δορίγαμβρον ἀμφινεικῇ θ'  
 Ἑλέαν ; ἐπεὶ πρεπόντως  
 ἑλένας, ἑλανδρος, ἐλέπτολις,  
 ἐκ τῶν ἀβροτίμων 670  
 προκαλυμμάτων ἔπλευσε  
 Ζεφύρου γίγαντος αὔρα,  
 πολύανδροί τε φεράσπιδες κυναγοὶ  
 κατ' ἵχνος πλαῖτᾶν ἄφαντον  
 κελσάντων Σιμόεντος ἀκτὰς 675  
 ἐπ' ἀεξιφύλλους, δι' ἔριν  
 αἱματόεσσαν.  
 Ἴλιφ δὲ κῆδος ὀρ- 680  
 θώνυμιον τελεσσίφρων  
 μῆνις ἤλασεν, τραπέ-  
 ζας ἀτίμωσιν ὑστέρω χρόνῳ  
 καὶ ξυνεστίου Διὸς  
 πρασσομένα τὸ νυμφότιμον  
 μέλος ἐκφάτως τίοντας,  
 ὑμέναιον, ὃς τότε ἐπέρρεπεν 685  
 γαμβροῖσιν αἰεῖδεν.  
 μεταμανθάνουσα δ' ὕμνον  
 Πριάμου πόλις γεραῖα  
 πολύθρηνον μέγα που στένει, κικλήσκου-  
 σα Πάριν τὸν αἰνόλεκτρον, 690  
 πάμπροσθ' ἢ πολύθρηνον αἰῶν'  
 ἀμφὶ πολιτᾶν μέλεον  
 αἰμ' ἀνατλάσα.  
 ἔθρεψεν δὲ λέοντα 695  
 σίνιν δόμοις ἀγάλακτον

ἀντ. α'.

680

685

690

στρ. β'.

695

οὕτως ἀνὴρ φιλόμαστον,  
 ἐν βιότου προτελείοις  
 ἄμερον, εὐφιλόπαιδα,  
 καὶ γεραροῖς ἐπὶ χάρτον.  
 πολέα δ' ἔσκ' ἐν ἀγκάλαις 700  
 νεοτρόφου τέκνου δίκαν,  
 φαιδρωπὸς ποτὶ χεῖρα, σαί-  
 νων τε γαστρὸς ἀνάγκαις.  
 χρονισθεὶς δ' ἀπέδειξεν 705  
 ἔθος τὸ πρὸς γε τοκῆων·  
 χάριν τροφᾶς γὰρ ἀμείβων  
 μηλοφόνοισιν ἀγαῖσιν  
 δαῖτ' ἀκέλευστος ἔτευξεν·  
 αἵματι δ' οἶκος ἐφύρθη,  
 ἄμαχον ἄλγος οἰκέταις, 710  
 μέγα σῖνος πολυκτόνον·  
 ἐκ θεοῦ δ' ἱερεὺς τις ἄ-  
 τας δόμοις προσεθρέφθη.

παρ' αὐτὰ δ' ἐλθεῖν ἐς Ἴλίου πόλιν στρ. γ'.  
 λέγοιμ' ἂν φρόνημα μὲν νηνέμου γαλάνας 715  
 ἀκασκαῖον δ' ἄγαλμα πλούτου  
 μαλθακὸν ὀμμάτων βέλος,  
 δηξίθυμον ἔρωτος ἄνθος,  
 παρακλίνουσ', ἐπέκρανεν  
 δὲ γάμου πικρὰς τελευτὰς, 720  
 δύσεδρος καὶ δυσόμιλος  
 συμένα Πριαμίδαισιν,  
 πομπᾷ Διὸς ξενίου,  
 νυμφοκλαντὸς Ἑρινύς.

παλαίφατος δ' ἐν βροτοῖς γέρων λόγος     ἀντ. γ'.  
 τέτυκται, μέγαν τελεσθέντα φωτὸς ὄλβον     726  
 τεκνοῦσθαι, μηδ' ἄπαιδα θνήσκειν·  
 ἐκ δ' ἀγαθᾶς τύχας γένει  
 βλαστάνειν ἀκόρεστον οἰζύν.  
 δίχα δ' ἄλλων μονόφρων εἰ-     730  
 μί· τὸ δυσσεβὲς γὰρ ἔργον  
 μετὰ μὲν πλείονα τίκτει,  
 σφετέρᾳ δ' εἰκότα γέννα.  
 οἴκων γὰρ εὐθυδίκων  
 καλλίπαις πότμος αἰεί.     735

φιλεῖ δὲ τίκτειν ὕβρις μὲν παλαιὰ     στρ. δ'.  
 νεάζουσιν ἐν κακοῖς βροτῶν ὕβριν  
 τότ' ἢ τότε, ὅτε τὸ κύριον  
 μόλῃ, νεαρὰ φάους σκότον,  
 δαίμονά τε τὸν ἄμαχον, ἀπόλεμον,     740  
 ἀνίερων θράσος μελαί-  
 νας μελάθροισιν ἄτας,  
 εἰδομέναν τοκεῦσιν.

Δίκα δὲ λάμπει μὲν ἐν δυσκάπνοις δώ-     ἀντ. δ'.  
 μασιν, τὸν δ' ἐναΐσιμον τίει βίον·     745  
 τὰ χρυσόπαστα δ' ἐσθλὰ σὺν  
 πίνῳ χερῶν παλιντρόποις  
 ὄμμασι λιποῦσ' ὅσια προσέβα,  
 δύναμιν οὐ σέβουσα πλού-  
 του παράσημον αἶνφ·     750  
 πᾶν δ' ἐπὶ τέρμα νωμᾷ.

ἄγε δὴ, βασιλεῦ, Τροίας πολίπορθ',

Ἄτρεώς γένεθλον,  
 πῶς σε προσείπω ; πῶς σε σεβίζω,  
 μήθ' ὑπεράρας μήθ' ὑποκάμψας 755  
 καιρὸν χάριτος ;  
 πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι  
 προτίουσι δίκην παραβάντες.  
 τῷ δυσπραγοῦντι δ' ἐπιστενάχειν  
 πᾶς τις ἔτοιμος, δῆγμα δὲ λύπης 760  
 οὐδὲν ἐφ' ἧπαρ προσικνεῖται·  
 καὶ ξυγχαίρουσιν ὁμοιοπρεπεῖς  
 ἀγέλαστα πρόσωπα βιαζόμενοι.  
 ὅστις δ' ἀγαθὸς προβατογνώμων,  
 οὐκ ἔστι λαθεῖν ὄμματα φωτὸς 765  
 τὰ δοκοῦντ' εὐφρονος ἐκ διανοίας  
 ὑδαρεῖ σαίνειν φιλότῃτι.  
 σὺ δέ μοι τότε μὲν, στέλλων στρατιὰν  
 Ἑλένης ἔνεκ', οὐ γὰρ σ' ἐπικεύσω,  
 κάρτ' ἀπομούσων ἦσθα γεγραμμένος, 770  
 οὐδ' εὖ πραπίδων οἶακα νέμων,  
 θράσος ἀκούσιον  
 ἀνδράσι θνήσκουσι κομίζων·  
 νῦν δ' οὐκ ἀπ' ἄκρας φρενὸς, οὐδ' ἀφίλως,  
 εὐφρων πόνος εὖ τελέσασι. 775  
 γνώσει δὲ χρόνῳ διαπευθόμενος  
 τὸν τε δικαίως καὶ τὸν ἀκαίρως  
 πόλιν οἰκουροῦντα πολιτῶν.

## ΑΓΑΜΕΜΝΩΝ.

πρῶτον μὲν Ἄργος καὶ θεοὺς ἐγχωρίους  
 δίκη προσειπεῖν, τοὺς ἐμοὶ μεταίτιους 780

νόστον, δικαίων θ', ὧν ἐπραξάμην πόλιν  
 Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ  
 κλύοντες, ἀνδροθήτας Ἰλίου φθορὰς  
 ἐς αἵματηρὸν τεύχος οὐ διχορρόπως  
 ψήφους ἔθεντο· τῷ δ' ἐναντίῳ κύτει 785  
 ἐλπίς προσήει χεῖρὸς οὐ πληρουμένῳ.  
 καπνῷ δ' ἀλούσα νῦν ἔτ' εὔσημος πόλις.  
 ἄτης θύελλαι ζῶσι· συνθνήσκουσα δὲ  
 σποδὸς προπέμπει πίνους πλούτου πνοάς.  
 τούτων θεοῖσι χρή πολύμνηστον χάριν 790  
 τίνειν· ἐπέπερ καὶ πάγας ὑπερκότους  
 ἐπραξάμεσθα, καὶ γυναικὸς οὔνεκα  
 πόλιν διημάθυνεν Ἀργεῖον δάκος,  
 ο ἵππου νεοσσὸς, ἀσπιδηστρόφος λεῶς,  
 πήδημ' ὀρούσας ἀμφὶ Πλειάδων δύσιν· 795  
 ὑπερθορῶν δὲ πύργον ὠμηστῆς λέων,  
 ἄδην ἔλειξεν αἵματος τυραννικοῦ.  
 θεοῖς μὲν ἐξέτεινα φροῖμιον τόδε·  
 τὰ δ' ἐς τὸ σὸν φρόνημα μέμνημαι κλύων,  
 καὶ φημὶ ταυτὰ, καὶ ξυνήγορόν μ' ἔχεις. 800  
 παύροις γὰρ ἀνδρῶν ἐστὶ συγγενὲς τόδε,  
 φίλον τὸν εὐτυχοῦντ' ἄνευ φθόνου σέβειν.  
 δύσφρων γὰρ ἴος, καρδίαν προσήμενος,  
 ἄχθος διπλοῖζει τῷ πεπαμένῳ νόσον·  
 τοῖς τ' αὐτὸς αὐτοῦ πήμασιν βαρύνεται, 805  
 καὶ τὸν θυραῖον ὄλβον εἰσορῶν στένει.  
 εἰδὼς λέγοιμ' ἄν, εὖ γὰρ ἐξέπίσταμαι,  
 ὁμιλίας κάτοπτρον, εἰδῶλον σκιᾶς  
 δοκοῦντας εἶναι κάρτα πρευμενεῖς ἐμοί.  
 μόνος δ' Ὀδυσσεὺς, ὅσπερ οὐχ ἐκὼν ἔπλει, 810

ζευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος·  
 εἴτ' οὖν θανόντος, εἴτε καὶ ζῶντος πέρι  
 λέγω. τὰ δ' ἄλλα πρὸς πόλιν τε καὶ θεοὺς,  
 κοινούς ἀγῶνας θέντες ἐν πανηγύρει,  
 βουλευσόμεσθα. καὶ τὸ μὲν καλῶς ἔχον, 815  
 ὅπως χρονίζον εὖ μενεῖ, βουλευτέον·  
 ὅτῳ δὲ καὶ δεῖ φαρμάκων παιωνίων,  
 ἥτοι κέαντες, ἢ τεμόντες εὐφρόνως,  
 πειρασόμεσθα πῆμ' ἀποστρέψαι νόσου.  
 νῦν δ' ἐς μέλαθρα καὶ δόμους ἐφεστίους 820  
 ἐλθὼν θεοῖσι πρῶτα δεξιώσομαι,  
 οἷπερ πρόσω πέμψαντες ἤγαγον πάλιν.  
 νίκη δ' ἐπείπερ ἔσπετ', ἐμπέδως μένοι.

ΚΛ. ἄνδρες πολῖται, πρέσβος Ἀργείων τόδε,  
 οὐκ αἰσχυνοῦμαι τοὺς φιλόνορας τρόπους 825  
 λέξαι πρὸς ὑμᾶς· ἐν χρόνῳ δ' ἀποφθίνει  
 τὸ τάρβος ἀνθρώποισιν. οὐκ ἄλλων πάρα  
 μαθοῦσ', ἐμαυτῆς δύσφορον λέξω βίον  
 τοσόνδ' ὅσονπερ οὗτος ἦν ὑπ' Ἰλίου.  
 τὸ μὲν γυναιῖκα πρῶτον ἄρσενος δίχα 830  
 ἦσθαι δόμοις ἔρημον, ἔκπαγλον κακὸν,  
 πολλὰς κλύουσιν κληδόνας παλιγκότους·  
 καὶ τὸν μὲν ἦκειν, τὸν δ' ἐπειςφέρειν κακοῦ  
 κάκιον ἄλλο πῆμα, λάσκοντας δόμοις.  
 καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν 835  
 ἀνὴρ ὃδ', ὥς πρὸς οἶκον ὥχετεύετο  
 φάτις, τέτρωται δικτύου πλέω λέγειν.  
 εἰ δ' ἦν τεθνηκώς, ὥς ἐπλήθουν λόγοι,  
 τρισώματος τὰν Γηρυὼν ὁ δεύτερος  
 πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω, 840

χθονὸς τρίμοιρον χλαῖναν ἐξηύχει λαβὼν,  
 ἅπαξ ἐκάστω κατθανὼν μορφώματι.  
 τοιῶνδ' ἕκατι κληδόνων παλιγκότων,  
 πολλὰς ἄνωθεν ἀρτάνας ἐμῆς δέρης  
 ἔλυσαν ἄλλοι πρὸς βίαν λελημμένης. 845  
 ἐκ τῶνδ' ἐκ τοῖς παῖσι ἐνθάδ' οὐ παραστατεῖ,  
 ἐμῶν τε καὶ σῶν κύριος πιστευμάτων,  
 ὥς χρῆν, Ὀρέστης· μηδὲ θαυμάσης τόδε.  
 τρέφει γὰρ αὐτὸν εὐμενὴς δορύξενος,  
 Στρόφιος ὁ Φωκεὺς, ἀμφίλεκτα πῆματα 850  
 ἐμοὶ προφωνῶν, τὸν θ' ὑπ' Ἰλίου σέθεν  
 κίνδυνον, εἴ τε δημόθρους ἀναρχία  
 βουλήν καταρρίψειεν, ὥστε σύγγονον  
 βροτοῖσι τὸν πεσόντα λακτίσαι πλέον.  
 τοιαῦδε μὲν τοι σκῆψις οὐ δόλον φέρει. 855  
 ἔμοιγε μὲν δὴ κλαυμάτων ἐπίσσυτοι  
 πηγαὶ κατεσβήκασιν, οὐδ' ἐν σταγῶν.  
 ἐν ὀψικοῖτοισι δ' ὄμμασιν βλάβας ἔχω,  
 τὰς ἀμφί σοι κλαίουσα λαμπτηρουχίας  
 ἀτημελήτους αἶεν. ἐν δ' ὀνείρασιν, 860  
 λεπταῖς ὑπαὶ κώνωπος ἐξηγειρόμην  
 ῥιπαῖσι θωύσσοντος, ἀμφί σοι πάθη  
 ὁρῶσα πλείω τοῦ ξυνεύδοντος χρόνου.  
 νῦν ταῦτα πάντα τλᾶσ' ἀπενθήτω φρενὶ  
 λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα, 865  
 σωτήρα ναὸς πρότονον, ὑψηλῆς στέγης  
 στύλον ποδῆρη, μονογενὲς τέκνον πατρὶ,  
 καὶ γῆν φανείσαν ναυτίλοις παρ' ἐλπίδα,  
 κάλλιστον ἡμᾶρ εἰσιδεῖν ἐκ χείματος,  
 ὁδοιπόρῳ διψῶντι πηγαῖον ῥέος· 870



τερπνὸν δὲ τὰναγκαῖον ἐκφυγεῖν ἅπαν.  
 τοιοῖσδε τοί νιν ἄξιῶ προσφθέγμασιν.  
 φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ  
 ἤνειχόμεσθα· νῦν δ' ἐμοὶ, φίλον κᾶρα,  
 ἔκβαιν' ἀπήνης τῆσδε, μὴ χαμαὶ τιθεῖς 875  
 τὸν σὸν πόδ', ὦ 'ναξ, Ἰλίου πορθήτορα.  
 δμῳαί, τί μέλλεθ', αἷς ἐπέσταλται τέλος  
 πέδον κελεύθου στρωννύναι πετάσμασιν ;  
 εὐθὺς γενέσθω πορφυρόστρωτος πόρος,  
 ἐς δῶμ' ἄελπτον ὥς ἂν ἡγήται δίκη. 880  
 τὰ δ' ἄλλα φροντίς, οὐχ ὕπνω νικωμένη,  
 θήσει δικαίως σὺν θεοῖς εἰμαρμένα.

ΑΓ. Λήδας γένεθλον, δωμάτων ἐμῶν φύλαξ,  
 ἀπουσία μὲν εἴπας εἰκότως ἐμῇ·  
 μακρὰν γὰρ ἐξέτεινας· ἀλλ' ἐναισίμως 885  
 αἰνεῖν, παρ' ἄλλων χρὴ τόδ' ἔρχεσθαι γέρας.  
 καὶ τᾶλλα, μὴ γυναικὸς ἐν τρόποις ἐμὲ  
 ἄβρυνε, μηδὲ, βαρβάρου φωτὸς δίκην,  
 χαμαιπετὲς βόαμα προσχάνης ἐμοί·  
 μηδ' εἵμασι στρώσασ' ἐπίφθονον πόρον 890  
 τίθει. θεοὺς τοι τοῖσδε τιμαλφεῖν χρεών·  
 ἐν ποικίλοις δὲ θνητὸν ὄντα κάλλεσιν  
 βαίνειν, ἐμοὶ μὲν οὐδαμῶς ἄνευ φόβου.  
 λέγω κατ' ἄνδρα, μὴ θεὸν, σέβειν ἐμέ.  
 χωρὶς ποδοψήστρων τε καὶ τῶν ποικιλων 895  
 κληδὼν αὐτεῖ· καὶ τὸ μὴ κακῶς φρονεῖν,  
 θεοῦ μέγιστον δῶρον. ὀλβίσαι δὲ χρὴ  
 βίον τελευτήσαντ' ἐν εὖεστοῖ φίλῃ.  
 εἰ πάντα δ' ὥς πράσσοιμ' ἂν, εὐθαρσῆς ἐγώ.

ΚΛ. καὶ μὴν τόδ' εἶπέ μὴ παρὰ γνώμην ἐμοί. 900



- ΑΓ. γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ.  
 ΚΛ. εὖζω θεοῖς δείσας ἂν ᾧδ' ἔρδειν τάδε.  
 ΑΓ. εἴπερ τις, εἰδὼς γ' εὖ τόδ' ἐξείπον τέλος.  
 ΚΛ. τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τάδ' ἤνυσεν ;  
 ΑΓ. ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ. 905  
 ΚΛ. μή νυν τὸν ἀνθρώπειον αἰδεσθῆς ψόγον.  
 ΑΓ. φήμη γε μέντοι δημόθρους μέγα σθένει.  
 ΚΛ. ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.  
 ΑΓ. οὐ τοι γυναικός ἐστιν ἰμείρειν μάχης.  
 ΚΛ. τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει. 910  
 ΑΓ. ἦ καὶ σὺ νίκην τήνδε δῆριος τίεις ;  
 ΚΛ. πιθοῦ· κράτος μέντοι πάρες γ' ἐκὼν ἐμοί.  
 ΑΓ. ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας  
 λύοι τάχος, πρόδουλον ἔμβασιν ποδός,  
 σὺν τοῖσδ' ἐμβαίνονθ' ἀλουργέσιν θεῶν 915  
 μή τις πρόσσωθεν ὄμματος βάλοι φθόνος.  
 πολλὰ γὰρ αἰδῶς σωματοφθορεῖν ποσσὶ  
 φθείροντα πλοῦτον ἀργυρωνήτους θ' ὑφάς.  
 τούτων μὲν οὕτως· τὴν ξένην δὲ πρενμενῶς  
 τήνδ' ἐσκόμιζε. τὸν κρατοῦντα μαλθακῶς 920  
 θεὸς πρόσσωθεν εὐμενῶς προσδέσκεται.  
 ἐκὼν γὰρ οὐδεὶς δουλίῳ χρήται ζυγῷ.  
 αὕτη δὲ, πολλῶν χρημάτων ἐξαίρετον  
 ἄνθος, στρατοῦ δώρημ', ἐμοὶ ξυνέσπετο.  
 ἐπεὶ δ' ἀκούειν σου κατέστραμμαι τάδε, 925  
 εἴμ' ἐς δόμων μέλαθρα πορφύρας πατῶν.  
 ΚΛ. ἔστιν θάλασσα—τίς δέ νιν κατασβέσει ;—  
 τρέφουσα πολλῆς πορφύρας ἰσάργυρον  
 κηκίδα παγκαίνιστον, εἰμάτων βαφάς.  
 οἶκος δ' ὑπάρχει τῶνδε σὺν θεοῖς, ἄναξ, 930

ἔχειν· πένεσθαι δ' οὐκ ἐπίσταται δόμος.  
 πολλῶν πατησµὸν δ' εἰμάτων ἂν εὐξάμην,  
 δόμοισι προὔνεχθέντος ἐν χρηστηρίοις,  
 ψυχῆς κόμιστρα τῆσδε μηχανωμένη.  
 ῥίζης γὰρ οὔσης, φυλλὰς ἵκετ' ἐς δόμους, 935  
 σκιὰν ὑπερτείνασα Σειρίου κυνός.  
 καὶ σοῦ μολόντος δωματίτιν ἐστίαν,  
 θάλπος μὲν ἐν χειμῶνι σημαίνεις μολών·  
 ὅταν δὲ τεύχη Ζεὺς τ' ἀπ' ὄμφακος πικρᾶς  
 οἶνον, τότ' ἤδη ψῦχος ἐν δόμοις πέλει, 940  
 ἀνδρὸς τελείου δῶμ' ἐπιστρωφωμένου.  
 Ζεῦ, Ζεῦ τέλειε, τὰς ἐµὰς εὐχὰς τέλει·  
 μέλοι δέ τοι σοὶ τῶνπερ ἂν μέλλης τελεῖν.

ΧΟ. τίπτε μοι τόδ' ἐμπέδως στρ. α'.

δεῖγμα προστατήριον 945

καρδίας τερασκόπου ποτᾶται,  
 μαντιπολεῖ δ' ἀκέλευστος, ἄμισθος ἀοιδὰ,  
 οὐδ' ἀποπτύσας, δίκαν  
 δυσκρίτων ὀνειράτων,  
 θάρσος εὐπιθὲς ἵζει 950

φρενὸς φίλον θρόνον ; χρόνος δ' ἐπεὶ  
 πρυμνησίων ξυνεμβολαῖς  
 ψαμμίας ἀκτᾶς παρή-  
 βησεν, εὐθ' ὑπ' Ἴλιον  
 ὦρτο, ναυβάτας στρατός. 955

πεύθομαι δ' ἀπ' ὀμμάτων ἀντ. α'.

νόστον, αὐτόμαρτυς ὢν·

τὸν δ' ἄνευ λύρας ὅμως ὑμνωδεῖ  
 θρῆνον Ἑρινύος αὐτοδίδακτος ἔσωθεν

θυμὸς, οὐ τὸ πᾶν ἔχων 960

ἐλπίδος φίλον θράσος.  
 σπλάγχνα δ' οὔτι ματάζει,  
 πρὸς ἐνδίοις φρεσὶν τελεσφόροις  
 δίναις κυκλούμενον κέαρ.  
 εὖχομαι δὲ τὰδ' ἐξ ἐμᾶς 965  
 ἐλπίδος ψύθῃ πεσεῖν  
 ἐς τὸ μὴ τελεσφόρον.

μάλα γέ τοι τὸ τᾶς πολλᾶς ὑγείας στρ. β'.  
 ἀκόρεστον \* τέρμα· νόσος γὰρ  
 γείτων ὁμότοιχος ἐρείδει, 970  
 καὶ πότμος εὐθυπορῶν  
 ἀνδρὸς \* \* \* \* \*  
 \* \* ἔπαισεν ἄφαντον ἔρμα.  
 καὶ τὸ μὲν πρὸ χρημάτων  
 κτησίων ὄκνος βαλὼν 975  
 σφενδόνας ἀπ' εὐμέτρου,  
 οὐκ ἔδν πρόπας δόμος,  
 πημονᾶς γέμων ἄγαν,  
 οὐδ' ἐπόντισε σκάφος.

πολλά τοι δόσις 980  
 ἐκ Διὸς ἀμφιλαφῆς τε καὶ ἐξ ἀλόκων ἐπετειῶν  
 νῆστιν ὤλεσεν νόσον.

τὸ δ' ἐπὶ γὰν ἅπαξ πεσὸν θανάσιμον ἀντ. β'.  
 προσάροιθ' ἀνδρὸς μέλαν αἷμα τίς ἂν  
 πάλιν ἀγκαλέσαιτ' ἐπαείδων; 985  
 οὐδὲ τὸν ὀρθοδαῆ  
 τῶν φθιμένων ἀνάγειν  
 Ζεὺς ἂν ἔπαυσεν ἐπ' εὐλαβείᾳ.

εἰ δὲ μὴ τεταγμένα  
 μοῖρα μοῖραν ἐκ θεῶν 990  
 εἶργε μὴ πλέον φέρειν,  
 προφθάσασα καρδία  
 γλῶσσαν ἂν τὰδ' ἐξέχει.  
 νῦν δ' ὑπὸ σκότῳ βρέμει  
 θυμαλγῆς τε, καὶ 995  
 οὐδὲν ἐπελπομένα ποτὲ καίριον ἐκτολυπεύσειν,  
 ζῶπυρουμένας φρενός.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

εἴσω κομίζου καὶ σύ· Κασάνδραν λέγω·  
 ἐπεὶ σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις  
 κοινωνὸν εἶναι χερνίβων, πολλῶν μέτα 1000  
 δούλων, σταθεῖσαν κτησίου βωμοῦ πέλας.  
 ἔκβαιν' ἀπήνης τῆσδε· μηδ' ὑπερφρόνει.  
 καὶ παῖδα γάρ τοι φασὶν Ἀλκμήνης ποτὲ  
 πραθέντα τλῆναι, καὶ ζυγῶν θιγεῖν βία.  
 εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης, 1005  
 ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις·  
 οἱ δ', οὔ ποτ' ἐλπίσαντες, ἤμησαν καλῶς,  
 ὥμοί τε δούλοις πάντα καὶ παρὰ στάθμην.  
 ἔχεις παρ' ἡμῶν οἶά περ νομίζεται.  
 ΧΟ. σοί τοι λέγουσα παύεται σαφῇ λόγον. 1010  
 ἐντὸς δ' ἂν οὔσα μορσίμων ἀγρευμάτων,  
 πείθοι' ἂν, εἰ πείθοι'· ἀπειθοίης δ' ἴσως.  
 ΚΛ. ἀλλ' εἴπερ ἐστὶ μὴ, χελιδόνος δίκην,  
 ἀγνώτα φωνὴν βάρβαρον κεκτημένη,  
 ἔσω φρενῶν λέγουσα πείθω νιν λόγῳ. 1015  
 ΧΟ. ἔπου· τὰ λῶστα τῶν παρεστώτων λέγει.

πείθου, λιποῦσα τόνδ' ἀμαξήρη θρόνον.

ΚΛ. οὐ τοι θυραίαν τήνδ' ἐμοὶ σχολὴ πάρα  
 τρίβειν· τὰ μὲν γὰρ ἐστίας μεσομφάλου  
 ἔστηκεν ἤδη μῆλα πρὸς σφαγὰς πυρὸς, 1020  
 ὥς οὔ ποτ' ἐλπίσασι τήνδ' ἔξειν χάριν.  
 σὺ δ' εἴ τι δράσεις τῶνδε, μὴ σχολὴν τίθει·  
 εἰ δ', ἀξυνήμων οὔσα, μὴ δέχει λόγον,  
 σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῳ χερί.

ΧΟ. ἐρμηνέως ἔοικεν ἡ ξένη τοροῦ 1025  
 δεῖσθαι· τρόπος δὲ θηρὸς ὥς νεαιρέτου.

ΚΛ. ἡ μαίνεται γέ καὶ κακῶν κλύει φρενῶν,  
 ἥ τις λιποῦσα μὲν πόλιν νεαίρετον  
 ἥκει, χαλινὸν δ' οὐκ ἐπίσταται φέρειν,  
 πρὶν αἵματηρὸν ἐξαφρίζεσθαι μένος. 1030  
 οὐ μὴν πλέω ρίψας ἀτιμωθήσομαι.

ΧΟ. ἐγὼ δ', ἐποικτείρω γὰρ, οὐ θυμώσομαι.  
 ἴθ', ὦ τάλαινα, τόνδ' ἐρημώσας ὄχον,  
 εἴκουσ' ἀνάγκη τῇδε καίνισον ζυγόν.

#### ΚΑΣΑΝΔΡΑ.

ὅτοτοτοτοῖ, πόποι, δᾶ. στρ. α'.  
 ὦ ἄ πολλον, ὦ ἄ πολλον. 1036

ΧΟ. τί ταῦτ' ἀνωτότυξας ἀμφὶ Λοξίου;  
 οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν.

ΚΛ. ὅτοτοτοτοῖ, πόποι, δᾶ. ἀντ. α'.  
 ὦ ἄ πολλον, ὦ ἄ πολλον. 1040

ΧΟ. ἥδ' αὖτε δυσφημοῦσα τὸν θεὸν καλεῖ,  
 οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν.

ΚΑ. Ἄπολλον, Ἄπολλον, στρ. β'.

ἀγυιάτ', ἀπόλλων ἐμός·

ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον. 1045

ΧΟ. χρήσειν ἔοικεν ἀμφὶ τῶν αὐτῆς κακῶν.  
μένει τὸ θεῖον, δουλίᾳ περ ἐν φρενί.

ΚΑ. Ἄπολλον, Ἄπολλον, ἀντ. β'.  
ἀγυιάτ', ἀπόλλων ἐμός.

ᾶ, ποῖ ποτ' ἤγαγές με ; πρὸς ποίαν στέγην ; 1050

ΧΟ. πρὸς τὴν Ἀτρειδῶν· εἰ σὺ μὴ τόδ' ἐννοεῖς,  
ἐγὼ λέγω σοι· καὶ τάδ' οὐκ ἐρεῖς ψύθῃ.

ΚΑ. ᾶ ᾶ·

μισόθεον μὲν οὖν, πολλὰ συνίστορα  
αὐτοφόνα κακά τε κάρτάναι, 1055

ἄνδρὸς σφαγεῖον, καὶ πέδον ῥαντήριον.

ΧΟ. ἔοικεν εὖρις ἢ ξένη, κυνὸς δίκην,  
εἶναι, ματεύει δ' ὧν ἀνευρήσει φόνον.

ΚΑ. ᾶ ᾶ·

μαρτυρίοισι γὰρ τοῖσδ' ἐπιπείθομαι, ἀντ. γ'. 1060

κλαιόμενα τάδε βρέφη σφαγὰς,

ὀπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας.

ΧΟ. ἥ μὲν κλέος σοῦ μαντικὸν πεπυσμένοι  
ἦμεν· προφήτας δ' οὐτινας μαστεύομεν.

ΚΑ. ἰὼ πόποι, τί ποτε μῆδεται ; στρ. δ'. 1065

τί τόδε νέον ἄχος μέγα

μέγ' ἐν δόμοισι τοῖσδε μῆδεται κακὸν

ἄφερτον φίλοισι,

δυσίατον ; ἀλλὰ δ' ἐκὰς ἀποστατεῖ.

ΧΟ. τούτων αἰδρίς εἰμι τῶν μαντευμάτων· 1070  
ἐκεῖνα δ' ἔγνω· πᾶσα γὰρ πόλις βοᾷ.



- ΚΑ. ἰὼ τάλαινα, τόδε γὰρ τελεῖς ; ἀντ. δ.  
τὸν ὁμωδέμνιον πόσιν  
λούτροισι φαιδρύνασα—πῶς φράσω τέλος ;  
τάχος γὰρ τόδ' ἔσται. 1075  
προτείνει δὲ χεῖρ' ἐκ χερὸς ὀρεγομένα.
- ΧΟ. οὐπω ξυνῆκα· νῦν γὰρ ἐξ αἰνιγμάτων  
ἐπαργέμοισι θεσφάτοις ἀμηχανῶ.
- ΚΑ. ἐ ἐ, παπαῖ παπαῖ, τί τύδε φαίνεται ; στρ. ε'.  
ἦ δίκτυόν τί γ' Ἰδίου. 1080  
ἀλλ' ἄρκυς ἢ ξύνεννος, ἢ ξυναιτία  
φόνου. στάσις δ' ἀκόρετος γένει  
κατολολυξάτω θύματος λευσίμου.
- ΧΟ. ποῖαν Ἑρινὺν τήνδε δώμασιν κέλει στρ. στ'.  
ἐπορθιάζειν ; οὐ με φαιδρύνει λόγος. 1085  
ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφῆς  
σταγὼν, ἄτε καιρία πτώσιμος  
ξυνανύτει βίου δύντος αὐγαῖς.  
ταχεῖα δ' ἅτα πέλει.
- ΚΑ. ἀ ἀ· ἰδὸν ἰδού· ἄπεχε τῆς βοῆς ἀντ. ε'.  
τὸν ταῦρον· ἐν πέπλοιςιν 1091  
μελαγκέρων λαβοῦσα μηχανήματι  
τύπτει· πίτνει δ' ἐν ἐνύδρῳ τεύχει.  
δολοφόνου λέβητος τύχαν σοὶ λέγω.
- ΧΟ. οὐ κομπάσαιμ' ἂν θεσφάτων γνώμων ἄκρος ἀντ. στ'.  
εἶναι· κακῶ δέ τῃ προσεικάζω τάδε. 1096  
ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις  
βροτοῖς στέλλεται ; κακῶν γὰρ δῖαι  
πολυνεπείς τέχναι θεσπιωδὸν  
φόβον φέρουσιν μαθεῖν. 1100



ΚΑ. ἰὼ, ἰὼ ταλαίνας κακόποτμοι τύχαι· στρ. ζ'.

τὸ γὰρ ἐμὸν θρωῶ πάθος ἐπεγχέασα.

ποῖ δὴ με δεῦρο τὴν τάλαιναν ἤγαγες;

οὐδέν ποτ' εἰ μὴ ξυνθανομένην. τί γάρ;

ΧΟ. φρενομανὴς τις εἶ θεοφόρητος, ἀμ- στρ. η'.

φὶ δ' αὐτὰς θροεῖς

1106

νόμον ἄνομον, οἷά τις ξουθὰ

ἀκόρετος βοᾶς, φεῦ, ταλαίναίς φρεσὶν

Ἰτυν Ἰτυν στένουσ' ἀμφιθαλῇ κακοῖς

ἀηδὼν βίον.

1110

ΚΑ. ἰὼ, ἰὼ λιγείας μόρον ἀηδόνας· ἀντ. ζ'.

περιβαλόντες οἱ πτεροφόρον δέμας γὰρ

θεοὶ, γλυκύν τ' αἰῶνα κλαυμάτων ἄτερ·

ἐμοὶ δὲ μίμνει σχισμὸς ἀμφήκει δορί.

ΧΟ. πόθεν ἐπισσύτους θεοφόρους τ' ἔχεις ἀντ. η'.

ματαίους δῦας,

1116

τὰ δ' ἐπίφοβα δυσφάτῳ κλαγγᾷ

μελοτυπεῖς, ὁμοῦ τ' ὀρθίοις ἐν νόμοις;

πόθεν ὄρους ἔχεις θεσπεσίας ὁδοῦ

κακορρήμονας;

1120

ΚΑ. ἰὼ γάμοι, γάμοι

στρ. θ'.

Πάριδος, ὀλέθριοι φίλων.

ἰὼ Σκαμάνδρου πάτριον ποτόν·

τότε μὲν ἀμφὶ σὰς αἰῶνας τάλαιν'

ἡνυτόμαν τροφαῖς·

1125

νῦν δ' ἀμφὶ Κωκυτόν τε κᾶχερουσίους

ὄχθους ἔοικα θεσπιωδῆσειν τάχα.

ΧΟ. τί τόδε τορὸν ἄγαν ἔπος ἐφημίσω, στρ. ι'.

νεογνὸς ἀνθρώπων μάθοι.

πέπληγμαι δ' ὑπαὶ δῆγματι φοινίῃ, 1130  
 δυσαλγεί τύχα μινυρὰ θρεομένας,  
 θραύματ' ἐμοὶ κλύειν.

ΚΑ. ἰὼ πόνοι, πόνοι ἀντ. θ'.

πόλεος ὀλομένας τὸ πᾶν.  
 ἰὼ πρόπυργοι θυσῖαι πατρὸς 1135  
 πολυκανεῖς βοτῶν ποιονόμων. ἄκος δ'  
 οὐδὲν ἐπήρκεσαν,

τὸ μὴ πόλιν μὲν, ὥσπερ οὖν ἔχει, παθεῖν.  
 ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ.

ΧΟ. ἐπόμενα προτέροισι τάδ' ἐφημίσω. ἀντ. ι'.

καὶ τίς σε κακοφρονῶν τίθη- 1141  
 σι δαίμων ὑπερβαρῆς ἐμπίτνων,  
 μελίζειν πάθῃ γοερὰ θανατοφόρα·  
 τέρμα δ' ἀμηχανῶ.

ΚΑ. καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων 1145

ἔσται δεδορκὼς, νεογάμου νύμφης δίκην·  
 λαμπρὸς δ' ἔοικεν ἡλίου πρὸς ἀντολὰς  
 πνέων ἐσθήξειν, ὥστε κύματος δίκην  
 κλύζειν πρὸς αὐγὰς τοῦδε πῆματος πολὺ 1150  
 μεῖζον· φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων.

καὶ μαρτυρεῖτε συνδρόμῳ ἵχνος κακῶν  
 ῥινηλατούσῃ τῶν πάλαι πεπραγμένων.  
 τὴν γὰρ στέγην τήνδ' οὐποτ' ἐκλείπει χορὸς  
 ξύμφθογγος, οὐκ εὐφωνος· οὐ γὰρ εἰ λέγει.  
 καὶ μὴν πεπωκὼς γ', ὥς θρασύνεσθαι πλέον, 1155

βρότειον αἷμα, κῶμος ἐν δόμοις μένει,  
 δύσπεμπτος ἔξω, ξυγγόνων Ἑρινύων.  
 ὕμνοῦσι δ' ὕμνον, δώμασιν προσήμεναι,

πρώταρχον ἄτην· ἐν μέρει δ' ἀπέπτυσαν  
 εὐνὰς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς. 1160  
 ἡμαρτον, ἣ θηρῶ τι τοξότης τις ὥς ;  
 ἣ ψευδόμαντις εἰμι θυροκόπος φλέδων ;  
 ἐκμαρτύρησον προὔμοσας τό μ' εἰδέναι  
 λόγῳ παλαιὰς τῶνδ' ἁμαρτίας δόμων.

ΧΟ. καὶ πῶς ἂν ὄρκος, πῆγμα γενναίως παγὲν, 1165  
 παίωνιον γένοιτο ; θαυμάζω δέ σου,  
 πόντου πέραν τραφεῖσαν, ἀλλόθρουν πόλιν  
 κυρεῖν λέγουσαν ὥσπερ εἰ παρεστάτεις.

ΚΑ. μάντις μ' Ἀπόλλων τῷδ' ἐπέστησεν τέλει.

ΧΟ. μῶν καὶ θεός περ ἱμέρῳ πεπληγμένος ; 1170

ΚΑ. προτοῦ μὲν αἰδῶς ἦν ἐμοὶ λέγειν τάδε.

ΧΟ. ἀβρύνεται γὰρ πᾶς τις εὖ πράσσων πλέον.

ΚΛ. ἀλλ' ἦν παλαιστής, κάρτ' ἐμοὶ πνέων χάριν.

ΧΟ. ἣ καὶ τέκνων εἰς ἔργον ἡλθέτην νόμῳ ;

ΚΑ. ξυναινέσασα Λοξίαν ἐψευσάμην. 1175

ΧΟ. ἤδη τέχναισιν ἐνθέοις ἡρημένη ;

ΚΑ. ἤδη πολίταις πάντ' ἐθέσπιζον πάθη.

ΧΟ. πῶς δῆτ' ἄνατος ἦσθα Λοξίου κότῳ ;

ΚΑ. ἔπειθον οὐδέν' οὐδέν, ὥς τάδ' ἤμπλακον.

ΧΟ. ἡμῖν γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖς. 1180

ΚΑ. ἰοὺ ἰοὺ, ὦ ὦ κακά.

ὑπ' αὖ με δεινὸς ὀρθομαντείας πόνος  
 στροβεῖ, ταρασσών φροιμίους † ἐφημίους.  
 ὁρᾶτε τούσδε τοὺς δόμοις ἐφημένους  
 νέους, ὀνείρων προσφερεῖς μορφώμασιν ; 1185  
 παῖδες, θανόντες ὥσπερ εἰ πρὸς τῶν φίλων,  
 χεῖρας κρεῶν πλήθοντες οἰκείας βορᾶς,  
 σὺν ἐντέροις τε σπλάγχν', ἐποίκτιστον γέμος,

- πρέπουσ' ἔχοντες, ὧν πατήρ ἐγείσατο.  
 ἐκ τῶνδε ποινάς φημι βουλεύειν τινα 1190  
 λέοντ' ἀναλκιν ἐν λέχει στρωφώμενον  
 οἰκουρὸν, οἴμοι, τῷ μολόντι, δεσπότη  
 ἐμῷ· φέρειν γὰρ χρή τὸ δούλιον ζυγόν.  
 νεῶν τ' ἑπαρχος Ἰλίου τ' ἀναστάτης  
 οὐκ οἶδεν, οἷα γλώσσα μισητῆς κυνὸς 1195  
 λέξασα κάκτείναςα φαιδρόνους, δίκην  
 Ἄτης λαθραίου, τεύξεται κακῇ τύχῃ.  
 τοιαῦτα τολμᾷ· θῆλυς ἄρσενος φονεὺς  
 ἐστίν. τί νιν καλοῦσα δυσφιλὲς δάκος  
 τύχοιμ' αὖ; ἀμφίσβαιναν, ἣ Σκύλλαν τινα 1200  
 οἰκοῦσαν ἐν πέτραισι, ναυτίλων βλάβην,  
 ἢ θύουσαν αἶδου μητέρ', ἄσπονδον τ' ἀράν  
 φίλοις πνέουσαν; ὥς δ' ἐπωλολύξατο  
 ἡ παντότολμος, ὥσπερ ἐν μάχης τροπῇ.  
 δοκεῖ δὲ χαίρειν νοστήμῳ σωτηρίᾳ. 1205  
 καὶ τῶνδ' ὅμοιον εἴ τι μὴ πείθω· τί γάρ;  
 τὸ μέλλον ἦξει. καὶ σύ μ' ἐν τάχει παρὼν  
 ἄγαν γ' ἀληθόμαντιν οἰκτεῖρας ἐρεῖς.
- ΧΟ. τὴν μὲν Θυέστου δαῖτα παιδεῖων κρεῶν  
 ξυνήκα καὶ πέφρικα· καὶ φόβος μ' ἔχει, 1210  
 γ. κλύοντ' ἀληθῶς οὐδὲν ἐξέκασμένα.  
 τὰ δ' ἄλλ' ἀκούσας, ἐκ δρόμου πεσὼν τρέχω.
- ΚΑ. Ἀγαμέμνονός σέ φημι ἐπόψεσθαι μόρον.  
 ΧΟ. εὐφημον, ὦ τάλαινα, κοίμησον στόμα.  
 ΚΑ. ἀλλ' οὔτι Παιῶν τῷδ' ἐπιστατεῖ λόγῳ. 1215  
 ΧΟ. οὐκ, εἰ παρέσται γ'· ἀλλὰ μὴ γένοιτό πως.  
 ΚΑ. σὺ μὲν κατεύχει, τοῖς δ' ἀποκτείνειν μέλει.  
 ΧΟ. τίνος πρὸς ἀνδρὸς τοῦτ' ἄχος πορσύνεται;



- ΚΑ. ἧ κάρτ' ἄρ' ἀν παρεσκόπεις χρησμῶν ἐμῶν.  
 ΧΟ. τοῦ γὰρ τελούντος οὐ ξυνῆκα μηχανήν. 1220
- ΚΑ. καὶ μὴν ἄγαν γ' Ἑλλήν' ἐπίσταμαι φάτιν.  
 ΧΟ. καὶ γὰρ τὰ πυθόκραντα, δυσμαθῇ δ' ὅμως.
- ΚΑ. παπαῖ· οἶον τὸ πῦρ· ἐπέρχεται δέ μοι.  
 ὅτοτοί, Λύκει' Ἀπολλόν· οἱ ἐγὼ, ἐγώ.  
 αὕτη δίπους λείαινα, συγκοιμωμένη 1225  
 λύκῳ, λέοντος εὐγενοῦς ἀπουσία,  
 κτενεῖ με τὴν τάλαιναν· ὥς δὲ φάρμακον  
 τεύχουσα, κάμου μισθὸν ἐνθήσει κότῳ.  
 ἐπέυχεται, θήγουσα φωτὶ φάσγανον,  
 ἐμῆς ἀγωγῆς ἀντιτίσασθαι φόνον. 1230
- τί δῆτ' ἐμαυτῆς καταγέλωτ' ἔχω τάδε,  
 καὶ σκῆπτρα, καὶ μαντεῖα περὶ δέρη στέφη ;  
 σέ μὲν πρὸ μοίρας τῆς ἐμῆς διαφθερῶ.  
 ἴτ' ἐς φθόρον πεσόντα γ' ὦδ' ἀμείψομαι.  
 ἄλλην τιν' ἄτης ἀντ' ἐμοῦ πλουτίζετε. 1235
- ἰδοὺ δ' Ἀπόλλων αὐτὸς ἐκδύων ἐμέ  
 χρηστηρίαν ἐσθήτ', ἐποπτεύσας δέ με  
 κὰν τοῖσδε κόσμοις καταγελωμένην μέγα  
 φίλων ὕπ', ἐχθρῶν, οὐ διχορρόπως, μάτην.  
 καλουμένη δὲ φοιτὰς, ὥς ἀγύρτρια, 1240  
 πτωχὸς, τάλαινα, λιμόθνης ἡνεσχόμην.  
 καὶ νῦν ὁ μάντις, μάντιν ἐκπράξας ἐμέ,  
 ἀπήγαγ' ἐς τοιάσδε θανασίμους τύχας.  
 βωμοῦ πατρῷου δ' ἀντ' ἐπίξηνον μένει,  
 θερμῷ κοπείσης φοινίῳ προσφάγματι. 1245  
 οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν.  
 ἥξει γὰρ ἡμῶν ἄλλος αὖ τιμάορος,  
 μητροκτόνον φίτυμα, ποινάτωρ πατρός·

- φυγὰς δ' ἀλήτης, τῆσδε γῆς ἀπόξενος,  
 κάτεισιν, ἅτας τάσδε θριγκώσων φίλοις· 1250  
 ὁμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας,  
 ἄξειν νιν ὑπτίασμα κειμένου πατρός.  
 τί δῆτ' ἐγὼ κάτοικος ὧδ' ἠναστένω;  
 ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν  
 πράξασαν ὡς ἔπραξεν, οἱ δ' εἶχον πόλιν, 1255  
 οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει,  
 ἰούσα πράξω, τλήσομαι τὸ κατθανεῖν.  
 Αἰδοῦ πύλας δὲ τάσδ' ἐγὼ προσεννέπω.  
 ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν,  
 ὡς ἀσφάδαστος, αἱμάτων εὐθιησίμων 1260  
 ἀπορρύνετων, ὄμμα συμβάλω τόδε.
- ΧΟ. ὦ πολλὰ μὲν τάλαινα, πολλὰ δ' αὖ σοφῇ  
 γύναι, μακρὰν ἔτεινας· εἰ δ' ἐτητύμως  
 μόρον τὸν αὐτῆς οἶσθα, πῶς, θεηλάτου  
 βοὸς δίκην, πρὸς βομὸν εὐτόλμως πατείς; 1265
- ΚΑ. οὐκ ἔστ' ἄλυξίς, οὐ, ξένοι, χρόνῳ πλέων.  
 ΧΟ. ὁ δ' ὕστατός γε τοῦ χρόνου πρεσβεύεται.  
 ΚΑ. ἦκει τόδ' ἡμαρ· σμικρὰ κερδανῶ φυγῇ.  
 ΧΟ. ἀλλ' ἴσθι τλήμων οὐς' ἀπ' εὐτόλμου φρενός.  
 ΚΑ. ἀλλ' εὐκλεῶς τοι κατθανεῖν χάρις βροτῶ. 1270  
 ΧΟ. οὐδεὶς ἀκούει ταῦτα τῶν εὐδαιμόνων.  
 ΚΑ. ἰὼ, πάτερ, σοῦ, τῶν τε γενναίων τέκνων.  
 ΧΟ. τί δ' ἐστὶ χρήμα; τίς σ' ἀποστρέφει φόβος;  
 ΚΑ. φεῦ φεῦ.  
 ΧΟ. τί τοῦτ' ἔφευξας; εἴ τι μὴ φρενῶν στύγος. 1275  
 ΚΑ. φόνον δόμοι πνέουσιν αἱματοσταγῇ.  
 ΧΟ. καὶ πῶς; τόδ' ὅξει θυμάτων ἐφεστίων.  
 ΚΑ. ὅμοιος ἀτμὸς ὥσπερ ἐκ τάφου πρέπει.

ΧΟ. οὐ Σύριον ἀγλαΐσμα δώμασιν λέγεις.

ΚΑ. ἀλλ' εἶμι, καὶν δόμοισι κωκύουσιν ἐμὴν  
Ἀγαμέμνονός τε μοῖραν. ἀρκείτω βίος.  
ὦ ξένοι. 1280

οὐ τοι δυσοίζω, θάμνον ὥς ὄρνις, φόβω  
ἄλλως· θανούσῃ μαρτυρεῖτέ μοι τόδε,  
ὅταν γυνὴ γυναικὸς ἀντ' ἐμοῦ θάνῃ,  
ἀνὴρ τε δυσδάμαρτος ἀντ' ἀνδρὸς πέσῃ.  
ἐπιξενούμαι ταῦτα δ' ὥς θανουμένη. 1285

ΧΟ. ὦ τλῆμον, οἰκτείρω σε θεσφάτου μόρου.

ΚΑ. ἅπαξ ἔτ' εἰπεῖν ῥῆσιν ἢ θρῆνον θέλω  
ἐμὸν τὸν αὐτῆς. ἡλίκῃ δ' ἐπέυχομαι 1290  
πρὸς ὕστατον φῶς, τοῖς ἐμοῖς τιμαόροις,  
ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ,  
δούλης θανούσης εὐμαροῦς χειρώματος.  
ὦ βρότεια πράγματ'· εὐτυχοῦντα μὲν  
σκιά τις ἂν τρέψειεν· εἰ δὲ δυστυχῇ, 1295  
βολαῖς ὑγρώσσω σπόγγος ὤλεσεν γραφήν.  
καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτείρω πολύ.

ΧΟ. τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφν  
πᾶσι βροτοῖσιν· δακτυλοδεικτῶν δ'  
οὐτὶς ἀπειπὼν εἴργει μελάθρων, 1300  
Μηκέτ' ἐσέλθῃς, τάδε φωνῶν.  
καὶ τῷδε πόλιν μὲν ἐλεῖν ἔδοσαν  
μάκαρες Πριάμου,  
θεοτίμητος δ' οἴκαδ' ἰκάνει  
νῦν δ' εἰ προτέρων αἰμ' ἀποτίσει, 1305  
καὶ τοῖσι θανούσι θανὼν ἄλλων  
ποινὰς θανάτων ἅταν τε κρανεῖ,



τίς ἂν οὐκ εὖξαιτο βροτῶν ἄσσει  
δαίμονι φῦναι, τάδ' ἀκούων ;

ΑΓ. ὦμοι, πέπληγμαι καιρίαν πληγὴν ἔσω. 1310

ΧΟ. σίγα· τίς πληγὴν αὐτεῖ καιρίως οὐτασμένος ;

ΑΓ. ὦμοι μάλ' αὖθις, δευτέραν πεπληγμένος.

Χ. α'. τοῦργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμώγματι.  
ἀλλὰ κοινωσώμεθ' ἅν πως ἀσφαλῆ βουλευόμενα.

Χ. β'. ἐγὼ μὲν ὑμῖν τὴν ἐμὴν γνώμην λέγω, 1315  
πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν.

Χ. γ'. ἐμοὶ δ' ὅπως τάχιστα γ' ἐμπεσεῖν δοκεῖ,  
καὶ πρᾶγμ' ἐλέγχειν ξὺν νεορρῦτῳ ξίφει.

Χ. δ'. καγὼ, τοιούτου γνώματος κοινωνὸς ὢν,  
ψηφίζομαί τι δρᾶν· τὸ μὴ μέλλειν δ' ἀκμή. 1320

Χ. ε'. ὁρᾶν πάρεστι· φροιμιάζονται γὰρ ὥς  
τυραννίδος σημεῖα πράσσοντες πόλει.

Χ. σ'. χρονίζομεν γάρ· οἱ δὲ τῆς μελλοῦς κλέος  
πέδον πατοῦντες, οὐ καθεύδουσιν χερί.

Χ. ζ'. οὐκ οἶδα βουλῆς ἥστινος τυχὼν λέγω. 1325  
τοῦ δρῶντός ἐστι καὶ τὸ βουλευσαί περ.

Χ. η'. καγὼ τοιοῦτός εἰμ', ἐπεὶ δυσμηχανῶ  
λόγοισι τὸν θανόντ' ἀνιστάναι πάλιν.

Χ. θ'. ἦ καὶ βίον τείνοντες ὧδ' ὑπείξομεν  
δόμων καταισχυνηῖρσι τοῖσδ' ἡγουμένοις ; 1330

Χ. ι'. ἀλλ' οὐκ ἀνεκτὸν, ἀλλὰ κατθανεῖν κρατεῖ·  
πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος.

Χ. ια'. ἦ γὰρ τεκμηρίοισιν ἐξ οἰμωγμάτων  
μαντευσόμεσθα τάνδρὸς ὥς ὀλωλότος ;

Χ. ιβ'. σάφ' εἰδότας χρὴ τῶνδε μυθοῦσθαι πέρι· 1335  
τὸ γὰρ τοπάζειν τοῦ σάφ' εἰδέναι δίχα.

- ΧΟ. ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι,  
 τρανῶς Ἀτρείδην εἰδέναι κυροῦνθ' ὅπως.
- ΚΛ. πολλῶν πάροιθεν καιρίως εἰρημένων,  
 τ' ἀναντί' εἰπεῖν οὐκ ἐπαισχυνθήσομαι. 1340  
 πῶς γάρ τις ἐχθροῖς ἐχθρὰ πορσύνων, φίλοις  
 δοκοῦσιν εἶναι, πημονὴν ἀρκύστατον  
 φράζειεν, ὕψος κρεῖσσον ἐκπηδήματος;  
 ἐμοὶ δ' ἀγὼν ὅδ' οὐκ ἀφρόντιστος πάλαι  
 νείκης παλαιᾶς ἦλθε, σὺν χρόνῳ γε μὴν. 1345  
 ἔστηκα δ' ἐνθ' ἔπαισ' ἐπ' ἐξειργασμένοις.  
 οὔτῳ δ' ἔπραξα, καὶ τὰδ' οὐκ ἀρνήσομαι,  
 ὥς μήτε φεύγειν μήτ' ἀμύνασθαι μόρον.  
 ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων,  
 περιστιχίζω, πλοῦτον εἵματος κακόν. 1350  
 παῖω δέ νιν δῖς· κὰν δυοῖν οἰμώγμασιν  
 μεθῆκεν αὐτοῦ κῶλα· καὶ πεπτωκότι  
 τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς  
 Αἴδου, νεκρῶν σωτήρως, εὐκταίαν χάριν.  
 οὔτῳ τὸν αὐτοῦ θυμὸν ὀρμαίνει πεσών· 1355  
 κακφυσιῶν ὀξείαν αἵματος σφαγὴν  
 βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου,  
 χαίρουσαν οὐδὲν ἦσσαν, ἧ διοςδότῳ  
 γάνει σπορητὸς, κάλυκος ἐν λοχεύμασιν.  
 ὥς ὧδ' ἐχόντων, πρέσβος Ἀργείων τόδε, 1360  
 χαίροιτ' ἄν, εἰ χαίροιτ', ἐγὼ δ' ἐπεύχομαι.  
 εἰ δ' ἦν πρεπόντων ὥστ' ἐπισπένδειν νεκρῷ,  
 τὰδ' ἄν δικαίως ἦν· ὑπερδίκως μὲν οὖν  
 τοσῶνδε κρατῆρ' ἐν δόμοις κακῶν ὅδε  
 πλήσας ἀραίων, αὐτὸς ἐκπίνει μολών. 1365
- ΧΟ. θαυμάζομέν σου, γλῶσσαν ὥς θρασύστομος,

ἦτις τοιόνδ' ἐπ' ἀνδρὶ κομπάζεις λόγον.

ΚΛ. πειρᾶσθέ μου γυναικὸς ὡς ἀφράσμονος·  
 ἐγὼ δ' ἀτρέστῳ καρδίᾳ πρὸς εἰδότης  
 λέγω· σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις, 1370  
 ὁμοιον· οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς  
 πόσις, νεκρὸς δὲ τῆσδε δεξιᾶς χερὸς,  
 ἔργον δικαίας τέκτονος. τάδ' ὦδ' ἔχει.

ΧΟ. τί κακὸν, ὦ γύναι, στροφή.  
 χθονοστρεφὲς ἐδανόν, ἧ ποτόν 1375  
 πασαμένα, ῥυτᾶς ἐξ ἁλὸς ὁρόμενον,  
 τόδ' ἐπέθου θύος δημοθρόους τ' ἀράς ;  
 ἀπέδικες, ἀπέταμες·  
 ἀπόπολις δ' ἔσει,  
 μῖσος ὄβριμον ἀστοῖς. 1380

ΚΛ. νῦν μὲν δικάζεις ἐκ πόλεως φυγὴν ἐμοὶ,  
 καὶ μῖσος ἀστῶν, δημόθρους τ' ἔχειν ἀράς,  
 οὐδὲν τόδ' ἀνδρὶ τῷδ' ἐναντίον φέρων·  
 ὃς οὐ προτιμῶν ὥσπερ εἰ βοτοῦ μόνον,  
 μῆλων φλεόντων εὐπόκοις νομεύμασιν, 1385  
 ἔθυσεν αὐτοῦ παῖδα, φιλτάτην ἐμοὶ  
 ὠδῖν', ἐπφδὸν Θρηκίων ἀημάτων.  
 οὐ τοῦτον ἐκ γῆς τῆσδε χρῆν σ' ἀνδρηλατεῖν,  
 μiasμάτων ἄποιν' ; ἐπήκοος δ' ἐμῶν  
 ἔργων, δικαστῆς τραχὺς εἶ. λέγω δέ σοι, 1390  
 τοιαῦτ' ἀπειλεῖν ὡς παρεσκευασμένης  
 ἐκ τῶν ὁμοίων, χειρὶ νικήσαντ' ἐμοῦ  
 ἄρχειν· ἐὰν δὲ τοῦμπαλιν κραίνῃ θεός,  
 γνῶσει διδαχθεὶς ὅψ' ἐ γοῦν τὸ σωφρονεῖν.

ΧΟ. μεγαλόμητις εἶ, ἀντιστρ.

# ΑΓΑΜΕΜΝΩΝ.

περίφρονα δ' ἔλακες. ὥσπερ οὖν 1396  
 φονολιβεῖ τύχα φρὴν ἐπιμαίνεται.  
 λίπος ἐπ' ὀμμάτων αἵματος ἐμπρέπει  
 ἀτίετον· ἔτι σε χρὴ  
 στερομέναν φίλων 1400  
 τύμμα τύμματι τῖσαι.

ΚΛ. καὶ τήνδ' ἀκούεις ὀρκίων ἐμῶν θέμιν·  
 μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην,  
 Ἄτην, Ἐρινύν θ', αἴσι τόνδ' ἔσφαξ' ἐγὼ,  
 οὐ μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖν, 1405  
 ἕως ἂν αἶθρῃ πῦρ ἐφ' ἐστίας ἐμῆς  
 Αἰγισθος, ὥς τὸ πρόσθεν εὖ φρονῶν ἐμοί.  
 οὗτος γὰρ ἡμῖν ἀσπίς οὐ μικρὰ θράσους.  
 κεῖται γυναικὸς τῆσδε λυμαντήριος,  
 Χρυσηΐδων μείλιγμα τῶν ὑπ' Ἰλίου· 1410  
 ἢ τ' αἰχμάλωτος ἦδε καὶ τερασκόπος,  
 καὶ κοινόλεκτρος τοῦδε, θεσφατηλόγος  
 πιστὴ ξύνεννος, ναυτίλων δὲ σελμάτων  
 ἱστοτρίβης. ἄτιμα δ' οὐκ ἐπραξάτην·  
 ὁ μὲν γὰρ οὕτως· ἡ δέ τοι, κύκνου δίκην, 1415  
 τὸν ὕστατον μέλψασα θανάσιμον γόον,  
 κεῖται φιλήτωρ τοῦδ', ἐμοὶ δ' ἐπήγαγεν  
 εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς.

## ΚΟΜΜΑΤΙΚΑ.

ΗΜ. Α'. φεῦ, τίς ἂν ἐν τάχει, μὴ περιώδυνος, στρ. α'.  
 μηδὲ δεμνιοτήρης, 1420  
 μόλοι τὸν αἰεὶ φέρουσ' ἐν ἡμῖν  
 μοῖρ' ἀτέλευτον ὕπνον, δαμέντος  
 φύλακος εὐμενεστάτου,

καὶ πολλὰ τλαντὸς γυναικὸς δίαί ;  
 πρὸς γυναικὸς δ' ἀπέφθισεν βίον. 1425

ΧΟ. ἰὼ, ἰὼ παράνουσ' Ἑλένα. συστ. α'.  
 μία τὰς πολλὰς, τὰς πάνυ πολλὰς  
 ψυχὰς ὀλέσασ' ὑπὸ Τροίᾳ.

ΗΜ. Β'. νῦν δὲ τελείαν στρ. β'.  
 πολύμναστον ἀπηνθίσω 1430  
 δι' αἰμ' ἀνιπτον, ἥτις ἦν τότε' ἐν δόμοις  
 ἔρις ἐρίδματος, ἀνδρὸς οἰζύς.

ΚΛ. μηδὲν θανάτου μοῖραν ἐπεύχου, σύστ. β'.  
 τοῖσδε βαρυνθείς·  
 μηδ' εἰς Ἑλένην κότον ἐκτρέψῃς, 1435  
 ὥς ἀνδρολέτειρ', ὥς μία πολλῶν  
 ἀνδρῶν ψυχὰς Δαναῶν ὀλέσασ',  
 ἀξύστατον ἄλγος ἔπραξεν.

ΗΜ. Α'. δαῖμον, ὃς ἐμπίτνεις δώμασι καὶ διφυ- ἀντ. α'.  
 εἰσι Τανταλίδαισιν, 1440  
 κράτος τ' ἰσόψυχον ἐκ γυναικῶν  
 καρδιόδηκτον ἐμοὶ κρατύνεις.  
 ἐπὶ δὲ σώματος, δίκαν  
 μοὶ κόρακος ἐχθροῦ, σταθεῖς ἐκνόμως

ὕμνον ὕμνεῖν ἐπεύχεται \* \* 1445

ΧΟ. \* \* \* \* ἀντισύστ. α'.  
 \* \* \* \* \*

ΗΜ. Β'. \* \* \* \* ἀντιστρ. β'.  
 \* \* \* \*

\* \* \* \* \*  
 \* \* \* \* \*

ΚΛ. νῦν δ' ὄρθωσας στόματος γνώμην, ἀντισύστ. β'.

τὸν τριπάχχιον

δαίμονα γέννας τῇσδε κικλήσκων·

ἐκ τοῦ γὰρ ἔρως αἱματόλοιχος

νεύρη τρέφεται· πρὶν καταλήξαι

1450

τὸ παλαιὸν ἄχος, νέος ἵχωρ.

ΗΜ. Α'. ἦ μέγαν οἴκοις τοῖσδε

στρ. γ'.

δαίμονα καὶ βαρύμηνιν αἰνεῖς,

φεῦ, φεῦ, κακὸν αἶνον ἀτη-

ρᾶς τύχας ἀκορέστου·

1455

ἰὼ ἰή, διαὶ Διὸς

παναιτίου, πανεργέτα·

τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται;

τί τῶνδ' οὐ θεόκραντόν ἐστιν;

ΧΟ. ἰὼ ἰώ, βασιλεῦ βασιλεῦ,

σύστ. γ'.

πῶς σε δακρύσω;

1461

φρενὸς ἐκ φιλίας τί ποτ' εἶπω;

κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'

ἀσεβεῖ θανάτῳ βίον ἐκπνέων.

ΗΜ. Β'. ὦμοι μοι κοίταν τάνδ' ἀνελεύθερον,

στρ. δ'.

δολίῳ μόρῳ δαμεῖς

1466

ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.

ΚΛ. αὐχεῖς εἶναι τόδε τοῦργον ἐμόν.

σύστ. δ'.

μὴ δ' ἐπιλεχθῆς

Ἀγαμεμνονίαν εἶναί μ' ἄλοχον.

1470

φантаζόμενος δὲ γυναικὶ νεκροῦ

τοῦδ', ὁ παλαιὸς δριμύς ἀλάστωρ

Ἀτρέως, χαλεποῦ θοινατήρος,



τόνδ' ἀπέτισεν,  
τέλεον νεαροῖς ἐπιθύσας. 1475

ΗΜ. Α'. ὥς μὲν ἀναίτιος εἶ σὺ ἀντιστρ. γ'.  
τοῦδε φόνου, τίς ὁ μαρτυρήσων;  
πῶ; πῶ; πατρόθεν δὲ συλλή-  
πτωρ γένοιτ' ἂν ἀλάστωρ.  
βιάζεται δ' ὁμοσπόροις 1480  
ἐπιρροαῖσιν αἱμάτων  
μέλας Ἄρης· ὅποι δὲ καὶ προβαίνων  
πάχνα κουροβόρῳ παρέξει.

ΧΟ. ἰὼ ἰὼ, βασιλεῦ βασιλεῦ, ἀντισύστ. γ'.  
πῶς σε δακρύσω; 1485  
φρενὸς ἐκ φιλίας τί ποτ' εἶπω;  
κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'  
ἄσεβει θανάτῳ βίον ἐκπνέων.

ΗΜ. Β'. ὦμοι μοι κοίταν τάνδ' ἀνελεύθερον, ἀντιστρ. δ'.  
δολίῳ μόρῳ δαμείς 1490  
ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.

ΚΛ. [οὔτ' ἀνελεύθερον οἶμαι θάνατον ἀντισύστ. δ'.  
τῷδε γενέσθαι.]  
οὐδὲ γὰρ οὗτος δολίαν ἄταν  
οἴκοισιν ἔθηκ' ; 1495  
ἀλλ' ἐμὸν ἐκ τοῦδ' ἔρνος ἀερθέν,  
τὴν πολύκλαυτόν τ' Ἴφιγενείαν,  
ἄξια δράσας, ἄξια πάσχων,  
μηδὲν ἐν Ἄιδου μεγαλανχεΐτῳ,  
ξιφοδηλήτῳ 1500  
θανάτῳ τίσας ἅπερ ἤρξεν.



ΗΜ. Α'. ἀμχανῶ, φροντίδων στερηθεῖς, στρ. ε'.

εὐπάλαμον μέριμναν

ὅπα τράπωμαι, πίτνοντος οἴκου.

δέδοικα δ' ὄμβρου κτύπον δομοσφαλῇ 1505

τὸν αἵματηρόν· ψεκὰς δὲ λήγει.

δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης

πρὸς ἄλλαις θηγάναισι Μοῖρα.

ΧΟ. ἰὼ γὰ γὰ, εἴθ' ἔμ' ἐδέξω, σύστ. ε'.

πρὶν τόνδ' ἐσιδεῖν ἀργυροτόιχου 1510

δροίτας κατέχοντα χαμεύναν.

τίς ὁ θάψων νιν, τίς ὁ θρηνήσων;

ἦ σὺ τόδ' ἔρξαι

τλήσει, κτείνασ' ἄνδρα τὸν αὐτῆς,

ἀποκωκῦσαι ψυχὴν, ἄχαριν 1515

χάριν ἀντ' ἔργων

μεγάλων ἀδίκως ἐπικρᾶναι;

ΗΜ. Β'. τίς δ' ἐπιτύμβιος αἶνος ἐπ' ἀνδρὶ θείῳ στρ. ς'.

ξὺν δακρύσιν ἰάπτων

ἀληθείᾳ φρενῶν πονήσει; 1520

ΚΛ. οὐ σέ προσήκει τὸ μέλημα λέγειν σύστ. ς'.

τοῦτο· πρὸς ἡμῶν

κάππεσε, κάτθανε, καὶ καταθάψομεν,

οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων,

\* \* \* \* \*

\* \* \* \* \*

ἀλλ' Ἰφιγένειά νιν ἀσπασίως 1525

θυγατῆρ, ὡς χρὴ,

πατέρ' ἀντιάσασα πρὸς ὠκύπορον

πύρθμευμ' ἀχέων,  
περὶ χεῖρε βαλοῦσα φιλήσει.

ΗΜ. Α'. ὄνειδος ἦκει τόδ' ἀντ' ὀνειδούς· ἀντιστρ. ε'.

δύσμαχα δ' ἔστι κρῖναι. 1531

φέρει φέροντ', ἐκτίνει δ' ὁ καίνων.

μῖμνει δὲ, μῖμνοντος ἐν χρόνῳ Διὸς,

παθεῖν τὸν ἔρξαντα· θέσμιον γὰρ

τίς ἂν γονὰν ἀραῖον ἐκβάλοι δόμων ; 1535

κεκόλληται γένος πρὸς ἅτα.

ΧΟ. \* \* \* ἀντισύστ. ε'.

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ΗΜ. Β'. \* \* \* ἀντιστρ. ζ'.

\* \* \*

\* \* \*

ΚΛ. εἰς τόνδ' ἐνέβης ξὺν ἀληθείᾳ ἀντισύστ. ζ'.

χρησμόν· ἐγὼ δ' οὖν

ἐθέλω, δαίμονι τῷ Πλεισθениδᾶν

ὄρκους θεμένῃ, τάδε μὲν στέργειν, 1540

δύστλητά περ' ὄνθ'· ὃ δὲ λοιπὸν, ἰόντ'

ἐκ τῶνδε δόμων, ἄλλην γενεὰν

τρίβειν θάνατοις αὐθένταισιν.

κτεάνων τε μέρος

βαῖον ἐχούσῃ πᾶν ἀπόχρη μοι, 1545

κάλληλοφόνους  
μανίας μελάθρων ἀφελούση.

## ΑΓΙΣΘΟΣ.

ὦ φέγγος εὖφρον ἡμέρας Δικηφόρου·  
φαίην ἂν ἤδη νῦν βροτῶν τιμαόρους  
θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχῃ, 1550  
ιδὼν ὑφαντοῖς ἐν πέπλοις Ἑρινύων  
τὸν ἄνδρα τόνδε κείμενον φίλως ἐμοί,  
χερὸς πατρώας ἐκτίνοντα μηχανάς.  
Ἄτρεὺς γὰρ ἄρχων τῆσδε γῆς, τούτου πατὴρ,  
πατέρα Θυέστην τὸν ἐμὸν, ὥς τορῶς φράσαι, 1555  
αὐτοῦ τ' ἄδελφον, ἀμφίλεκτος ὦν κράτει,  
ἠνδρηλάτησεν ἐκ πόλεώς τε καὶ δόμων.  
καὶ προστρόπαιος ἐστίας μολὼν πάλιν  
τλήμων Θυέστης μοῖραν εὔρετ' ἀσφαλῆ,  
τὸ μὴ θανὼν πατρῶον αἰμάξαι πέδον 1560  
αὐτός· ξένια δὲ τοῦδε δύσθεος πατὴρ  
Ἄτρεὺς, προθύμως μᾶλλον ἢ φίλως, πατρὶ  
τῷ μῶ, κρεουργὸν ἡμάρ εὐθύμως ἄγειν  
δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν.  
τὰ μὲν ποδῆρῃ καὶ χερῶν ἄκρους κτένας 1565  
ἔθρυπτ' ἄνωθεν ἀνδρακὰς καθήμενος.  
ἄσημα δ' αὐτῶν αὐτίκ' ἀγνοία λαβὼν,  
ἔσθαι βορὰν ἄσωτον, ὥς ὄρᾳς, γένει.  
κάπειτ' ἐπιγνοὺς ἔργον οὐ καταίσιον,  
ῥῆμα ξεν, ἀμπίπτει δ' ἀπὸ σφαγῆς ἐμῶν· 1570  
μόρον δ' ἄφερτον Πελοπίδαις ἐπεύχεται,  
λάκτισμα δείπνου ξυνδίκως τιθεὶς ἀρᾶ,  
οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος.

ἐκ τῶνδ' ἐσσι πεσόντα τόνδ' ἰδεῖν πάρα.  
 καὶ γὰρ δίκαιος τοῦδε τοῦ φόνου ῥαφεὺς· 1575  
 τρίτον γὰρ ὄντα μ' ἐπὶ δέκ' ἀθλίῳ πατρὶ  
 συνεξελαύνει τυτθὸν ὄντ' ἐν σπαργάνοις·  
 τραφέντα δ' αὖθις ἡ δίκη κατήγαγε.  
 καὶ τοῦδε τάνδρ' ἡψάμην θυραῖος ὦν,  
 πᾶσαν ξυνάψας μηχανὴν δυσβουλίας. 1580  
 οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί,  
 ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν.

ΧΟ. Αἰγισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σέβω.  
 σὺ δ' ἄνδρα τόνδε φῆς ἐκὼν κατακτανεῖν,  
 μόνος δ' ἔποικτον τόνδε βουλευῆσαι φόνον· 1585  
 οὐ φημ' ἀλύξειν ἐν δίκῃ τὸ σὸν κᾶρα  
 δημορρίφεῖς, σάφ' ἴσθι, λευσίμους ἄρας.

ΑΙ. σὺ ταῦτα φωνεῖς νερτέρᾳ προσήμενος  
 κόπῃ, κρατούντων τῶν ἐπὶ ζυγῷ δορός ;  
 γνώσει, γέρων ὦν, ὥς διδάσκεσθαι βαρὺ 1590  
 τῷ τηλικούτῳ, σωφρονεῖν εἰρημένον.  
 δεσμὸς δὲ καὶ τὸ γῆρας, αἶ τε νήστιδες  
 δύαι, διδάσκουν ἐξοχώταται φρενῶν  
 ἱατρομάντις. οὐχ ὁρᾷς ὁρῶν τάδε ;  
 πρὸς κέντρα μὴ λάκτιζε, μὴ πῆσας μογῆς. 1595

ΧΟ. γύναι, σὺ τοὺς ἤκοντας ἐκ μάχης νέον  
 οἰκουρὸς, εὐνὴν ἀνδρὸς αἰσχύνοισ' ἅμα  
 ἀνδρὶ στρατηγῷ τόνδ' ἐβούλευσας μόρον ;

ΑΙ. καὶ ταῦτα τᾶπῃ κλαυμάτων ἀρχηγενῇ.  
 Ὅρφεϊ δὲ γλῶσσαν τὴν ἐναντίαν ἔχεις· 1600  
 ὁ μὲν γὰρ ἦγε πάντ' ἀπὸ φθογγῆς χαρᾶ,  
 σὺ δ' ἐξορίνας νηπίοις ὑλάγμασιν  
 ἄξει· κρατηθεὶς δ' ἡμερώτερος φανεῖ.

ΧΟ. ὥς δὴ σύ μοι τύραννος Ἀργείων ἔσει,

- ὅς οὐκ, ἐπειδὴ τῷδ' ἐβούλευσας μόρον,  
δράσαι τόδ' ἔργον οὐκ ἔτλης αὐτοκτόνως ; 1605
- ΑΙ. τὸ γὰρ δολῶσαι πρὸς γυναικὸς ἦν σαφῶς·  
ἐγὼ δ' ὑποπτος ἐχθρὸς ἢ παλαιγενής.  
ἐκ τῶν δὲ τοῦδε χρημάτων πειράσομαι  
ἄρχειν πολιτῶν· τὸν δὲ μὴ πειθάνορα 1610  
ζεύξω βαρεῖαις οὔτι μὴ σειραφόρον  
κριθῶντα πῶλον· ἀλλ' ὁ δυσφιλὴς σκότῳ  
λιμὸς ξύνοικος μαλθακὸν σφ' ἐπόψεται.
- ΧΟ. τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς  
οὐκ αὐτὸς ἠνάριζες, ἀλλὰ σὺν γυνή, 1615  
χώρας μίασμα καὶ θεῶν ἐγχωρίων,  
ἔκτειν' ; Ὀρέστης ἄρά που βλέπει φάος,  
ὅπως κατελθὼν δεῦρο πρευμαίνει τύχη  
ἀμφοῖν γέννηται τοῖνδε παγκρατῆς φονεύς ;
- ΑΙ. ἀλλ' ἐπεὶ δοκεῖς τάδ' ἔρδειν καὶ λέγειν, γνῶσει  
τάχα. 1620
- ΧΟ. εἶα δὴ, φίλοι λοχῖται, τοῦργον οὐχ ἑκάς τόδε.
- ΑΙ. \* \* \* \*
- ΧΟ. εἶα δὴ, ξίφος πρόκωπον πᾶς τις εὐτρεπίζετω.
- ΑΙ. ἀλλὰ καγὼ μὴν πρόκωπος οὐκ ἀναίνομαι θανεῖν.
- ΧΟ. δεχομένοις λέγεις θανεῖν σε· τὴν τύχην δ' ἐρώ-  
μεθα.
- ΚΛ. μηδαμῶς, ὦ φίλτατ' ἀνδρῶν, ἄλλα δράσωμεν  
κακά· 1625  
ἀλλὰ καὶ τάδ' ἐξαμῆσαι πολλὰ δύστηνον θέρος·  
πημοιῆς δ' ἄλις γ' ὑπάρχει· μηδὲν αἵματώμεθα.  
στείχετ' ἤδη δ', οἱ γέροντες, πρὸς δόμους πεπρω-  
μένους,

πρὶν παθεῖν ἔρξαι τ' ἄκαιρον· χρὴν τὰδ' ὡς  
ἐπράξαμεν.

εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλῃς γ', ἐχοίμεθ  
ἂν, 1630

δαίμονος χολῇ βαρεῖα δυστυχῶς πεπληγμένοι.  
ὧδ' ἔχει λόγος γυναικὸς, εἴ τις ἀξιοῖ μαθεῖν.

ΑΙ. ἀλλὰ τοῦσδε μοι ματαίαν γλῶσσαν ὧδ' ἀπανθί-  
σαι,

κάκβαλεῖν ἔπη τοιαῦτα, δαίμονος πειρωμένους,  
σώφρονος γνώμης δ' ἁμαρτεῖν, τὸν κρατοῦντα  
προσκυνεῖν. 1635

ΧΟ. οὐκ ἂν Ἀργείων τόδ' εἴη, φῶτα προσσαίνειν  
κακόν.

ΑΙ. ἀλλ' ἐγὼ σ' ἐν ὑστέραισιν ἡμέραις μέτεμι' ἔτι.

ΧΟ. οὐκ, εἰ δαίμων Ὀρέστην δεῦρ' ἀπευθύνη μολεῖν.

ΑΙ. οἷδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.

ΧΟ. πράσσε, πιαίνου, μαίνων τὴν δίκην· ἐπεὶ πάρα.

ΑΙ. ἴσθι μοι δώσων ἅποινα τῇσδε μωρίας χάριν. 1641

ΧΟ. κόμπασον θαρσῶν, ἀλέκτωρ ὥστε θηλείας πέ-  
λας.

ΚΛ. μὴ προτιμήσης ματαίων τῶνδ' ὑλαγμάτων. ἐγὼ  
καὶ σὺν θήσομεν κρατοῦντε τῶνδε δωμάτων καλῶς.

## NOTES.





# NOTES

ON THE

## AGAMEMNON OF ÆSCHYLUS.

1. Θεοὺς μὲν] This introductory μὲν is here followed [by καὶ in v. 8. See Matth. Gr. Gr. §. 622. 6. Translate: "*I have been begging, indeed, of the gods liberation from these troubles during the length of a year's watch . . . and now accordingly I am,*" &c.

2. φρουρᾶς ἐτείας] See Hom. Od. iv. 524. quoted by Stanley and Blomfield: τὸν δ' ἄρ' ἀπὸ σκοπίῃς εἶδε σκοπός, ὃν ῥά<sup>α</sup> καθείσεν Αἰγισθος δολόμηντις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν Χρυσοῦ δοιὰ τάλαντα φύλασσε δ' ὅγ' εἰς ἐνιαυτὸν, Μὴ ἔ λάθοι παριῶν, μνήσαιο δὲ θούριδος ἀλκῆς. It is on the authority, apparently, of this passage that the writer of the argument of this play says σκοπὸν ἐκάθισεν ἐπὶ μισθῷ Κλυταιμνήστρα, ἵνα τηροίη τὸν πυρσόν—whereas the poet represents the matter more in accordance with his own delineation of Clytemnestra's character, vv. 10, 11. 14. Compare vv. 1368-73, 1391-96<sup>a</sup>.

3. στέγαις is to be connected partly with κοιμώμενος and partly with ἄγκαθεν, in the same sense of *relation to*; Matth. Gr. Gr. §. 381. *Keeping which by night for the palace of the Atridae from above to it—that is, e parte superiori, from its upper part.* Compare v. 96. μυχῷθεν βασιλείῳ, *belonging to the palace from within to it, or ab interiori parte*; i. e. belonging to the interior of the palace. Eur. Hec. 52. γεραιᾷ δ' ἐκποδὼν χωρήσομαι Ἐκάβῃ, *out of the way of, i. e. relatively to, Hecuba.*

*Ibid.* κυνὸς δίκην, *after the manner of a dog*; compare vv. 222. 286. τρόπον αἰγυπίων v. 48. Hom. Il. XI. 595. and XVIII. 1. δέμας πυρὸς αἰθομένοιο, *Angl. after the fashion of flaming fire.* Suidas: Δίκην τρόπον. The ordinary explanation of this phrase is, that δίκη (it is not shewn how, or where) is used by Homer in the sense

<sup>a</sup> Hence the remark from some unknown hand in the Aldine edition: θεράπων Ἀγαμέμνονος ὁ προλογιζόμενος, οὐχὶ ὁ ὑπὸ Αἰγίσθου ταχθεὶς φύλαξ.

of custom; whence they interpret *κατὰ δίκην* *pro more, instar*. out supplying any preposition, I would rather understand the accusative to express "the kind and mode of the action," Matth. Gr. Gr. §. 408. and translate it, as in apposition with *ἦν κοίμ.*, *dog's duty or rightful service*; i. e. *Anglice dog-fashion, or in a way that by right*, as we should say, *belongs unto a dog*. Compare the note on v. 1607. "*Δίκη, ea conditio, qua unicuique contingit id quod justum est.*" Klausen on v. 226 (239), *δίκαι*. Compare Soph. Phil. 1364, *Αἶανθ' ὀπλων σοῦ πατρὸς ὕστερον δίκη Ὀδυσσεύς* *ἔκριναν*, *decided that Ajax was inferior in point of right*, i. e. *stood on lower ground, in respect of thy father's arms*.

5. *τοὺς φέροντας*] Schutz compares Virg. Georg. I. 5. *Vos, o clarissima mundi Lumina, labentem cælo quæ ducitis annum*. See also Genesis i. 14-16.

7. *κάτοιδα ἀστέρας, ὅταν φθίνωσω* is, as Scholefield explains it, equivalent to *κάτοιδα ἀστέρων φθίσιν*: compare Prom. 465. *ἀντολὰς ἐγὼ ἀστρων ἔδειξα, τὰς τε δυσκρίτους δύσεις*.—*ἀντολὰς τε τῶν*, *and their risings*. On this use of the article, see Reiz de Incl. Acc. pp. 9-22. and Matth. Gr. Gr. §. 264; and compare Prom. 242. Theb. 184. Eum. 2. 7. Suppl. 433.

10. *ἀλώσιμόν τε βάζειν*, *announcement, to wit, of its being taken*: compare Theb. 632. *ἀλώσιμον παιᾶνα*. Eum. 296. *ὕμνον δέσμον*. On this *exegetic* use of *τε*, which may in such cases be rendered by *scilicet*, or *videlicet*, see below on v. 123.

12. *εἴτ' ἂν δέ*] The distinction to be noted between *εἴτ' ἂν* here, and *ὅταν* in v. 16. where the same sentence is<sup>b</sup> continued after the momentary interruption in vv. 14, 15, is that *εἴτ' ἂν* expresses a definite, *ὅταν* an indefinite time. *Εἴτε* signifies *as, just as*; first in comparison (see Heyne on Hom. Il. III. 10.), though in this sense the Ionic form<sup>c</sup> *ἤτε* is more commonly used; secondly in time, in which sense its peculiar force is to connect two events together as happening precisely at the same moment: as, for example, Πηλεΐδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης Κεῖτο βαρυστενῶν . . . *Εἴτε τὸν ὕπνος ἔμαρπτε*. Il. xxiii. 59-62. The most general meaning of *εἴτε*, then, may be best expressed by the Latin *simul ac* or *atque, just as, or just when*; whether it be constructed with an indicative past tense, referring to some specified time or circumstance (see below vv. 181. 954. Pers. 851. Theb. 742;)

<sup>b</sup> See on v. 197.

particle, see Fishlake's valuable edition

<sup>c</sup> On the etymology and use of this of Buttmann's *Lexilogus*, Art. 55. sect. 1.

or with a conjunctive present or aorist, with *ἄν* (omitted only by poetic license, Theb. 328, as in Il. xvii. 547.), in certain anticipation of some predicted, or otherwise highly probable occurrence: see Pers. 233. 367. Choeph. 730. Hom. Il. I. 243. II. 34. Odyss. I. 192. Herod. vi. 27. In all these instances the aorist expresses the *ful. exactum* of the Latins; see Matth. Gr. Gr. §. 521, and compare the well-known lines of Virgil: *Turno tempus erit, magno cum optaverit intactum Pallanta, et cum spolia ista diemque Oderit.* Æn. x. 503-5.

It may tend still further to illustrate the distinction between *εὔτε* and *ὅτε*, to refer for a moment to Il. VIII. 475. *ἡματι τῷ, ὅτ' ἄν οἱ μὲν ἐπὶ πρύμνησι μάχωνται*, where the specification of *ἡματι τῷ* gives precisely that *definiteness* to *ὅτε*, *on the day that they*, the Greeks, *fight*—a certain and foreseen occurrence—at *their ships' sterns*, which *εὔτε* alone possesses in Il. I. 242. for example, *εὔτ' ἄν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο θνήσκοντες πίπτωσι*, *when the day is come that many fall, or for many to fall, by the hand of Hector.*

To return now to the text which has occasioned this long note, we may translate *εὔτ' ἄν ἔχω*, *when the hour is come for me to occupy*, and understand *εὔτε* here to mark the regular commencement of the man's watch *at bed-time* every night, just as in Odyss. I. 192, it expresses the regular recurrence of the wants of the aged Laertes: *τὸν οὐκέτι φασὶ πόλινδε ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν Γρηῒ σὺν ἀμφιπόλῳ, ἥ οἱ βρώσιν τε πόσιν τε Παρτιθεῖ, εὔτ' ἄν μιν κάματος κατὰ γυῖα λάβῃσιν, ἔρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἰνοπέδιοιο.* Thus the force of *εὔτ' ἄν ἔχω . . . κλάω τότε . . .* is not, *just when I occupy . . . then I bewail . . .* but *regularly as I go to my wakeful bed* (*εὐνήν* being introduced by the same antiphrasis as *κοιμώμενος* in v. 2.), *as surely as there is when I shall have taken my post for the night, so surely do I then bewail, &c.* And in this interpretation, the principle of which is equally applicable to all the passages above quoted, we have at length arrived at what Heyne (Excurs. II. on Hom. Il. XII.) suggests as the actual etymology of *εὔτε* or *ἡὔτε*, namely *ὥς ὅτε*, *as when*, or *what time as*; which, as a simple conjunction, amounts to *just as* or *just when*, as we before translated it; and when found in the protasis of a sentence, with a corresponding particle expressed or implied in the apodosis, may serve, like the Latin *sicut . . . ita*, to connect two occurrences either, (1.) in the way of general comparison, or, (2.) in the particular relation of *time*; viz. as occurring at the same

moment; or as immediately consequent one upon the other<sup>d</sup>; or lastly, as comprised in the same page of history, or in the same conclusion of reason, as two co-existing and consistent facts or truths. This *historical* and *logical* use of the conjunctive particles is frequently found in Tacitus, and in Livy *passim*.

*Ibid.* “*νυκτίπλαγκτον ἑνδροσόν τ’*, in quo quis noctu [*et sub dio*] *discurrit*. Sic mox v. 338 (319), *νυκτίπλαγκτος ἐκ μάχης πόνοσ*. Ch. 524, *νυκτίπλαγκτα δέσματα sunt terrores qui e somno excitant, et discurrere, faciunt*.” S. L. Compare also Ch. 751, καὶ νυκτιπλάγκτων ὀρθίων κελυσμάτων. The word is peculiar to Æschylus.

14. ἐμὴν] There is a propriety in the collocation of ἐμὴν in this sentence, which has been overlooked by those editors who have adopted Bentley’s correction ἐμοί. After the mention of the general circumstance of *going to bed*, it is added *bed, dream-visited none of mine, or not for me; for to me, &c.*—ἐμοί being obviously suggested, as the subject of what follows, from ἐμὴν, where it stands: compare below v. 1192. “*οὐκ ἐπισκοπυμένην*. Eandem *visitandi* notionem habet *ἐπισκοπεῖν* Eum. 296, εἶτε Φλεγραιῶν πλάκα, θρασὺς ταγούχος ὡς ἀνὴρ, ἐπισκοπεῖ.” S. L. So Wellauer also interprets this passage; see Lex. Æschyl. v. *ἐπισκοπεῖν*: but it should rather be translated, *is overlooking or surveying*, in the ordinary acceptance of the verb; and in the text also we might translate *ὀνείροις οὐκ ἐπισκ.*, not so much as *looked upon by dreams*. Compare Ch. 61. Suppl. 381. 402. Soph. Ant. 1136. Eur. Phœn. 665. Iph. A. 1579.

15. τὸ μὴ . . .] On this explanatory use of the article before the infinitive (with the force here of ὥστε), see Hermann on Soph. Aj. 114, quoted in Blomfield’s *Remarks* on Matth. Gr. Gr. p. 938. l. 8. It may be considered as an accusative case serving, on the same principle as what is called a *cognate* accusative, distinctly to mark the effect, or tendency, of the action expressed in a verb, or proposition, going before. See Matth. Gr. Gr. §. 408.

16. ὅταν δὲ] This δὲ serves, as in v. 197, to continue the sentence commencing with v. 12, whilst it is in strictness opposed to the negation in v. 13. “Ὅταν δοκῶ, *as often as I purpose*, or *am minded*, as if it were ὅταν δοκῇ μοι, or rather ὅταν δοκῶ ἐμαντῶ; for

<sup>d</sup> Compare 1 Sam. ix. 13. ὡς ἂν εἰσέλθῃτε εἰς τὴν πόλιν, οὕτως εὐρήσετε αὐτὸν ἐν τῇ πόλει, *as soon [or, as surely] as ye be come into the city, ye shall straightway [or, without fail] find him*. Eng. Vers. Compare ih. x. 2. ὡς ἂν ἀπέλθῃς, καὶ εὐρήσεις—, x. 5. ὡς ἂν εἰσέλθῃτε ἐκεῖ εἰς τὴν πόλιν, καὶ ἀπαντήσετε—



the operation of the *thought, persuasion, or purpose*, indicated by this peculiar usage of the verbs *δοκεῖν, ἡγείσθαι, οἶσθαι, λογίζεσθαι, προαιρέσθαι*, &c. is wholly *reflexive*; i. e. it concerns only the subject of the main proposition. Thus whilst Eur. Med. 1275, ἀρῆξαι φόνον δοκεῖ μοι τέκνοις expresses only the speaker's assent to the proposition τὴν, or, at most, ἡμᾶς ἀρῆξαι φόνον τέκνοις, δοκῶ (ἐμαντῶ) in the same connection would express δοκεῖ μοι ἐμὲ, κ. τ. λ. *I think it my duty to do so and so.* Compare v. 1620, ἀλλ' ἐπεὶ δοκεῖς τάδ' ἔρδειν καὶ λέγειν, *since you are pleased or think fit*; Theb. 650, σὺ δ' αὐτὸς ἤδη γινῶθι τίνα πέμπειν δοκεῖς. Soph. Œd. Tyr. 485, οὔτε δοκοῦντ' οὔτ' ἀποφάσκοντα, *neither satisfied with myself to think evil of Œdipus, nor yet able to deny what Tiresias has said of him*: Antig. 1101, καὶ ταῦτ' ἐπαυεῖς, καὶ δοκεῖς παρεικάθειν; *and do you really approve of this, and recommend concession, as the course which you yourself would think it your duty to take?* such, on referring to the context, will be found to be the full force of δοκεῖς in this passage, where we might rather have expected to find λέγεις, in that sense of λέγω, which Hermann on Viger, p. 206. n. 158, has noticed as coming under the same idiom—λέγω, *jubeo, I say advisedly, I mention as a thing which I am persuaded ought to be done.* In all these instances δοκῶ (ἐμαντῶ) has the force of ἀξιόω, or of a middle verb with the twofold peculiarity of the subject of the action being at the same time the immediate, and the more remote, object of the action: e. g. *I approve unto myself to do*, i. e. reflexively, *that I should do* such and such things: see Matth. Gr. Gr. §. 491. a. 492. b. And on this principle it is, that I would explain a difficult passage of Thucydides, II. 42, (on which, in relation to the matter before us, see Arnold's note and references,) ἔργῳ δὲ σφίσιν αὐτοῖς ἀξιοῦντες πεποιθέναι, καὶ ἐν αὐτῷ τῷ ἀμύνεσθαι καὶ παθεῖν μᾶλλον ἡγησάμενοι ἢ τῷ ἐνδόντες σώζεσθαι, *but in action deeming it right to put their trust in themselves; and having made their<sup>e</sup> idea—we might call it their beau idéal—of THEMSELVES to consist in actually defending themselves at every cost rather than in seeking safety by giving in, they, &c.* Not unlike this in expression, as in sentiment (allowance being made for the different circumstances of the writers,) is St. Paul's admonition, Rom. vi. 11. οὕτω καὶ ὑμεῖς λογίσεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ

<sup>e</sup> ἡγησάμενοι, literally, *having represented (drawn out) THEMSELVES unto themselves in the act of, &c. &c.*



ἀμαρτία, ζώντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, *In like manner do ye also reckon as due unto yourselves, i. e. make it your Christian estimate of yourselves that you be, &c.*

Another remarkable instance, in which *οἶσθαι* is used with this pregnant meaning, as it is called—the wish, as Shakspeare says, *being father to the thought*—occurs in Demosthenes, against Midias, §. 21. b. ed. Buttm. (where see Excurs. v.) *ὅτι ὁ τύπτων αὐτὸν ὑβρίζειν ᾤετο, because the man that struck thought fit to insult him*, which in two parallel passages of the same Oration, §. 24. and §. 39, is more fully expressed by *ᾤετο δεῖν*; as, to conclude with the word from which we first set out, we find *δεῖν* also after *δοκῶ*, Acts of the Apostles xxvi. 9. *ἐγὼ μὲν οὖν ἔδοξα ἐμαντῶ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πράξαι.*

17. *ἐντέμνων*, a term peculiar to the simple pharmacy of the early Greeks, introduced here in accordance with *ἄκος*, (as Choëph. 539, *ἄκος τομαῖον*) and containing no allusion, as Blomfield remarks, to the surgical operation indicated in v. 818. “*Ἐντέμνω*; herbas concido; medicamentum paro:” Blomf. Gloss. *Ἀντίμολπον* is here used, not in a strictly parallel sense to Eur. Med. 1176, *ἀντίμολπον ὀλολυγῆς μέγαν κωκυτόν*, which Blomf. quotes, *answering strain with strain, re-echoing*; but consistently with its etymology, rather than according to general analogy<sup>f</sup>, in such a way that each part of the compound exerts its own proper force, thus: *preparing this singing antidote for sleep*. See Heyne on Hom. Il. III. 39. v. *δύσπαρι*, and compare Eur. Hecub. 944, *αἰνόπαριν* §. Orest. 1388, *δυσελένας*. Choëph. 315, *ὦ πάτερ αἰνόπατερ*, and below, v. 375, *προβουλόπαις*, which the German editors, Schutz, Wellauer, and Klausen, translate *filia consiliatrix*.

19. *διαπονουμένον*, administered. “Frequentior hujus verbi usus in voce media, quo quidem in sensu hic etiam accipi potest; non, ut, olim, optimis studiis se exercentis: sed præstat passive accipere, administrati, id. q. διοικουμένου.” S. L.

21. *φανέντος*, by the appearance of, &c.—which after a short interval is granted to his prayer. In the next line the *Editio Princeps* has the remarkable punctuation *λαμπτήρ, νυκτός, ἡμερήσιον*—to mark probably that, whilst the Scholiast’s interpretation, *ἐκ νυκτός ἡμέραν ἡμῶν διδούς*, gives the general sense of the passage

<sup>f</sup> As, for example, in *ἀντίφερνον* v. 394. and *ἀντήνορος*, v. 428.

§ See Matth. Gr. Gr. §. 446. 4.

correctly, it is not to be closely followed in point of construction. Turnébe omitted the comma after *νυκτός*, which all subsequent editors have retained, omitting it after *λαμπτήρ*. The present editor has deemed it best to leave *νυκτός* on neutral ground, serving, as he believes it does, at once to sustain *λαμπτήρ*, and to add force to what follows; thus—*All hail, thou flaming<sup>h</sup> torch by night ushering in the light of a new day, and the formation, &c.*—by which interpretation, whilst with the Scholiast we express in general terms that *the Night* would, as it were by acclamation, be *turned into Day at Argos*, we at the same time adhere more closely to the proper signification of *ἡμερήσιος*, *pertaining to a day*, not to *Day* in the abstract—*unius diei*, not *diurnus*: see Blomf. Gloss. and compare Herodot. IV. 101. VIII. 98. *ἡμερησίῃ ὁδός*, *a day's journey*. Polyb. ix. 14. 8. *διάνυσμα ἡμερήσιον*, *a day's work or performance*.

26. *σημαίνω*, which has been restored to the text on the authority of the most ancient MSS. and Edd., though Dindorf retains *σημανῶ*, gives the speaker's own explanation of his exclamation *ιοὺ ἰοὺ*, (uttered thus *ἄπνευστι*, as they stand in the older editions, see Reisig on Soph. Œd. Col. 1485. (1491)) which Hermann improperly would have placed before v. 22.

27. *δόμοις*, *in the house*; the preposition *ἐν*, which is not unfrequently found wanting in the mention of well-known times or places, being still more obviously dispensed with in the use of terms “familiar in the mouth as household words”—such as *ἡμέρα*, *νύξ*, *μήν*, *ἔτος*, &c. *κατὰ*, Soph. Œd. Col. 313. *ὁδοῖς*, Antig. 226. *οἴκοις*, Trach. 730. *θυμῷ*, Hom. Il. I. 24. See Matth. Gr. Gr. §. 406. and §§. 572. 594. 2. and above all Hermann de Ellipsis. et Pleon. p. 163, who holds that in strictness there is no ellipsis in such instances as the above; and in general, that it is more correct to say, that the preposition (originally an adverb) was first introduced, where we commonly find it, for the sake of perspicuity, than that, in those instances where it is not found, it was omitted by an actual ellipsis. Thus, in the last example above quoted, Il. I. 24, *ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ*, the literal translation would be, *But not unto Agamemnon, son of Atreus, was it satisfactory to his mind*, whilst the sense evidently is, *it did not satisfy Agamemnon in his mind*; as Heyne, at the same time that he calls it a “double dative,” supplies what a later usage caused at last to

<sup>h</sup> *λαμπτήρ*, *fax fulgens*: Scap. and Maltb. Gr. Lex. Compare v. 30.

be regarded as an ellipsis. See also Matth. Gr. Gr. §. 389, h. On the same principle of *perspicuity*, which led to the prefixing of an adverbial particle (hence called a *preposition*) to all but the most familiar and obvious relations of time and place, Hermann accounts for the idiomatic use of the old Greek dative οἴκοι as an adverb equivalent to ἐν οἴκῳ: to which, in further illustration of the same peculiarity, we may add those more antiquated adverbs, πέδοι (ἐν πέδῳ) Prom. 272. ἀρμοῖ (ἐν ἀρμῷ) Prom. 615. and Theocr. IV, 51. ἐνδοῖ (ἐν δοῖ or δῷ) Theocr. XV. 11. See also Matth. Gr. Gr. §. 259. The comma, which most modern editors have with Aldus and Turnébe inserted after τάχος, whilst others place it after δόμοις, I believe had better be omitted altogether; δόμοις being on the one hand a simple dative, dependent in point of syntax upon ἐπαυτεῖλασαν, whilst, on the other, in sense it is to be referred rather to what follows. Compare v. 1084, ποίαν Ἐρινὺν τήνδε δώμασιν κέλει ἐπορθιάζειν; Pers. 1050, ἐπορθιάξέ νυν γόοις.

29. ἐπορθιάζειν κ. τ. λ. to raise a loud shout of acclamation over this torch. Aldus and Robortello have ἐπ' ὀρθριάζειν (a typographical error apparently) on the authority of one MS. which has ἐπορθριάζειν—but no such verb exists, and the variation is noticed only as according with the early interpretation of v. 22. in which ἡμερήσιον φάος πιφ., as we have seen, is tantamount to ὄρθρον ἄγων.—“Ὀλολυγμός *Femineus ejulatus vel lætus vel luctificus* :” Blomf., who quotes Synes. Ep. 164. C. ἀνδρῶν οἰμωγή, γυναικῶν ὀλολυγή: but Æschylus uses it always in the better sense—compare vv. 568. 576. Ch. 386. Eum. 1047. Theb. 268, 825. Xen. Anab. iv. p. 324, quoted by Blomf. on Theb. 254 (268), ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάζον. ξυνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. See also Elmsl. on Eur. Heracl. 782. Seidl. on Eur. El. 686

*Ibid.*—εἴπερ, not *since* or *inasmuch as*, which would be εἰ or εἴγε *siquidem est*, the proposition being certain; but *siquidem sit*, *if*, or *if so be that*, which is used when the proposition is doubtful, or at least not taken for granted. Sometimes we find the two united, when a doubt is expressed, which is not really felt; as in Œd. Tyr. 369, εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος, *if there be, as there surely is, force in truth*.

31. And I, for my part, will myself trip a prelude to it)—suing

<sup>1</sup> See the Appendix, Note A, at the end of the volume. *chori agum*. Alludit ad quæ modo dixerat v. 23. χορῶν κατὰστασιν πολλῶν ἐν

<sup>2</sup> “φροῖμιον χορεύσομαι. *Præludium* ἄρχει.” S. L.

the action, we may suppose, to the word, so far as to imitate at least one part of the functions of a Greek chorus. With *φροῖμον* (contracted from *προοῖμον*, as it occurs *Prom.* 741.) compare *vv.* 798. 1183. *Eum.* 142. *Suppl.* 830.

32. *θήσομαι*, *ponam<sup>k</sup>*, *I will put to myself*, or in accordance with the present context, *I will set down or reckon*; though it conveys, in fact, an abstract idea, *I will consider*; as *ποιέομαι*, *I create unto myself* or *fancy*, *ἡγέομαι*,<sup>1</sup> *I draw out or exhibit unto myself*, and I am inclined to think *οἶμαι<sup>m</sup>*, (middle of the obsolete *οἶω*, *fero*) *Anglice I take it*, all likewise do.

Translate: *for I will set down my master's fortunes as having fallen out well, this lighting up of<sup>n</sup> beacons having, as I look at it, thrown the sice-point (a thrice six): and on this pleonastic use of μοι*, see Seager's *Abridgt. of Viger*, p. 58. *Herm. on Vig.* p. 168. n. 120. *Matth. Gr. Gr.* §. 389., as also *Schell. Lat. Gr.* ii. 1. §. 4. and compare *v.* 1443, *δίκαν μοι κόρακος ἐχθροῦ*, where it may be rendered, as here, *to my mind or fancy—like, as I look at it—an odious raven*.

On the *sice-point*, which the Romans called *Senio* (*Pers. Sat.* iii. 48.), and the throw *Venus* (*Hor. Od.* iii. 7. 25.), see *Adam's Roman Antiquities*, p. 422. and compare the Greek proverb, found, it is said, in the *Μυρμηκάνθρωποι* of the comic poet *Pherecrates*, ἡ τρίς ἕξ, ἡ τρεῖς κύβους (*δὸς βαλεῖν*), expressing the same thing as the Latin phrase *Aut Cæsar, aut nullus*. Compare also *Epicharm. Stob.* lxi. p. 289, as cited by *Blomfield*, τὸ δὲ γαμεῖν ὁμοῖόν ἐστι τῷ τρίς ἕξ ἡ τρεῖς κύβους Ἀπὸ τύχης βαλεῖν, and the well-known line quoted in *Aristoph. Ranæ*, 1400, and found both in *Æsch. Myrmid. fragm.* 10. and *Eur. Teleph. fragm.* 14. βέβληκ' Ἀχιλλεὺς δύο κύβω καὶ τέσσαρα, *Achilles threw two of the dice aces, and the third a quatre*.

<sup>k</sup> "Τιθέναι vel τίθεσθαι apud dialecticos idem fere est quod λαμβάνειν, *sumere*, vel ἐπιτίθεσθαι, quod barbari *supponere* dicunt, *Tullius* vero *ponere*, id est, quasi *pro confesso sumere*. Sed τιθέναι fere adjunctum habet εἶναι, quod τίθεσθαι respuit: ut οἱ τὸ κενὸν εἶναι τιθέντες, vel οἱ τὸ κενὸν τιθέμενοι, qui *vacuum esse volunt*." *Viger*, cap. v. sect. xi. vi. A similar distinction is observable between *ποιῶ*, *Xen. Anab.* v. p. 555. and *ποιούμαι* *Eur. Hec.* 300. Compare also *Thucyd.* iii. 56. εἰ γὰρ τῷ αὐτίκα χρησίμῳ ὅμων τε καὶ ἐκείνων πολεμῶ τὸ δίκαιον λήψεσθε, with *Thucyd.*

iv. 106. τὸ κήρυγμα πρὸς τὸν φόβον δίκαιον εἶναι ὑπελάμβανον.

<sup>1</sup> See the note on *v.* 16.

<sup>m</sup> See the Appendix, Note B.

<sup>n</sup> "Stanleium reprehendit *Blomf.* quod *φρυκτωρίαν speculationem*, non *facis accensionem* dixerit. Sin *facis speculationem* dixisset, credo, nihil reprehendendum fuisset. *Φρυκτὸς* est *fax accensa*; hujus observatio seu *speculatio* est *φρυκτωρία*; quanquam haud negem hoc vocabulum a pristina significatione ad simplicem *facis accensionem* defluxisse; quo sensu bis apud *Rhesum* occurrit, *vv.* 55. 108." *S. L.*

34. γένοιτο δ' οὖν.] *But may it come to pass accordingly, that I should, &c.*—*βαστάσαι, παρὰ τοῖς Ἀττικοῖς τὸ ψηλαφῆσαι*, Suidas: *to carry fondly, or reverently*: compare Prom. 1019. Soph. Phil. 657. Electr. 905, 1129. Œd. Col. 1105. Eur. Alcest. 917. Pind. Isthm. iii. 8.

36. βούς ἐπὶ γλώσση μέγας βέβηκεν.] *A huge ox has set his foot upon my tongue*—a humorous application of an old proverb (on which see Blomf. Gloss.) quite in character with the speaker, and reminding us of the *golden quinsy*, which was said to have impeded the Athenian Orator's utterance, when he was suspected of having taken a bribe from Harpalus. The obvious explanation of the proverb is to say, that the ancient Greek, or, as Suidas and others assert, the Athenian coinage had the image of an ox engraven upon it; and it is thus that Scapula explains *ἐκατόμβιος* Il. ii. 449. &c., which Heyne, on the contrary, understands literally to mean, *worth an hundred oxen*. This ancient stamp, it must be admitted, is a purely gratuitous assumption, and has been much disputed even in the derivation of the Latin *pecunia* on the same hypothesis from *pecus*: see Hussey's valuable *Essay on the Ancient Weights and Money*, &c. chap. x. 1. "Imago sumta de bove," is the explanation of Klausen, one of the latest editors of Æschylus, "qui pondere pedis agilem serpentem proculcat"—and with this, fanciful as it may well be thought, agrees that other account of the phrase, given by the old Lexicographers, as said διὰ τὴν ἰσχὺν τοῦ ζώου. Stanley compares Theogn. 815. βούς ἐπὶ μοι γλώσση κρατερῶ ποδὶ λὰξ ἐπιβαίνων, ἴσχει κωτίλλειν καίπερ ἐπιστάμενον: and Blomfield, as a slightly different form of expressing the same sense, Œd. Col. 1051, ὦν καὶ χρυσέα κλῆς ἐπὶ γλώσσῃ βέβακε προσπόλων Εὐμολπιδῶν.

37. εἰ φθογγὴν λάβοι . . . . λέξειεν.] Compare Soph. Electr. 548. Eur. Androm. 924. Hippol. 418. 1074. Hecub. 836—also St. Luke's Gospel, xix. 40. Juv. Sat. ix. 103. and Shakspeare, Macbeth, Act ii. Sc. 1. Jul. Cæs. iii. 2. Hamlet, iii. 4.

39. μαθοῦσιν, *to initiated persons, i.e. to all those who understand me*—compare Pind. Olymp. I. 152, φωνᾶντα συνετοῖσιν' ἐς δὲ τὸ πᾶν, ἐρμηνέων χατίζει—*κοὺ μαθοῦσι, and to non-initiated persons, or all those who do not understand me*; the negative denomination *ἄνδρες οὐ μαθόντες* including all who might otherwise be described as *οἱ μὴ μαθόντες*—agreeably to that well-known distinction in Greek,

° See Herm. on Vig. p. 267, n. 458.



that οὐ denies absolutely, μὴ denies with reference always to some thought, word, or action already expressed or understood. Compare Thuc. II. 102, καὶ ἔκ τε Στράτου καὶ Κορόντων καὶ ἄλλων χωρίων ἄνδρας οὐ δοκοῦντας βεβαίους εἶναι ἐξήλασαν, *unsafe persons, or all such as were reputed not to be sure friends to the Athenian interest*, as if it had been τοὺς μὴ δοκοῦντας. Thus in the English universities, *Non-graduati* is the general designation of *all those who have not taken a degree*, and in the army, *Non-commissioned* of *all those officers who do not bear the king's commission*.—Blomfield admirably confirms his interpretation of ἐκὼν λήθομαι, “*lubens obliviscor*, i. e. *me oblitum esse fingo*,” from Herodot. IV. 43: τοῦ ἐπιστάμενος τὸ οὖνομα, ἐκὼν ἐπιλήθομαι. We might translate it: *prudens prætereo*; Hor. Sat. I. 10. 88: or, in more modern phrase, *non mi ricordo*.

The *Prologue* ended, the watchman descends from his post and enters the palace by the open *central* door, through which Agamemnon afterwards passes in triumph v. 926, and from which, or rather from the γυναικεῖοι πύλαι (a more private door on one<sup>p</sup> side of the central one) mentioned Ch. 878, Clytemnestra makes her appearance at v. 247. Presently after, when the day is now beginning to break, the chorus of twelve Homeric γέροντες, regularly drawn up in rank and file, enter, and, as they advance with measured tread from the door of the *Orchestra* to the *Thymele* in its centre (a space, according to Müller<sup>q</sup>, of from 150 to 200 feet), chaunt, in corresponding recitative, the Anapæsts that follow from v. 40 to v. 104. This is the *Parodos*, strictly so called, of which Aristotle's definition, Poet. 12. 7. is Πάροδος μὲν ἡ πρώτη λέξις ὅλου τοῦ χοροῦ, and the Scholiast's, on Eur. Phœn. 210. Πάροδος δὲ ἐστὶν ᾧδὴ χοροῦ βαδίζοντος, ἀδομένη ἄμα τῇ ἐσόδῳ—in which the terms λέξις and ᾧδὴ may be understood, consistently enough, of the same *Recitative*. It will be observed that in this Anapæstic system, as also in the opening of the *Persæ* and *Supplices*, the *Parœmiac* verse occurs nine times: whence Müller imagines that the whole *Parodos* resolves itself into nine short

<sup>p</sup> On the other side may have been the door of the *entertaining rooms*, ἀνδρώνων εὐξένους, Ch. 712. Vitruvius calls these two inferior entrances *Hospitalites*. See also Pollux, IV. 9. *Theatre of the Greeks*, p. 113.

<sup>q</sup> Müller remarks that the Chorus here sings 118, in the *Persæ* 123, but

in the *Supplices* only 76, double Anapæsts (metres) in the *Parodos*, which is found equally perfect in each of these three Plays. That is to say, the young fugitive Danaids traverse in 76 steps the same space which the Persian and Argive elders more staidly march across in 118 or 126.



systems, which were sung off by the three files (στοῖχοι) of the marching Chorus in three successive rounds; the leader of each (πρωτοστάτης) giving the *fugue* (ἰξάρχων) to the voices of his own στοῖχος. See Müller's *Dissertations on the Eumenides*, pp. 70-72.

40. "ἐπεὶ, ex quo, Hesych. ἀφ' οὗ. Plena locutio videtur esse, ἐξ ἐκείνου τοῦ χρόνου, ἐπεὶ." Blomf. who compares v. 951. Ch. 610, ἐπεὶ μολῶν ματρόθεν κελάδησε. Soph. Aj. 490, ἐπεὶ τὸ σὸν λέχος ξυηλθόν, εὖ φρονῶ τὰ σά. Herodot. VII. 69: ἐξ ἐκείνου τοῦ χρόνου, ἐπεὶ τε ἐπὶ Σκύθας ἐστρατεύετο: to which we may add below v. 209. Xen. Anab. I. 9, 16: πολλοὶ πρὸς Κῦρον ἀπηλθόν, ἐπεὶ πολέμοι ἀλλήλοις ἐγένοντο. ib. VII. 2. 18: ἐπεὶ νεανίσκος ἐγενόμην.

*Ibid.* Πριάμου] One MS. (Guelf.) and the three earliest editions have Πριάμφ, which Wellauer was tempted to adopt, and which Klausen has adopted, as more elegant. But the dative in such cases (see Matth. Gr. Gr. §. 389. 3.) refers not so much to the neighbouring substantive, as to the verb or the whole proposition; and it certainly agrees better with the context here to translate, *since Priam's great adversary* &c. &c., than *since unto Priam* there went forth a *great adversary*, &c. &c.—which would be the form of the sentence, altered as above.

43. διθρόνον...τιμῆς, *possessed of an honor*, committed to them from Jupiter, consisting of two thrones and two sceptres; viz. of Argos and of Sparta. Διόθεν—such is Homer's notion always of the kingly office: τιμὴ δ' ἐκ Διὸς ἐστὶ, φιλεῖ δέ ἐ μνητιά Ζεὺς. Il. ii. 197. *et passim*.

44. ζεύγος, *pair*, as ζευγῶς is used below, v. 624. Compare Eur. Herc. F. 1403: ζεύγος γε φίλιον. Helen. 392: Ἀγαμέμνον' ἐμέ τε Μενέλεων, κλεινὸν ζυγόν. Hor. Sat. II. 3. 243: par nobile fratrum. ib. 85, gladiatorum centum paria. Cic. de Amic. c. 4. tria aut quatuor paria amicorum. Id. pro Dom. c. 11. Quod par amicitiae consularis fuit unquam conjunctius, quam ego et Cn. Pompeius?

45. χιλιοναύτην] "Paullo durius dictum pro χιλιόναυν. Stanleius confert Eur. Iph. T. 140: σὺν κόπῃ χιλιοναύτῃ. Androm. 106, εἰλέσ' ὁ χιλιόναυς Ἑλλάδος ὤκυσ Ἄρης; et Orest. 352, ὃ χιλιόναυν στρατὸν ὀρμήσας: monet autem hunc numerum non ad amussim esse. Homerus naves ponit 1186, quam classem Thucydides vocat χιλιών καὶ διακοσίων, I. 10: ubi vid. Duker." Blomf.

47. ἤραν, *undertook*; compare Pers. 795, ἀροῦμεν στόλον. and see Elmsl. on Heracl. 503. Porson on Med. 848.

50. ἐκπατίους] τοῖς ἔξω τῆς ὁδοῦ· δέον δὲ εἰπεῖν ἐκπατίων παίδων, ἐκπατίους εἶπε, πρὸς τὸ ἄλγεσι. Schol. Compare v. 148, νεκίων τέκτονα σύμφυτον, instead of συμφύτων, v. 1480, ὁμοσπόροις ἐπιρρύσαισιν αἱμάτων, instead of ὁμοσπόρων, Soph. Antig. 793,<sup>r</sup> νεῖκος ἀνδρῶν ξυναίμων, instead of ξυναίμων, and see Matth. Gr. Gr. §. 446. obs. 1. This *Hypallage*, as it is called, may perhaps be explained on the principle of *attraction*, which Matth. Gr. Gr. §. 630. h. attributes in part to an "endeavour to connect as closely as possible what is similar, or nearly allied:" as, in the example before us, ἄλγεσι is placed in close connection with the *accompanying circumstance* (expressed by ἐκπάτιος) which first called it forth, and which accounts moreover for its continued existence. The same explanation applies to Theb. 348, βλαχαὶ δ' αἱματοέσσαι τῶν ἐπιμαστιδίων, and to Aristoph. Pac. 155, χρυσοχάλινον πάταγον ψαλίων. See further on v. 611. "ἐκπατίους ἄλγεσι παίδων pro ἄλγεσι (ἐνεκα) παίδων ἐκπατίων, ob pullos abreptos. Sunt qui ἐκπατίους, q. d. non usitatis h. e. ingentibus [Angl. *out-of-the-way*] cum ἄλγεσι junctum velint, ut apud Hippocratem ἐκπατίως αἰθεταί, *supra modum ardet*; vide Greg. Corinth. p. 267. Sed prior ratio mihi præstare videtur." S. L.

51. ὑπατοὶ λεχέων] Either *above their nests*<sup>s</sup>, the superlative<sup>t</sup> exerting, as in fact included in itself, the force of a comparative, Matth. Gr. Gr. §. 464; or rather, as one of the Scholiasts has given the *sense* of the passage, ὑπατοὶ ὄντες, ἐπὶ τῶν λεχέων στροφοδινοῦνται, *whirl about in the air over their nests*; ὑπατοὶ denoting absolutely, *on high* or *in the highest*<sup>u</sup>, as in v. 55; and λεχέων being the genitive of the *object*, or *centre in respect of which* the airy circles are described. See Matth. Gr. Gr. §§. 337, 338. and compare below, v. 490, ὑπατός τε χώρας Ζεύς—*Supreme in his relation to the country*, i. e. chief among its gods. The chief magistrate among the Romans, it is well known, was called by the Greeks Ὑπατος, and so might a British sovereign be termed ὑπατος τῆς χώρας, *in reference to his dominions supreme*.

54. πόνον ὀραλίχων—the genitive, again, of the *object* in respect

<sup>r</sup> This example is rather to be referred to Matth. Gr. Gr. §. 446. obs. 3. c., as put for νεῖκος ξυναίμων, sc. ἀνδρῶν, not γυναικῶν. So Hor. Carm. III. 29. 1. Tyrrhena regum progenies, for prog. Tyrrhenorum, sc. regum, not simply hominum.

<sup>s</sup> So the Bp. of Lichfield: "στροφο-

δινοῦνται, they sweep in circles above their nest; at quam graphice! Simile fere compositum est τροχοδινοῦνται in Pr. Vinet. 882."

<sup>t</sup> ὑπέρ, ὑπέρτερος, ὑπέρτατος, by syncope ὑπατος. Matth. Gr. Gr. §. 133. 2.

<sup>u</sup> ἐν ὑψίστοις, Luke ii. 14.

of which the *labour* was undergone; to express which *περί* also might be used: Matth. Gr. Gr. §. 342. *Δεμνιοτήρης*, *keeping one's bed*, Hesych.: hence also, *confining*, or *causing to keep one's bed*, here and in v. 1420.

Klausen, indeed, considers *πόνον ὀρταλίων* a mere periphrasis for *ὀρταλίων*, and interprets *δεμνιοτήρη* as Hesychius explains this passage, *καθότι οἱ νεοσσοὶ ἔτι τοιοῦτοί εἰσιν ὥς τὰ δέμνια τηρεῖν καὶ κατέχειν, μηδέπω πέτεσθαι δυνάμενοι*: and so the Bp. of Lichfield: "Præstat cum Hesychio periphrastice de ipsis pullis dictum accipere, ut apud Euripidem infantem Œdipum Jocasta vocat τὸν ἐμὸν ὠδίνων πόνον, Phœniss. 30: atque ita accepisse video nuperos interpretes Symmonsium et Kennedæum." But the *lost labour* intended here is evidently that of which the Psalmist speaks, Ps. cxxvii. 2, and which the Apostle deprecates, when he writes, *βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν τὴν ἐργασίαν*: St. John's Second Epistle, verse 8. Perhaps *ὀλόμενον δάκρυ*, Ch. 152, may admit of a similar interpretation: *a vain, ineffectual tear*.—Compare Eur. Med. 1261, *μάταια μόχθος ἔρρει τέκνων*. Suppl. 1135, *ποῦ δὲ πόνος ἐμῶν τέκνων*: *ποῦ νυχευμάτων χάρις, τροφαί τε ματρὸς, αὔπνιά τ' ὀρμάτων τέλη*; "Ὀρταλίων. *Pullus*. Diminutivum ab ὀρταλίας. Eustath. ad Il. A'. p. 753, 54: 'Ορνίθων τὰ ἐν ὄψει ἦδη ὄντα, νεοττοί· κατὰ δὲ τινος, ὀρταλίου. Arnaldus citat Ælian. Hist. Anim. VII. 47: τὰ δὲ πρόσφατα ὀρνίθια (καλοῦσι) νεοττοὺς καὶ ὀρταλίους. Theocr. XIII. 12. Epigr. Agathiæ ap. Suid. in v. "Ορνίθες δροσερῶν μητέρες ὀρταλίων. Aristoph. Acharn. 871, ubi Scholiasta docet *pullos gallinæos* apud Bœotos ὀρταλίους audiisse. Hesych. 'Ορταλίοι. οἱ μήπω πετομένοι νεοσσοί· καὶ οἱ ἀλεκτρύονες." Blomf.

55. ἢ τις Ἀπόλλων, *either, it may be, Apollo*; *tis* having the effect of *generalising* the proposition. Compare Ch. 756. ἢ λιμός, ἢ δίψη τις—*does hunger, or does thirst perhaps*.... and Aristoph. Ranæ, 912. Ἀχιλλεία τι, ἢ Νιόβην—*Achilles perchance, or Niobe*... Compare also Matth. Gr. Gr. §. 487, 4. "Vulturum miseretur Apollo, quia augurum Deus; Pan, quia venatorum; Jupiter, quia tyrannorum." Stanl.

56. οἰωνόθροον, *the shrill bird-uttered cry of these strangers*, i. e. the shrill cry of these stranger birds; οἰωνόθροον here, like ἡμερόφαντον in v. 82. (on which see Blomf. Gloss. and Matth. Gr. Gr. §. 446, 4.) being a *corrective* epithet, serving to limit the application of the metaphor in *μετοίκων* to those *sojourners in the air* (ὑπατοί, v. 51.) who are supposed to be under the peculiar

patronage of some one of the ὕπατοι θεοὶ, in the relation doubtless of προστάτης. With this agrees the interpretation also of Klausen: "solam illam probo interpretationem, quæ est in Schol. Soph. Œd. Col. 936: μέτοικος. κέχρηται δὲ καὶ Δισχύλος ἐπὶ τῶν οἰωνῶν ἐν τῷ Ἀγαμέμνονι λέγων οὕτως τῶνδε μετοίκων. μετοίκους γὰρ εἶπε τῶν ὑψηλῶν τόπων τοὺς οἰωνοὺς ἀντὶ τοῦ ἐνοίκους."

59. πέμπει, *sends forth*—his vengeance against the offenders, it might have been in simple prose; but here it is poetically expressed in the most general terms—*Vengeance*<sup>v</sup>, *after a time repaying*<sup>w</sup>, i. e. which sooner or later overtakes, transgressors. On this most general form of definition, or description, by means of the participle without the article, corresponding to our English *those who*, or *such as*, do so and so: see Matth. Gr. Gr. §. 271. Obs.

Ἐρινύν] On this mode of writing this and similar words, which has been adopted as the most ancient mode by every modern editor but Wellauer, and which in the present instance has the sanction also of Aldus and Robortello, see Blomfield's Gloss. on Prom. 53.

61. ξένιος, called also ξυνέστιος, v. 682. (compare vv. 351–2.) who stands in the same relation to the injured ξένος, Menelaus, as the θεὸς ὕπατος in v. 55. to the birds connected with him by the common title of ὕπατοι. "Prout de amicitia, hospitii, jurisjurandi, sodalitatis, purificandi jure agebatur, invocabatur Ζεὺς φίλιος, ξένιος vel ἐφέστιος<sup>x</sup>, ὄρκιος, ἐταιρείος, καθάρσιος. Schol. Eur. Hec. 345." Blomf.

62. πολύναντος] τῆς πολλοῦς μνηστῆρας ἐσχηκίας. Schol. Compare v. 667, τὰν δορίγαμβρον ἀμφινεικῇ θ' Ἑλέαν.

63. πολλά...καὶ γυιοβαρῇ] Angl. *many aye!* and *weary struggles*. On this peculiarity in the use of πολλὺς with another adjective, see Blomfield's learned note on Pers. 249. Markland on Eur. Suppl.

<sup>v</sup> Müller defines the term ἐρινός—whence ἐρινεῖν in the Arcadian dialect, though not in the common language of Greece, *to be wroth*, Paus. VIII. 25. 4. Etym. M. p. 374. 1. Scap. Lex.—to be "the feeling of deep offence, of bitter displeasure, when sacred rights belonging to us are impiously violated by persons who ought most to have respected them." *Dissertations on the Eumenides*, p. 186. Compare Soph.

Antig. 1168–76.

<sup>w</sup> Compare vv. 681, 1638. Ch. 383, Ζεῦ, κάτωθεν ἀμπέμπων ὑστερόποιον ἔταν. Soph. Antig. 1075, ὑστεροφθόροι Ἀἶδου καὶ θεῶν Ἐρινίες.

<sup>x</sup> This should rather have been ξυνέστιος, and ἐφέστιος vel ἔρκιος, domesticus vel gentilis, domus vel gentis vindex, mentioned as a distinct attribute of Ζεὺς. See Soph. Ant. 487. Aj. 492.

572. Schneider on Xen. Anab. IV. 7. 26. Hermann on Viger, p. 669. Matth. Gr. Gr. §. 444. 4.

65. προτελείεις] Προτέλεια αἱ πρὸ τῶν γάμων τελούμεναι θυσίαι καὶ δωρεαί: Timæus—*Sacrifices and presents offered before a marriage*: compare Eur. Iph. A. 718. προτέλεια δ' ἤδη παιδὸς ἰσφαξας θεῇ; ib. 433, Ἀρτεμίδι προτελίζουσι τὴν νεανίδα. Hence in v. 217. προτέλεια ναῶν denotes the sacrifice of Iphigenia which must take place before the emancipation of the Grecian fleet; and hence by an easy transition it is used to express generally any first act or beginning, as here ἐν προτελείοις (μάχης), and in v. 697, ἐν βύθον προτελείοις.

67. ἔστι δ' ὅπη νῦν ἔστι] “Hujusmodi formulis utuntur Græci, quando de rebus injucundis breviter effari volunt; quod notarunt Abresch. ad h. l. et Schæf. ad Soph. Œd. Col. 273.” Blomf. Gloss. where see copious examples.

70. ἀπύρων ἱερῶν, of the sacred personages to whom no offering is made by fire, which cannot be applied to the Σεμναί, or Furies, as Blomfield has proved against the Scholiast, Stanley, Schutz, and others, from Eumen. 106–97—but which Professor Scholefield on Eur. Orest. 12. is right, I think, in applying to the Parcae or Fates, whose name he thinks may be as obviously gathered from τὸ πεπωμένον here, as the name of Clotho there is obtained from the words ᾧ στέμματα ξήνασ' ἐπέκλωσεν θεὰ Ἴριν. In confirmation of this ingenious interpretation, he further adduces from Hesychius the gloss: Ἱεραὶ ἄρχουσαι: which, although of uncertain reference, we cannot err in understanding of those sovereign rulers of unalterable destiny (τεταγμένη μοῖρα) to whose power the gods themselves were considered subject. Compare v. 989. and Prom. 514–18.

71. ὀργὰς ἀπενεῖς παραβέλξει, sc. τις—see examples of this omission in Middleton on the Greek Article, St. John viii. 44: ὅταν λαλῇ (τις) τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ: and on the Future see Matth. Gr. Gr. §. 502. 4. As to the sense of the passage, compare Suppl. 1056. σὺ δὲ θελγεις ἂν ἀθελκτον, you would (wish to)

γ See also Müller's account of the religious service of the Semnæ at Athens. *Dissertations on the Eumenides*, p. 209. On the other hand: “Equidem ne de Furiis accipiam, non impediunt quæ docte attulit Blomfieldius. Neque enim nimis accurate

premenda sunt, quæ poetice dicuntur. Simili fere ratione hæc ipsa νηφάλια μειλίγματα (Eum. 107.) refellere possem, allatis ex Eur. Orest. 113, ἐλδοῦσα δ' ἀμφὶ τὸν Κλυταιμνήστρας τάφον, Μελικράτ' ἄφες γάλακτος οἰνωπὸν τ' ἔχχην.” L.



*soothe one that cannot be soothed*; viz. τὴν Μοῖραν, or what is there considered as the same thing, τὴν μεγάλην φρένα Διός; ib. 1047-9. Ὀργᾶς ἀρενέϊς, *stubborn tempers*, in the most general sense of the word ὀργή, on which see Griffiths' note on the Prometheus, v. 378. and the examples there adduced.

72. ἀτίτᾱ] Aldus and Turnébe on the authority of the Florentine MS., read ἀτίται, in which they have been followed by Schutz, and Wellauer, who boldly stigmatises ἀτίτᾱ as a reading "sine sensu," and justly repudiating Schutz's interpretation of ἀτίται, *illæsi*, translates it *inhonorati*, appealing to Eum. 257, μὴ λάθῃ φύγδα βᾶς ὁ ματροφόνος ἀτίτας. But whilst all analogy and the authority of τίτας, *vindex*, Ch. 67. is against the supposition of a passive form ἀτίτης, Klausen has made it more than probable, comparing Eum. 780, 793, 839, 845, that ἀτίτας in v. 257. is not a nominative agreeing with ὁ ματροφόνος, but the accus. plur. fem. from ἀτίτος depending upon λάθῃ and agreeing with ἡμᾶς understood. And if ἀτίτᾱ is to be preferred on philological grounds, it certainly paves the way more naturally for what follows in pursuance of this train of thought: *But we by reason of<sup>a</sup> our inglorious aged condition, left behind by the succour that then was sent, are staying at home, leaning each upon his staff to guide an amount of strength no greater than that of a child*:—and lastly, in favour of this reading we have the authority of the MS. Guelf. ἀτιταῖ (ἀτιτᾱ) (though Wellauer claims this on the other side) and of the editors Robortello, Vettori (Stephen's edition), Stanley, and Blomfield; not to lay claim to the neutral authority of the MS. of Triclinius<sup>b</sup>, which has ἀτιταῖ. On the quantity of ἀτίτος see Clarke on Hom. Il. XIV. 484. A kindred form is ἀτίτετος, Eum. 385, 839, and, if the reading be correct, Agam. 1398. Suppl. 853.

76. ὃ τε γὰρ.....ἀλαΐνει] This whole sentence is but an ἐπεξήγησις of the idea suggested by the preceding word ἰσόπαυδα: *no better than that of a child: for both infancy resembles old age, and extreme old age is as helpless as a child.*

77. ἀνάισσων] The common reading ἀνάσσων, *reigning*, is cer-

<sup>z</sup> Nouns in -της, it is well known, are derived from the 3rd pers. sing. in -ται of the pret. pass. of verbs, and denote the *agent*; as nouns in -σις are derived from the 2nd pers. in -σαι, and denote the *action* or *act of doing*; and nouns in -μα from the 1st pers. in -μαι, and denote the *action*, or *thing done*.

<sup>a</sup> On this use of the dative see Matth. Gr. Gr. §. 397.

<sup>b</sup> The *Farnesian*—now styled the *Neapolitan* MS., because placed in the King's Library at Naples—collated by Elmsley. Mus. Crit. Cantabrig. vol. II. No. VII.



tainly not so truly descriptive of the *youthful marrow within the breast*, as Hermann's correction (on Aristoph. Nub. 996. εἰσφύττειν) ἀνείσσω, *springing up*, which Blomfield and Scholefield have adopted, only writing it ἀναείσσω, as the more ancient and tragic form: see Pors. on Eur. Hec. 31.—Ἐντός, *within*, an adverb followed by a genitive, *to mark its reference* (Matth. Gr. Gr. §. 340), is no doubt the genitive of *ἐνς*, the original form both of *ἐν* and *εἰς*. See Matth. Gr. Gr. §. 39. obs. 2. and §. 577.

78. Ἄρης δ' οὐκ ἐν χώρᾳ for *Mars is not in his province*; to wit, ἐν στέρνοις, that *region* more especially consecrated among the early Greeks to the god of war: compare Eur. Phoeniss. 134, Ἄρη δ' Αἰτωλῶν ἐν στέρνοις ἔχει. The meaning, then, is, as Blomfield has explained it, *the martial spirit is not in its proper place*—in accordance with the well-known phrase, κατὰ χώραν ἔχειν, or μένειν, which, Viger remarks (cap. iii. sect. xiii. 10.) Isocrates and others have expressed by the word ἀπαρτίως (ἔχειν or μένειν). Compare Callim. Hym. Del. 192, and Xenoph. Œcon. III. 3. quoted in Blomf. Gloss., as also Demosth. against Timocrates, p. 701. l. 16. Schæf. τοῦτον μὲν λύσαι, κατὰ χώραν δὲ μένειν τοὺς ἄλλους ἱᾶν. With the passage before us compare also Suppl. 749, γυνὴ μονωθεῖσ' οὐδέν· οὐκ ἔνεστ' Ἄρης: and Soph. Electr. 1242, ὅρα γε μέντοι κἄν γυναιξὶν ὡς Ἄρης ἔνεστιν. A somewhat similar προσωραχία occurs in v. 950, οὐδὲ... θάρσος εὐπιθέεις ἵκει φρένος φίλον θρόνον.

79. τό θ' ὑπεργήρων] It is a remarkable fact, that all the oldest MSS. and Edd., amid much hopeless jumbling of these three words together, agree in the termination -ως: which I can account for only by supposing it to have been introduced in accommodation to the erroneous reading ὅτε in v. 76, and τόθ' in v. 79, which Stanley was the first to correct. The present reading, which, with the exception only of Klausen, has been adopted by every Editor after Vettori, is first found in the Farn. or Neap. MS.: where it

c Χώρα is properly a *country*, *district*, or *territory*: χώρος, which Scapula rightly places before χώρα as the primitive word, is in its most general sense *space* or *room*; but in common acceptation a *certain extent of space*, a *place* or *spot*; on a larger scale always than τόπος, a *position* or *site*: see Soph. Œd. C. 22-26. Now what a country or district is to its inhabitants, its rulers, or its deities, that

by an obvious metaphor, may its *proper place* (ὁ τόπος, or more generally, ὁ προσφυής καὶ ἀρμόδιος ἐκάστην χώρος) be said to be to any individual person or thing. Hence χώρα is not unfrequently found to denote a *locus* or *locale*; as, for example, a watchman's *beat*, or, in general, any limited region within which any thing may be said to have its *play*: and hence the phrases ἐν χώρῃ, κατὰ χώραν, *in situ*, *in statu quo*.

is probably due to Demetrius Triclinius.—“Υπεργήρως, quod Eusebio Hist. Eccl. 116, ἐσχατογήρως. Ælian. Var. Hist. IV. 1. ὑπεργήρων ζῆν, αἰσχρόν. Latini ævilas. A. Gell. XX. 1: Ævitas est extremum senium.” Stanl.

*Ibid.* φυλλάδος, *foliage*, and hence by an obvious metaphor, *freshness, vigour*; see below, v. 935, and on nouns in -άς, Blomf. Gloss. on Theb. 146. v. λιθάς.

80. ὁδοὺς στείχει] See the explanation given of a cognate accusative after intransitive verbs, Matth. Gr. Gr. §. 408; and compare Soph. Aj. 42, τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν; Eur. Phœn. 1379, ἦξαν δρόμημα δεινὸν ἀλλήλοις ἔπι.—ἀρείων, an instance of what is technically called σχῆμα πρὸς τὸ σημαίνόμενον: see Matth. Gr. Gr. §. 434. 1. a.

82. ἡμερόφαντον] “Pulcherrimum est epitheton illud ἡμερόφαντον, non tantum ut metaphoram clarius definiat, atque a vero somnio, quod noctu apparere solet, distinguat; sed quia senes, apricationis gratia, interdiu versus meridiem in conspectum venire solent, ut ad mediam fere noctem dormientium oculis obversantur insomnia.” S. L.

*Ibid.* “ἀλαίνει, oberrat. Eur. Orest. 531. Iph. T. 284, μανίας ἀλαίων καὶ φόβοις. Phœn. 1532, ὦ κατ' αὐτὰν ἀλαίων. Tr. 1083. El. 204. 589. Augmentivum est ab ἀλάομαι, *erro*, et cum mentis tum corporis infirmitatem significat, tanquam incertus esset ὁ ἀλαίων et viæ et consilii.” S. L.

87. περίπεπτα θυσκινεῖς, “sacrificia huc illuc missa, h. e. per omnia urbis altaria distributa, *peragis*. Περίπεπτα enim non est, ut Stanleius opinatur, de victimarum partibus, quas amicis mittere solebant, intelligendum.” Schutz. “Sacrificando excitas quæ huc illuc misisti; sacra ex iis instituis.” Klausen. Compare Eur. Heracl. 401, θυηπολεῖται δ' ἄστν μάντεων ὑπο.—We may gather from this address that the queen and her train now first make their appearance in obedience to the Watchman's summons v. 26, (compare v. 572, &c.) and that whilst the Chorus is occupied in singing the ode that follows from v. 104 to v. 155, and the first *Stasimon*, vv. 156–246, that significant bye-play is going on upon the stage, which is plainly indicated in vv. 575–78.

89. ὑπάνων, χθονίων,] This is a mere ἐπεξήγησις of πάντων, after which follows a sub-division of τῶν ἀστυνόμων θεῶν; *for of all the gods who watch over the city, gods above, gods below, as well those of the air, as those of the Agora . . . i. e. both the deities*

who preside over the<sup>d</sup> elements, the mythic divinities of Nature—*ὧν γῆ, καὶ λευκὸν ὕδωρ*, Suppl. 24.—called also *πεδιονόμοι* Theb. 272; and the presiding deities also of <sup>e</sup> assemblies (*ἄγῳνες* Angl. *gatherings*), the patrons and protectors of civilized society—*ὧν πόλις* Suppl. 24.—designated also as *ἀγορᾶς ἐπισκόποι* Theb. 272. and *ἀγῶνιοι θεοὶ* below v. 494. and Suppl. 169. Compare also the Herald's salutation, vv. 489—94, in which among the *οὐράνιοι πεδιονόμοι τε θεοὶ* he addresses *Χθὼν* or Tellus, and the god of Light (compare Suppl. 212—13.), and among the *ἀγοραῖοι*, or *ἀγῶνιοι*, as he by implication calls them, v. 495, *ὑπατός τε χώρας Ζεὺς* (expressly call *ἀγοραῖος* Eum. 793.), Apollo and Hermes: compare Suppl. 214—23. That v. 90. contains a correct sub-division of *all the tutelary deities, supernal and infernal*, may be seen from Pers. 628—9, *ἀλλὰ χθόνιοι δαίμονες ἄγνοι, Γῇ τε καὶ Ἑρμῇ, βασιλεῦ τ' ἐνέρων*—whence it appears that the goddess Tellus was at once *χθονία* and *οὐρανία*, and Hermes *χθόνιος* and *ἀγοραῖος*; as, on the other hand, the Sun was at once *ὑπατός* and *οὐράνιος*, and Zeus and Apollo *ὑπατοὶ* and *ἀγοραῖοι*.

95. *ἄδολοισι παρηγορίαις*.] “Quidnam sint unguenti ἄδολοι παρηγορία nemo explicare potuit.” Blomf. Wellauer thinks Schutz has given a satisfactory interpretation in *olei casti mollibus sincerisque fomentis*,<sup>f</sup> but Klausen has done much more for the passage by inviting attention rather to *ἄδολοισι* than to *παρηγορίαις*, which, like *πειθῶ*, in v. 106, is plain enough; and we shall not be wrong, I think, in classing it with *οἰωνόθροον* in v. 56, and *ἡμερόφαντον* in v. 82, as a *corrective* epithet, for the full force and meaning of which we must look abroad, for an instant, upon the moral and political constitution of the ancient communities of Greece.

“Ενεστι γάρ πως τοῦτο τῇ τυραννίδι νόσημα, τοῖς φίλοισι μὴ πεποιθένας, [Prom. 224—5,] said, and no doubt thought, the free-born Æschylus. But Æschylus, happily for himself, did not live to see the *Sovereign People* become no less a prey to the same “green-eyed

<sup>d</sup> Compare Virg. Georg. i. 21—23. Diique Deæque omnes, studium quibus arva tueri; Quique novas alitis non ullo semine fruges; Quique satis largum cælo demittitis imbrem: and Propert. iii. xiii. 41. Diique Deæque omnes, quibus est tutela per agros.

<sup>e</sup> Compare CEd. Tyr. 161. “Ἀρτεμὺν, ἃ κυκλόνει” ἀγορᾶς θρόνον εὐκλέα θάσσει.

<sup>f</sup> And so the Bp. of Lichfield: “Παρηγορία est non tantum *adhortatio, consolatio*, sed et apud medicos *delinimentum, fomentum*; et cum præcedant voces *φαρμακασομένη* et *χρίσματος*, nullus dubito quin Æschylus ex consecutione idearum, quam vocant, in hoc sensu medio usurpaverit. Simili ratione *fomenta* et *solatia* junxit Cic. Tusc. ii. 24.”

monster," jealousy and mistrust. How would his spirit have been vexed, had he witnessed that state of things in Athens, which, not thirty years after his death, a brother patriot (Thuc. iii. 43.) has so fearfully portrayed, and which a later indeed, but equally faithful and wholly independent testimony (Aristoph. Ran. 1420-59,) has conspired to place upon the page of Grecian history. Still our poet who had seen the gathering of the "political ulcer," as Muller<sup>b</sup> describes it, which began to discharge itself, about the date of the representation of the *Ὀρεστέα*, in the party-struggles respecting the Areopagus, had seen enough to know what a political engine, charged (as he would think) with evil rather than good, the powers of *demegoric persuasion* were capable of becoming: and hence probably it is that the *honey-tongued enchantress*, Prom. 172, ἧ τ' οὐδὲν ἄπαρνον τελέθει θέλκτορι Πειθοῖ, Suppl. 1040., is stigmatised in v. 374 of this play as ἡ τάλαινα Πειθῶ, προβουλόπαις ἀφερτος ἄτας, and an *hour of insidious design and danger*, Ch. 726, is characterized by saying, νῦν γὰρ ἀκμάζει Πειθῶ δολία: compare also v. 857. τοιάδε μέντοι σκῆψις οὐ δόλον φέρει, and Suppl. 623, δημηγόρους εὐπειθεῖς στροφάς. If this conjecture be well founded, ἄδολος, which as an epithet of oil might well enough have been rendered *pure*, or *unadulterated*, (Stanley compares 1. Pet. ii. 1. γάλα ἄδολον) must in its present connection be understood, on the principle illustrated by Blomfield on v. 82, to denote only that the *soft rhetoric* here intended is *not that in general use* among the deceitful children of men.

96. πελάνω. "Πέλανος, *Quidvis ex humido concretum, et proprie Libum*:" Blomf. Gloss. on Pers. 209 (204).—Suidas: Πέλανοι, ἰπέμματα ἐκ παιπάλης, τούτεστιν ἁλεῦρου λεπτοτέρου, εἰς θυσίαν ἐπιτήδεια. Etymol. Mag. p. 659, 15: Ἀττικοὶ δὲ λέγουσι πέλανον πᾶν τὸ πέπηγος, ὥς Εὐριπίδης ἰ περὶ τοῦ ἀφροῦ περὶ τοὺς ὀδόντας:—and in this most general sense, in which, according to Suidas, it is applied to *any gummy or resinous substance*, we must understand it here in reference to *oil*; to wit, *with a concretion taken from the interior of the palace*;

<sup>a</sup> Æschylus died B.C. 456. The date of Diodotus' speech on the Mytilenean question is B. C. 427, and of the exhibition of the Ranae, B.C. 406.

<sup>b</sup> Dissertation on the Eumenides, p. 111. See also his concluding remarks on the *State of affairs at Athens*, p. 116.

<sup>i</sup> Scapula derives the word πέλανος from παλόνειν, *to knead or mix*, and that from πάλη, *fine flour*, whence also παιπάλη and πασπάλη, Aristoph. Nub. and Vesp.

<sup>j</sup> Orest. 219-20. ἐκ δ' ὕμορξον ἀθλίον Στόματος ἀφράδῃ πέλανον ὀμμάτων τ' ἐμῶν.

as if it had been ἐκ μυχῶν βασιλείων—compare Ch. 1070, ἀνδρὸς βασιλεια πάθη, for πάθη ἀνδρὸς βασιλείως—that is, from the apartments of the *Materfamilias*, the Γυναικῶν or Γυναικονίτις, as Blomfield has clearly shewn from Ch. 35. μυχόθεν ἔλακε, γυναικείοισιν ἐν δόμασιν βαρὺς πίττων. Soph. Trach. 686. τὸ φάρμακον τοῦτ' ἐν μυχοῖς σῶζειν ἐμέ, sc. Δηάνειραν. Antig. 1293. Eur. Med. 398: to which we may add Ch. 537. and Pers. 524, ἤξω λαβοῦσα πέλανον ἐξ οἴκων ἐμῶν. From denoting in general *any concretion*, it is plain that πέλανος may be used to denote *a mass or mixture, in a greater or less degree of fluidity*; and hence, whilst in Pers. 204. 524. and Eur. Hipp. 147. it signifies *a cake*, in Ch. 92. χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός, the context shews that it must be translated *a libation*; viz. of the *ingredients* of the sacrificial cake, *honey, wine, water and flour*: Odys. xi. 519. Hence also it is used metaphorically, and may be familiarly rendered *a mess*, Eum. 265, ἐρυθρὸν ἐκ μελέων πέλανον. Pers. 816, πέλανος αἵματοςταγής. Eur. Alcest. 851. Iph. T. 300. αἱματηρὸν πέλανον.

97-9. τούτων λέξασ' . . . παιὼν τε γενοῦ . . . I cordially re-echo Blomfield's wish, that Hermann had rested his observation (on Viger, p. 340. n. 219.), that *τε* is peculiarly used by Æschylus, like *εἶτα*, after a participle, on less equivocal authority than that of Ch. 556-7, which Blomfield, despite of Wellauer's<sup>k</sup> angry vindication of it, has effectively negatived; whilst the other more apposite example, Ch. 863-5, which Wellauer himself has furnished, but with the important omission (I do not retort his own charge of *fraudulent omission*) of three following words, πατέρων μέγαν δλβον, is certainly *capable* of an entirely different interpretation.

It ill, it must be confessed that Hermann and Wellauer's philological explanation is infinitely more worthy of the student's attention than Blomfield's wholly unauthorized alteration of the text. The force of *εἶτα* with a verb following after a participle (on which see Matth. Gr. Gr. §. 566. 3.), seems to be, to exhibit two distinct actions, or, more correctly speaking, operations (the

<sup>k</sup> The following is Wellauer's annotation upon this passage: "λέξ' ὅτι καὶ. Ald. λέξ' ὅτι καὶ σοὶ Turn. λέξον ὅ' ὅτι σοὶ Blomf. propter sequens τε; id tamen sæpius post participium ab Æschylo infertur, ut Choëph. 851. (863.) πῦρ καὶ φῶς ἐκ' ἐλευθερίᾳ δαίων, ἀρχὰς τε πολισσονόμους ἔξει. ibid. 550. (556.) ὥς ὃν δόλφ κτείναντες ἔρδρα

τίμιον δόλφ τε καὶ ληφθῶσιν ἐν ταυτῷ βρόχῳ θανόντες, nam quod Blomf. ibi constructionem hujusmodi esse ὥς ληφθῶσιν δόλφ τε καὶ ταυτῷ βρόχῳ, id falsum esse et ordo verborum arguit, et sequens θανόντες, quod ille dolose omisit. Conf. Herm. ad Aristoph. Nub. 180. et ad Viger. 772."



antecedent, in general, expressing some feeling or sentiment, which displays itself in a consequent action or assertion) as immediately succeeding each other, either as a natural and expected consequence, e. g. Aristoph. Vesp. 283 : or contrariwise, as a wholly unexpected and incongruous result, e. g. Prom. 777. Soph. Œd. Col. 277. 1005. The force of *τε*, on the contrary, when placed under similar circumstances, appears to be, to exhibit the respective actions of the participle and the following verb under one point of view, as coincident and in effect identical with each other : e. g. in the text, *having told us . . . be<sup>1</sup> thereby a healer of . . .* or more literally *put yourself (have become) in the position of having told us and so (have become) be a healer of, &c.*—*λέξασα* being in fact like *παίων*, dependent upon *γενού*: see Matth. Gr. Gr. §. 559. Thus *τε* in this construction performs that *epexegetic*, or explanatory part, of which we have noticed one instance in v. 10, and which we have yet to consider on v. 123, as indeed a striking peculiarity in the writings of Æschylus.

Very different, however, from this are those constructions of *τε* with a *τε* or *καί* following, or with an *οὔτε* or *τε* going before, which, however occasionally involved, are all to be explained in the ordinary way—in such passages, for example, as Thucyd. I. 133. II. 63. IV. 85. which do not at all bear upon cases in which *τε* is found alone, and which therefore are improperly adduced by Arnold in support of his conjecture, be it right or wrong, that *τε* in itself<sup>m</sup> is capable of denoting simply, “moreover, also.” See Arnold on Thuc. I. 9. 133. VII. 20.

100-3. Translate: *which, as matters now stand, at one time is a suggester of evil thoughts, at another, after sacrifices, as-*

<sup>1</sup> See this collateral effect of one main action expressed at greater length by means of *ἄμα*, Thucyd. III. 114. *καὶ ἄγων αὐτὰς κατέπλευσε· καὶ ἐγένετο ἄμα αὐτῷ μετὰ τὴν τῆς Αἰτωλίας συμφορὰν ἀπὸ ταύτης τῆς πράξεως ἀδεεστέρα ἢ κάθοδος.*

<sup>m</sup> I say in itself, *per se*; for that under certain circumstances *τε* may be thus translated, is unquestionable.

Thus in Thuc. II. 29. *Τήρης δὲ οὔτε τὸ αὐτὸ ὄνομα ἔχων, βασιλεὺς τε πρῶτος ἐν κράτει Ὀδρυσῶν ἐγένετο*, which it is really surprising that Arnold himself has not dealt with in this manner, we best dispose of the difficulty about the participle by translating, *But Teres*

*at the same time that he had not the same name, as Tereus, king of Daulia, was moreover the first man in command of the Odrysæ that became king.* But the real question is, could *τὸ* have been translated thus, had *οὔ*, and not *οὔτε*, gone before? or could we, on the authority of a passage like this, venture to translate the present text, for example, *having told, be moreover?* . . . Even if we could, *λέξασα . . . παίων τε γενού* would be a clumsy and unclassical mode of expressing what *λέξον θ' . . . π. τ. γ.* would have much more obviously conveyed, and Blomfield would have the credit of having, in this instance, corrected Æschylus.



suming the form of soothing hope, drives away from my morbid mind care insatiate of grief.—Φαίνουσα, *showing*, sc. *εαυτήν* as *ἀνίσχει* also was used, v. 93 : compare Eur. Electr. 1234, ἀλλ' οἶδε δόμων ὑπὲρ ἀκροτάτων φαίνουσί τινες δαίμονες ἢ θεῶν τῶν οὐρανίων. Soph. Antig. 471, δηλοῖ τὸ γέννημ' ὦμόν ἐξ ὠμοῦ πατρός τῆς παιδός, and see Matth. Gr. Gr. §. 496. 1. — In v. 103, I have, after Klausen, preferred the passive form *θυμόβορον* to the active *θυμβόρον*, (though either epithet may be applied to a mind *preying upon itself*,) as approaching more nearly to the reading of the best MSS. *θυμόφθορον*; and recalled the old reading *λύπης*, which is more easily constructed as a genitive after *ἀπληστον*, Matth. Gr. Gr. §. 339. than *φρένα* as an accusative after *θυμβόρον* (*λύπην*) Matth. Gr. Gr. §. 422.

104. The strophe, antistrophe, and epode, which now succeed the Parodos in solemn dactylic measure, Müller justly characterizes as “an ode of a peculiar kind, distinguished no doubt in respect to the place as well as the mode of its delivery from the following trochaic ode (vv. 155—246.) which forms the first *Stasimon*.” “At the end of the anapæsts,” he thinks, “the Chorus had probably turned away from the stage towards the theatre; and it sings these strophes, as it approaches the place where it intends to take up its usual position round the Thymele.” *Dissertations on the Eumenides*, p. 252. The only other instance, we may add, of an ode of this kind in the remaining plays of Æschylus occurs in the Choëphoræ, vv. 22—83, where, it is to be remarked in confirmation of the above conjecture, it forms the actual Parodos of the Chorus, and is sung whilst they advance in mournful procession (traversing the same space as the *γέροντες* here, and in nearly the same time, as will be seen by a comparison of the two odes) from the palace of the Atreidæ to the Thymele, which Genelli with good reason supposes in that play to have represented the tomb of Agamemnon, as in the Persæ also it may have represented the tomb of Darius. There is this difference indeed observable in the two cases, that, whereas here the ode is divided into three, there it is divided into five parts; but this is easily accounted for on the supposition<sup>n</sup> that the *χορηγόροι* were *fifteen* in number, whilst the Homeric *γέροντες* are but *twelve*; and whilst these sing in Epic verse of the sailing of

<sup>n</sup> See Müller, *Dissertations*, &c. p. 59.

the Grecian fleet, the others, with equal propriety, employ for the most part those irregular Iambic lines, which always form a considerable portion of the κομμοί (lamentations) and stage-odes (τὰ ἀπὸ σκηνῆς, or μονοδίαί); Müller, pp. 65, 66. See, for example, Theb. 961-95. Pers. 1014-68. Ch. 42355.

104. κύριός εἰμι] "If no longer able to go to war" (vv. 72-5.) —the Chorus resumes, once more addressing the spectators, and in some measure προλογίζων, for on the sacrifice of Iphigenia hang all the terrific incidents of the Trilogy—I am the very person to tell of the omen of victory that met the Great Avengers°. Κύριος, potis, or in this place rather potissimus, occurs in the same sense in v. 171, κυρίως ἔχειν: compare also v. 847; Eum. 127, κύριοι συνωμόται, Angl. *proper confederates*; ib. 325, ματρῶν ἄγνισμα κύριον φόνου, Angl. *in the case of a mother (slain) the rightful atonement for blood (shed)*—κράτος αἰσιον, which might be expressed in Latin by *fatale robur*, must be understood in connection with ὄδιον to denote that *omen of strength, conveyed* it might be by any external object that first met the eye, which we find to have been in fact conveyed by the appearance of two eagles (ἀπ' ὀρνίθων ὀδίων, v. 152.): compare Prom. 487, ἐνοδίου συμβόλους. Schol. on Aristoph. Av. 721: σύμβολα ἐποιοῦν τοὺς πρῶτα συναντῶντας καὶ ἐξ ἀπαντήσεως προσημαίνοντας: and Xen. Mem. Socr. I. 1. 3. ὅσοι μαντικὴν νομίζοντες οἰωνοῖς τε χρώνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίαις, which sources of divination are immediately recapitulated under the two general heads of τοὺς ὀρνίθας and τοὺς ἀπαντῶντας. Ἐκτελής, perfectus—Pers. 218, τὰ δ' ἀγάθ' ἐκτελῇ γενέσθαι—must here be taken actively, *perfector, ultor*, in the sense nearly of τελεῖται, vv. 68 and 1458: compare also Ch. 284. Soph. Œd. Tyr. 1330. In this sense Cyrus was preeminently an ἀνὴρ ἐκτελής: see Isaiah xlv. 28. xlv. 1-4.

107. ξύμφυτος αἰών] *ætas congenita, my time of life*: compare Suppl. 47, μόρσιμος αἰών. Pers. 264, ἡ μακροβίωτος ὅδε γέ τις αἰὼν ἐφάνθη γεραίοις, and in illustration of ξύμφυτος, Soph. Œd. Tyr. 1082, οἱ δὲ συγγενεῖς μῆνες, and Eur. Herc. F. 1293, συγγενῶς δύστηνος ὢν, *unfortunate from (coevally with) his birth*. See also Schleusner on Romans vi. 5: "σύμφυτος, proprie, una

" Utrum ἐκτελέων legendum sit an ἐντελέων, inter doctos lis est non dirimenda. Huic lectioni favent Stanl. Is. Casaub. Pears. Heath. Schutz. Blomf.,

quibus olim et ipse accesseram. Sed in alteram partem nunc transeo, quod ἐκτελέων est ex fide Codicum, ἐντελέων tantum e conjectura." S. L.

*plantatus, congenitus, una natus*, metaphorice ad omnia transfertur, quæ in unum coaluerunt et sunt arctissime invicem conjuncta." — 'Ἀλλὰν, though it stands somewhat nakedly without an epithet, is more easily explained than αἰὼν could be, if with Blomf. and Scholef. we were to read ξύμφυτον. Translate: *for still my time of life breathes upon me from the gods—permits me to be inspired with—persuasiveness of Song, my strength or forte*; or taking πειθῶ, like 'Ελλάδος, v. 109, as an adjective (Matth. Gr. Gr. §. 429, 4.), *the persuasive strength of songs*: compare Pind. Olymp. I. 179, ἐμοὶ μὲν ὦν Μοῖσα καρτερώτατον βέλος ἀλκῇ τρέφει· ἐπ' ἄλλοισι δ' ἄλλοι μεγάλοι—where the dative ἀλκῇ denotes "the object of the action" τρέφει καρτ. βέλος, *for my strength and defence*, Matth. Gr. Gr. §. 399; and the sentiment is very nearly the same as that which Horace has expressed at greater length, Sat. II. i. 39–56. Compare in particular v. 50: *Ut, quo quisque valet, suspectos terreat, &c.* "Ἀλκῇ sæpissime de robore quod deorum præsidio homini contingit. Theb. 76. 215. Suppl. 351. 731. 832. Eum. 258." Klaus.

110. ξύμφρονα ταγὰν, for ξύμφρονας ταγούς as κράτος for τοὺς κρατοῦντας (compare v. 600.)—*Res pro persona*, Matth. Gr. Gr. §. 429. 1. Compare ἀρχὰς for ἄρχοντας, v. 123. Ch. 79. Eur. Phœn. 973. and with ξύμφρονα, Ch. 802. σύμφρονες θεοί. Suppl. 193. χερῶν συνωνύμων. "De metro vocis ταγῇ non sollicitus sum. Ostendi jam ad Persas vocem ταγὸς apud quosdam auctores produci, apud alios corripri. Primam itaque longam h. l. usurpat Æschylus, qui semper producit; brevem habet Aristophanes Lysist. 105, monente Blomf., sed, ut nec ipsum latuit, loquente muliere Lacæna, idque de acie. Hesych. ταγαῖς· ἀρχαῖς, ἡγεμονίαις." S. L.

111. ξὺν δορὶ καὶ χερὶ πράκτορι, *with spear and requiring hand*: compare in respect of this construction and meaning of πράκτορι, Suppl. 1041, θέλκτορι Πειθοί. Soph. Trach. 860, Κύπρις φανερὰ τῶνδ' ἐφάνη πράκτωρ. Eum. 319, πράκτορες αἵματος. Suppl. 646, διον ἐπιδόμενοι πράκτορά τε σκοπὸν δυσπολέμητον. Hesych. πράκτορες· ἀπαιτηταί. See on v. 681, πρᾶσσομένα.

115. ἴκταρ, *near*: Eum. 998, ἴκταρ ἤμενοι Διός. Edon. fr. 57. Hesych. "ἴκταρ· ἐγγὺς, ἀπὸ τοῦ ἰκνεῖσθαι. Thomas Magister: "ἴκταρ· ἀντὶ τοῦ, ἐγγύς. Αἰσχύλος· ἴκταρ μελάρων, ὡς ἔχει τὸ τῆς παροιμίας, οὐδ' ἴκταρ βάλλει. "Proverbium οὐδ' ἴκταρ βάλλει exstat apud Platonem Polit. ix. p. 575. C. Timæus: "ἴκταρ· ἐγγύς. εἴρηται δὲ παρὰ τὸ ἐφικνεῖσθαι. Verius ducit ab ἴκω [unde ἰκνέομαι] Ruhnkenius.

Plenius explicat Schol. Platon. p. 190. ubi ait εἶρηται κατὰ τὴν γλῶτταν, i. e. peculiari et obsoleto idiomate, sive obscuriori significatione; vid. Gataker ad M. Anton. p. 158, 40." Blomf.

116. χερὸς ἐκ δορυπάλτου, "e dextra cæli parte. Nam quod Græci ἐπὶ δόρυ pro *dextrorsum* accipiant, notius est quam ut exemplis confirmem. Cf. Toup. in Suid. v. Καρδοῦχοι. Formam hanc passivam esse, sed in sensu activo usurpari, monuit Blomf. qui verbum ipsum docte refinxit: vide V. L." S. L.

117. παμπρέπτοις ἐν ἔδραισιν, in very conspicuous stations; in which sense ἔδρα appears to have been a technical term in augury—compare Eur. Herc. F. 596, ὄρνιν δ' ἰδὼν τιν' οὐκ ἐν αἰσίοις ἔδραις. Ælian. Anim. I. 48, οἱ συνιέντες τῶν ὀρνίθων καὶ ἔδρας καὶ κλαγγὰς καὶ πτήσεις. xvi. 16, ὄρνιν οὐκ εὐέδρον. See Griffith's note on Prom. 492, συνεδρίαί.

118. Translate: in the act of devouring one of the hare tribe, very big with young, disabled in respect of further running. This sentence affords a curious exercise in philology. First we have βλαβέντα agreeing, as it is said, in sense with λαγὼν, implied in λαγίαν γένναν; see Matth. Gr. Gr. §. 434, 1. a. and Obs. 2. But next it is to be observed that βλαβέντα, whilst it is grammatically constructed with λαγὼν, denotes in fact, as the context clearly proves, a damaged female hare—λαγῶς, λαγῶς, or λαγός, like *lepus* in Latin, being of that class of nouns, which has been denominated *epicene*<sup>a</sup>, or nouns by which under one gender both sexes are signified. From a want of attention to this circumstance, and from a notion probably that γένναν was to be translated *prolem* (as Ch. 247, γένναν αἰετοῦ. Theb. 749, γέννας ἄτερ,) and not *genus* (as Prom. 164, οὐρανίαν γένναν. ib. 853. Pers. 933. 946. and Euripides *passim*)—so that λαγίαν γένναν should be in fact equivalent to λαγῶδια—it may have arisen, that all the earliest MSS. and Edd. have the passive form ἐρικύματα, whence φέρματι also has been corrupted in one or two copies into φέρματα. Klausen alone of modern editors has retained ἐρικύματα φέρματι, which he explains as in apposition with λαγ. γεν. and agreeing with βοσκήματα or χρήματα—the rest have embraced the emendation of Triclinius (Cod. Farnes.) and of Stephen (Ed. Victor.) ἐρικύματα. It is further to be noticed that φέρματι adds force to ἐρικύματα, precisely as in v. 209, ὀργᾶ does to περιόργως—φέρμα being

p See Bentley on Hor. Sat. II. iv. 44.

a See Quintil. Inst. I. 4. 24.

properly *gestamen*, not *gestatio*, and ἐρικόμονα φέρματι, *factu valde facundum*. Δρόμων, in respect of running; see v. 54. and Matth. Gr. Gr. §. 338.

120. αἴλιον αἴλιον εἰπέ] “Versus est quasi intercalaris, qualis, ni fallor, et iste quem sugillat Euripides apud Aristoph. Ran. 1296, λήκοπον οὐ πελάθεις ἐπ’ ἀρωγάν; Αἴλιος ab αἶ et λίνος, ut λήκοπος ab λῆ et κόπος. Hesych. interpretatur ὕμνος, θρήνος. Schol. Soph. (Aj. 627.) εἶδος θρήνου. Unde Etymologici auctor αἴλιον, inquit, ἐπὶ θρήνου τίθεται. Καὶ ἐν τοῖς ἐφυμνίοις δέ· γέγονε δὲ εἰς τιμὴν Δίνου τοῦ Καλλιόπης.” Stanl. Blomfield quotes from Canon, Narrat. 19. οὕτως ἦν ἐκπρεπὴς ὁ ἐπὶ Λίνῳ θρήνος, ὡς ἀπ’ ἐκείνων καὶ τοῖς ἔπειτα ποιηταῖς παντὸς πάθους παρενθηκὴ Λίνος συνανετράφη; and adds, “Cf. Herodot. II. 79, qui miratur unde ad Ægyptios pervenerit Λίνος cantilena. Hom. II. Σ’. 569. Τοῖσιν δ’ ἐν μέσσοισι πᾶσι φόρμιγγι λιγείη ἱμέροεν κιθάριζε· Λίνον δ’ ὑπὸ καλὸν ᾄειδε Λεπταλέη φωνῇ: ubi Lini historiam ex Philochoro tradit Schol. Venet. et de Lino locum intelligit Pausan. ix. 29; et recte quidem, me saltem iudice; etsi aliter sentiunt viri eruditi C. G. Heyne et R. P. Knight, qui de hac quæstione minus consulte scripsit in Prolegomenis ad Homer. §. 47. not. non recordatus, ut opinor, fragmenti Hesiodæi apud Eustath. ad II. Σ’. p. 1163: Οὐρανίη δ’ ἄρ’ ἔτικτε Λίνον πολυήρατον υἱόν, ὃν δὴ, ὅσοι βροτοὶ εἰσιν ᾄδοι καὶ κιθαρισταί, Πάντες μὲν θρηνοῦσιν ἐν εἰλαπίναις τε χοροῖς τε, Ἀρχόμενοι δὲ Λίνον καὶ λήγοντες καλέουσι.” There is, however, another interpretation of αἴλιος noticed by Athenæus, xiv. p. 619. C. Λίνος καὶ αἴλιος, οὐ μόνον ἐν πένθεσιν, ἀλλὰ καὶ ἐπ’ εὐτυχίᾳ μολπῇ κατὰ τὸν Εὐριπίδην (Herc. F. 348.), and by Stanley: “Alias αἴλιος est telam textentium cantilena; de qua Eustathius: ἡ μέντοι ἐξ Ἐπιχάρμου χρῆσις, ἐθέλουσα τὸν αἴλιον ὥδην τῶν ἰστουργούντων εἶναι, οὐ τὸν Λίνον, τὸ κύριον, ἐγκείσθαι τῷ αἴλινῳ βούλεται, ἀλλὰ τὸν λίνον. Cum itaque αἴλιον sit vox μέση, Schol. de cantu festivo et hilari sumi vult h. l. et fortasse rectius.” On which the Bishop of Lichfield remarks: “αἴλιον h. l. pro flebili cantu, qualis erat Lino mortuo cantatus, accipiendum esse nullus dubito. Hoc enim vult Chorus. Omen illud partim infelix erat, quod longam belli moram prædixit; partim felix, quod urbem Trojanam denuo captum iri ostendit. Igitur, quatenus infelix erat, αἴλιον αἴλιον εἰπέ: quatenus vero felix, quod faustum sit, prævaleat! Cæterum ad alteram illam vocis αἴλιον interpretationem, quam attulit Stanl., pauca addenda sunt ex Symmonsii nota. Monet enim vir doctissimus, omnium fere



operariorum cantica quædam propria fuisse. Messorum scil. canticum *ἰούλον* dictum, ab *ἰούλοις*, *manipulis segetis*, cujus hæc erat cantilena, *πλεῖστον οὖλον, οὖλον ἔει, ἰούλον ἔει*. Deinde ad Athen. xiv. 10. lectorem remittit ubi multa hujusmodi cantica recensentur." Compare Eur. Orest. 1395. Phæn. 1520. Hel. 170.

123. *πομπούς τ' ἀρχάς*, as the leaders, to wit, of the expedition:—or, more literally, *was taught*<sup>r</sup> at once the fierce devourers of the hare and the conducting authorities; i. e. was led to put them together in his mind under one and the same relation—as type, namely, and anti-type; as sign, and the thing signified. See on v. 97. and compare vv. 206, 1377. Ch. 95. Suppl. 43. 62. 695. Soph. Œd. Tyr. 1055. Eur. Phæniss. 937. Hor. Carm. I. 2. 15. monumenta regis, *templaque Vestæ*; and above all Sat. II. 3. 276, *Adde cruorem stultitiæ, atque ignem gladio scrutare*, explained by what follows in v. 321, *Adde poemata nunc; hoc est, oleum adde camino*. These examples may suffice to illustrate and confirm what we have denominated the *epexegetic* use of *τὲ*, whilst a careful comparison of them will shew that there is a something in it peculiar to Æschylus: but the question which next arises—*what was the primary use and signification of τὲ*—so far as it can be ascertained from the oldest Greek writings which have descended to us, is reserved for further consideration within the more convenient limits of an Appendix. See Note C.

125. *ἀγρεῖ*, the Present for the Future, to denote the certainty of the event: see Matth. Gr. Gr. §. 504. 3. and compare Prom. 171. 513. 525. Elmsley on Eur. Med. 888. proposed to read *αἰρεῖ*, which Blomfield has adopted; but *ἀγρεῖ* is the reading of all the copies, and whilst it is wholly unobjectionable in itself, it is more in character with the preceding imagery: *In time indeed this expedition, eaglelike, is to seize upon the city of Priam* as its prey.

128. *πρόσθε*, in front of the towers, or walls—not first, as Blomfield and Wellauer translate it: for, though that would make equally good sense, *πρόσθε πύργων* in the event more exactly corresponds to *ἵκταρ μελάβρων* in the omen: compare Eum. 46, *πρόσθεν*

<sup>r</sup> *ἔδᾳ* here, and *δαῖς*, Ch. 604, are formed from *δαίω*, or rather *δαώ*, Matth. Gr. Gr. §. 229. Buttmann's *Irregular Greek Verbs*, p. 56: not from *δάμη*, as Blomfield derives them. With the

explanation given of *ἔδᾳ*, compare the Scholiast's explanation of Œd. Tyr. 1055, *νοεῖς συνάγεις τῷ νῶ. συμβιβάζεις*.



δι τάνδρος τοῦδε. Pers. 447, πρόσθε Σαλαμίνος τόπων, and Theb. 525, πρόσθε πυλῶν.

129. Διαπάξει, for which some modern editors read λαπάξει, is the older and Homeric form, which Wellauer justly remarks that our poet has purposely preferred in this passage; and Eustathius' observation on Il. I. p. 65, 28—παρὰ γοῦν τῷ Αἰσχύλῳ εὐρηται τὸ ῥῆμα χωρὶς τοῦ ἀ—may with more propriety be referred to Theb. 47. 456. 531.—πρὸς τὸ βίαιον, the same as πρὸς βίαν, violently. Eum. 5. Prom. 208. Compare v. 371, πρὸς κόρον, insolently, and see Blomf. Gloss. on Prom. 220, πρὸς τὸ κάρτερον, and Matth. Gr. Gr. §. 591, ε.

130. οἶον, stands here as a relative, expressing at the same time the *quality* of the antecedent: ἄγα is Hermann's happy emendation of ἄτα, confirmed by Hesych. ἄγαις' ζηλώσεσιν. Αἰσχύλος Θρηήσσαις: and Etym. M. ἄγα' φθόνος καὶ βασκανία: προτυπὲν is well rendered by Blomfield *procusum*<sup>2</sup>: and στρατεῖν<sup>3</sup>, *armed* or *army-like*, (compare ἐκδρακοντωθεῖς, Ch. 449,) is a purely Æschylean *corrective* epithet. Translate: *which military bit of Troy, being forged of such a quality, let us take care that no envy on the part of the gods cast a cloud upon.* Compare Eum. 379, τοῖον ἐπὶ κρέφας ἀνδρὶ μύσος πεπύταται. Ch. 52, δνόφοι καλύπτουσι δόμους: and with στόμιον Τροίας compare Ch. 962, ψάλιον οἴκων.

In v. 132. Turnébe, Vettori, and the rest of the editors until Blomfield, read στρατευθὲν—which the Bp. of Lichfield translates in *expeditionem profectum*, and defends against Wellauer's "στρατευθὲν nihil prorsus est, et passiva vox non esse potest, nisi verbi activi στρατῶς," from Xen. Anab. V. 6. 12. ἔμπειρος τῆς χώρας διὰ τὸ ἐστρατεῦσθαι ἐν αὐτῇ. Demosth. in Mid. p. 545: οὗτος μέντοι, πολίτης ὢν, ἐστρατευμένος ἀπάσας τὰς ἐν ἡλικίᾳ στρατείας. But στρατεῖν is the reading of the MSS. Med. Phil. Guelf. Flor. Farn., and of Aldus and Robortello; and, as such, has been preferred by every editor after Blomfield.

<sup>2</sup> "Προτυπὲν active accipit Hermannus et vertit *inveniens*. Ipse in edit. majore vertit *invenitum*, veritus ut pro προτυπὲν, προτυπὸν, poni posset: in quod tamen perveniret Blomf., idque libenter accepit tantum viri auctoritate firmatus, si ipse scilicet pervenisset. Nondum igitur annis septuaginta mihi excursum est. Dura certe

locutio est κρέφας στόμιον, et æque dura στόμιον στρατευθὲν (sic), quam tamen quodammodo excusare conatur Schütz. obscuritatem oraculi causans." S. L.

<sup>3</sup> See Matth. Gr. Gr. §. 409. 5. Obs. 1. according to which στρατεῖν might be resolved into περὶ τῷ στρατῶς.

134. *πανοῖσω κυσὶ πατρὸς, the winged dogs of father Jupiter, . e. the eagles*—a simple case of apposition (Matth. Gr. Gr. §. 431.) without the conjunctive particle as in v. 123—*slaughtering for themselves a poor afflicted animal, young and all, before she had brought them forth*:—*αὐτότοκον, una cum fœtu*, Schol. *σὺν αὐτῷ τόκῳ*. Compare *αὐτόχθονον*, v. 517. *αὐτόκωπα*, Ch. 162. *αὐτόπρεμον*, Eum. 401. *αὐτοῖσι συμμάχοισι*, Prom. 221. *αὐταῖς ῥίξαις*, ibid. 1047. *αὐτοῖς ἐκείνοις ἀνοσίοις κομπάσμασιν*, Theb. 551. See also Monk on Hipp. 1184, Elmsley on Med. 160, and Matth. Gr. Gr. §. 405, Obs. 3:—*πτάξ, any timid animal*: *πτάξ, πακίς, πτώξ, δειλός*: Hesych.; formed from *πήσσω*, as *ράξ* from *ρήσσω*, and *πλάξ* from *πλήσσω*, and *πτώξ* (Eum. 325.) from *πτώσσω*: Blomf. Compare Hermann on Soph. Phil. 1081.

136. *στυγεί δέ]* *for she loathes*, adds Calchas, *the banquet of the eagles*, and hence it is that I augur her feelings towards the real *"eagles seen sacrificing &c.*—an act, the precise counterpart of that which Agamemnon had committed: the slaughter, namely, of a *breeding doe*. Such, as Klausen has very ably shewn, is our poet's peculiar version of the offence by which Agamemnon drew down upon his brother and himself the anger of the goddess Diana, v. 133—an offence, which Sophocles indeed, *Electr.* 566–72, has represented somewhat differently, but which Æschylus has with great propriety so laid, as directly to pave the way for the consequent sacrifice of Iphigenia; in which the disappointed whopes of a young marriageable daughter rigorously compensate for the injury done to *the beautiful Ranger of the woods and forests*, and more especial Protectress of the *young of animals*: vv. 138–41.—*λοχεῖα γὰρ ἡ θεός*. Schol. on v. 135.

138. Wellauer defends the reading of *τόσσον* in this line from Soph. Aj. 185. *τόσσον*, and from *δσσον* Eur. Suppl. 59, *δσσα* Troad. 785. Soph. Phil. 508, to which we may add *δσσας*, Æsch. Pers. 863.—Klausen remarks on *ἀ καλά*, that Diana was worshipped at Athens and in Arcadia under the title of *ἀρίστη καὶ καλλίστη*; and that among the Greek poets Pamphos was the first to address her thus: Paus. I. 29. 2. VIII. 35. 8.

u See a similar comparison of a royal house to young eagles, Ch. 247–61.

v Hence the introduction of it in this place by the adversative particle *δέ*; which sets the one occurrence *over against* the other, and makes the known indignation, with which Diana regards

the one, the exact measure, as it were, of that with which she may be presumed to have regarded the other also.

w See the feelings of a father on this point described, Soph. Œd. Tyr. 1492–1502, and compare *Electr.* 164. Eur. *Hecub.* 416.

139. δρόσοις λεπτοῖς, *the tender offspring*; see the next note, and compare λεπταῖς v. 861. Such is Wellauer's singularly happy restoration of the text of Æschylus—corrupted first, as he ingeniously argues, by writing Λ<sup>x</sup> for Δ, into δρόσοις ἀέπτοις—then by an attempted correction ἀέπτοις further distorted into δρόσοις ἀέλπτοις—and lastly, to avoid the hiatus, written δρόσοισιν ἀέλπτοις, as it stands in most of the extant MSS. In δρόσοις λεπτοῖς we may notice another example of an adjective agreeing with its substantive only in *sense*, as in v. 118. Matth. Gr. Gr. §. 434. 1.

*Ibid.* λεόντων] This emendation of another all but hopeless corruption of the text—δντων, or δλων, Rob.—is due to Stanley, who quotes Etym. M. p. 377. 37. v. ἔρσαι. καὶ Αἰσχ. ἐν Ἀγ. τοὺς σκύμνους τῶν λεόντων δρόσους κέκληκε, μεταφράζων τοῦτο—*this Homeric phrase*, namely; Odyss. IX. 222, where ἔρσαι denotes *young lambs*.—"Sed primus omnium pater elegantiarum Homerus ἔρσην, id est *rorem*, tenellos agniculos vocavit: χωρὶς μὲν πρόγονοι, χωρὶς δὲ μετασσαι, χωρὶς δ' αὖθ' ἔρσαι: quasi dicat τὰ ἔρσῳδη sive δροσώδη πρόβατα." Casaubon on Athenæus IX. 8.—"μαλερῶν, *vehementium*, a μαλερός, quod ab antiquo μάλος, cujus neutrum μάλα, *valde*." S. L. Compare Blomf. Gloss. Pers. 62.

141. ὀβρικάλοις] See Ælian. Hist. Anim. VII. 47, quoted by Blomfield: τῶν ὑστρίχων καὶ τῶν τοιούτων ἀγρίων τὰ ἔκγονα ὄβρια (ὀβρίκαλα, Valck.) καλεῖται. καὶ μέμνηται Εὐριπίδης ἐν Πελεΐασι τοῦ ὀνόματος, καὶ Αἰσχύλος ἐν Ἀγαμέμνονι καὶ Δικτυουλκοῖς. Photius; ὄβρια καὶ ὀβρίκαλα τὰ τῶν λεόντων καὶ λύκων σκύμνα. Αἰσχύλος Δικτυουλκοῖς.

*Ibid.* τερπνά] I have followed Klausen in connecting this with the preceding words—and *looking kindly upon* &c. in the same sense as εὐφρων—agreeably to the punctuation of Aldus and Turnébe, and to the gloss annexed to it in the Neap. MS: (Ἀρτεμῖς), rather than, with the rest of the editors after Vettori, make it part of the following sentence; in which, as an epithet of ξύμβολα, it is neither applicable to the omen itself, v. 143, nor consistent with what immediately follows in v. 145, as its apprehended consequence. The reason probably, why τερπνά has nevertheless been commonly made the commencement of an apodosis—which in reality does not exist, for the sentence contains a simple asser-

<sup>x</sup> The same mistake appears to have introduced the corrupt reading δὲ ἀπίδων, Suppl. 95, where Wellauer is equally happy in his correction, ἰάπτει δ' ἐλπιδων ἀφ' ὀμπύργων. Compare Ch.

566, δέξαιτ', for which the oldest MSS. and Edd. have λέξαιτ', Δ being written for Δ. See also v. 1258 of this play, where Canter was the first to restore τὰςδ' ἐγὼ in place of τὰς, λέγω.

tion—is to be sought in v. 138, where *περ* has been thought to exert its *adversative*, when in fact it exerts only its *affirmative* power: see Hoogeveen's Greek Particles, Seager's ed. p. 165. The correct translation of *τόσσον περ εὐφρων* is not *although so much favouring*, but *eo usque*, or *eatenus benigna*, *thus far favouring*; for *περ* in strictness qualifies that word only after which it is placed<sup>y</sup>, and—if the surmise be just, that it contains the radical notion of *πέρα* and *περάω*, *πéras* and *περαίνω*<sup>z</sup>—*τόσσον περ* is literally *thus much, thoroughly or entirely*, and hence *every whit or fully as much as this*<sup>a</sup>, which might otherwise be expressed by *ἐπὶ τόσσον*: Matth. Gr. Gr. §. 578. f. and 586. To the same idiom belongs that *post-positive* use of *οὕτως* which will be noticed on v. 695.

142. αἰρεῖ, sc. τὸν πατέρα, *is begging of Jupiter*; whose the eagles are, v. 134, and whose peculiar province it is to send these auspices to men, Ch. 258–9. Klausen compares *ἐξητήσατο*, v. 643; the response of the oracle, Herod. vii. 141, beginning *Οὐ δύναται Πάλλας Δί' Ὀλύμπιον ἐξιδάσασθαι, λισσομένη πολλοῖσι λόγοις καὶ μήτιδι πυκνῇ*, and Il. xxii. 220–1. *Οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων Προποκυλινδόμενος πατρὸς Διὸς αἰγίοχοιο*:—to which we may add Ch. 1. and 306. *Τούτων*, used *δεικτικῶς*<sup>b</sup>—*to ratify the omen conveyed by these eagles and hare—an auspicious indeed* (because *χερὸς ἐκ δορυπάλτου*, v. 116.) *but not unexceptionable appearance of birds*<sup>c</sup>—the particular species of *Σύμβολα* here intended; see on v. 104. We thus avoid the awkwardness of applying the term *στρούθων* directly to *the eagles*, agreeably to the reading of

<sup>y</sup> See, for example, Hom. Il. viii. 242. ἀλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήνην ἐέλδωρ· Ἀδρυὸς δὲ περ ἔασον ὑπεκφυγέειν—*grant me though it be but this—suffer though it be but ourselves to escape*; i. e. *thus much at least—ourselves at least*.

<sup>z</sup> See Stephens' *Treatise on the Greek Expletive Particles*, Appendix, p. 145. Hermann considers it near akin to the preposition *περί*, and translates it *circa*, *ferme*; but it may justly be questioned whether *περ* ought ever to be thus translated, and it undoubtedly is not its primary signification. If the original notion of *περί* be, as we may conjecture from its derivative *περισσός*, *in excess*, we shall still be led, on the

supposition of *περ* being a kindred particle, to the same interpretation of *τόσσον περ*, *thus much, and more*, i. e. *full thus much*; as I would interpret also the passage which Hermann has noticed, Apoll. Rh. I. 251. ὀψέ περ, ἔμπης ἦλυθεν, Angl. *full late, after all he came*, i. e. *late certainly, but still—ἀλλ' ὅμως*.

<sup>a</sup> Such is the exact force also of *μάλιστα*, as used by Thucydides *passim*, in computation.

<sup>b</sup> Compare *τούτω*, Ch. 583. where the speaker is pointing to the statue of Apollo Agueus.

<sup>c</sup> Δέξια διὰ τὴν νίκην, κατὰ μομφα διὰ τὸν χόλον Ἀρτέμιδος. Schol.

one MS. τῶν στρουθῶν; and in connection with φάσματα we may suppose it rather to have been suggested<sup>d</sup> to the mind of the poet, than, as Porson thought, interpolated by his transcribers, from Hom. Il. ii. 311, &c. The metrical objection, which Blomfield first started, may be met by supposing the termination of the line to be *trochaic*, as we find dactylic concluded, or followed, by trochaic lines in Suppl. 48. Soph. Aj. 194-5. Electr. 123. CEd. Tyr. 872. 1097; all of which Klausen has pointed out. Κατάμομφα, *reprehensible*; compare ἐπιμομφα, v. 534, and κατὰμμεπτον, Soph. CEd. Col. 1235: also Xen. Anab. vi. 1. 23, quoted by Blomfield, μέγας μὲν οἰωνός, καὶ οὐκ ἰδιωτικός, καὶ εὐδοξός, ἐπίπονος μέντοι.

144. Ἰήϊον, Ἰήος· ὁ Ἀπόλλων, ἀπὸ τῆς τοξείας. ἔνιοι δὲ ψιλῶς, ἀπὸ τῆς ἰασέως: Apollon. Lex. Homer. and so also Hesych. Compare Callim. [Hymn. Apoll. 94, 272, Ἰηπαιήων. Soph. CEd. Tyr. 154, Ἰήϊε Δάλιε Παιάν. Ibid. 1097, Ἰήϊε Φοίβε: again Æsch. Philoct. frag. 1. ὦ Θάνατε Παιάν. Eur. Hipp. 1373, καὶ μοι Θάνατος παιάν ἔλθοι. See also Alcest. 92. 220. Ion. 124. 141. Herc. F. 120. Lic. fr. iv.: in all which Παιάν is addressed to Apollo. It is in accordance, probably, with the *soothing* influence here invoked, that the poet has preferred the soft *Ionic* καλέω.

147. σπενδομένα, *deproperans sibi*, Blomf.: compare Eum. 360. σπενδόμεναι δ' ἀφελεῖν τινα τάσδε μερίμνας. "Σπένδομαι in voce media rarissime occurrere monet Blomf. Σπένδεται, apud Hesych. ἐρεθίζεται, passivum esse potest. Pro σπένδεται apud eundem σπείσεται legendum putat Ruhnken. Sed suadet cum series literarum, tum ipsa interpretatio παρακαλέσειεν, ut nihil ibi sit mutandum." S. L.

*Ibid.* θυσιαν ἐτέραν, Wellauer translates *sacrificium infaustum*, referring to Valck. Diatrib. p. 112. and Klausen compares Pind. Pyth. iii. 62, δαίμων δ' ἕτερος ἐς κακὸν τρέψαις ἐδαμάσατό νιν, which certainly lends no support to the above interpretation, since ἕτερος there is to be taken in close connexion with ἐς κακὸν τρέψαις, in *malum*<sup>e</sup> versus, which explains in *what respect* the lot of the person alluded to had become *so changed*, as to be in fact *another*. The utmost that this passage can establish is, that ἕτερος may occa-

<sup>d</sup> For to this whole passage among many others, may be applied that honest avowal of the Aristophanic Æschylus, ὅθεν ἡμῇ φρὴν ἀπομαξαμένη

πολλὰς ἀρετὰς ἐποίησεν. Ran. 1040.

<sup>e</sup> Literally *vertens* (se); as Tacit. Annal. vi. 19, magnitudinem pecuniae malo vertisse.



sionally (though I doubt if ever, without assistance<sup>f</sup> from the context) be rendered by *non suus*, or *alienus*, *strange*, *unusual* g; and this interpretation would undoubtedly suit the present passage, and perhaps also Suppl. 636, Ἀρη, τὸν ἀρότοις θερίζοντα βροτοὺς ἐν ἅλλοις, where ἅλλοις appears to possess the same meaning.<sup>h</sup> Compare Eum. 176-7. ποτιτρόπαιος ὦν δ' ἕτερον ἐν κάρᾳ μᾶστορ' ἐκείνου πάσεται, where Wellauer is no doubt right in proposing ἐκ κείνου on account of the metre, and in connecting these words with ἕτερον,<sup>i</sup> which we may then translate *other than he* (Apollo); and so, as being of quite another character, when compared with the god of light and gladness, an evil, or ill-omened *dæmon*, *genium infæustum*—though still this sense of ἕτερος is altogether relative. In the passage before us, therefore, there is no reason whatever, why we should not simply render *θυσίαν ἑτέραν*, with reference to v. 135. *θυομένοισι*, another similar sacrifice—the precise nature of which is sufficiently marked in the words that follow: compare Ch. 403-4. βῶα γὰρ λογὸν Ἑρινὺς παρὰ τῶν πρότερον φθιμένων ἄτην ἑτέραν ἐπάγουσαν ἐπ' ἄτη.

*Ibid.* “*ἄδαιτον*. *Non epulandum*. Nescio an alibi occurrat, nisi apud Hesych. ubi longe alium habet sensum: “*Ἀδαιτον*, ἄδην: a notione scilicet *non participandi*. *Δαίς* enim est, quod inter convivas dividitur: *ἄδαιτον*, id quod non dividitur.” S. L.

148. νεικέων τέκτονα σύμφυτον, a family worker of quarrels, for worker of family quarrels; see on v. 50.—if it should not rather be translated a growing worker of strife; σύμφυτον expressing, that this leaven of discord grows with the growth of the angry ferment which itself excites: compare v. 107. ξύμφυτος αἰών. and Joseph. Antiq. Jud. vi. 3, 2. σύμφυτον δικαιοσύνην, which Schleusner, on Rom. vi. 5, quotes, and translates *constans justitie studium*. Οὐ δεισήνορα, reverencing not, or causing to reverence not the character of Husband: compare v. 825. φιλόνορας τρόπους.

*Ibid.* μίμνει γὰρ . . . τεκνόποιος, for still there abideth fearfully rising again, insidiously haunting the house, the wakeful avenging Wraith of the children, or Spirit of vengeance for the children. With this vivid impersonation of retributive wrath (μῆνις), which no

<sup>f</sup> As, for example, in Tibull. iii. 3. 28, which Huntingford quotes in illustration of the above passage, At si Audiat aversa non meus aure deus.

<sup>g</sup> See the Appendix, Note D.

<sup>h</sup> Compare Galat. i. 6. ἕτερον εὐαγ-

γέλιον· ὃ οὐκ ἔστιν ἄλλο.

<sup>i</sup> ἕτερον ἐκείνου, so far as the construction is concerned, would express the same thing: Aristot. Rhet. ii. τὸ γὰρ δεῖνδον ἕτερον τοῦ ἐλεεινοῦ. Ethics x. ὃ φίλος ἕτερος ὦν τοῦ κόλακος.



translation can adequately set forth, compare below v. 680. Ch. 294. οὐχ ὀρωμένην πατὴρ μήνιν. Eum. 234. τοῦ προστροπαίου μήνιν. 314. οὐτις ἀφ' ἡμῶν μήνιν ἐφέρει. Suppl. 164, 'Ιοῦς ἰδὼ μήνιν μάστευ' ἐκ θεῶν—and with μνάμων Prom. 516. μνήμονές τ' Ἑρίνους. Eum. 383. κακῶν τε μνήμονες σεμναί. For the general explanation of the passage, compare vv. 1061. 1153–60. 1209. 1446–53. Ch. 1065–9.

149. παλίνωρτος, *denuo resurgens*; Well. Lex. Æsch. This mode of writing and interpreting this word is confirmed by the analogy of θέορτος, Prom. 765. νέορτος, Soph. Œd. C. 1507. Trach. 896. and has the sanction of the MSS. Med. (as quoted by Butler). Guelf. Flor. Farn. and of Aldus and Robert: compare also Etym. M. p. 648, 27: Παλίνωρτος. παρὰ τὸ δρῶ γίνεται ῥηματικὸν ὄνομα ὀρτός, καὶ παλίνωρτος. ἐχρῆν διὰ τοῦ τ. γράφεσθαι, οὐχὶ διὰ τοῦ σ. σημαίνει δὲ τὸ, ὀπισθόρμητος. On the other hand, the Medicean MS., according to Blomf., has παλινόρσιος, and Turn. and Vett. and the rest of the editors until Well., with Dindorf also, read παλίνωρτος; on which the Bishop of Lichfield: “*Retrocedendi* notionem habet παλίνωρτος apud Hom. Il. γ'. 33. ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνωρτος ἀπέστη. Sed παλινωρμένος, vox ejusdem farinae, Il. λ'. 326, conversionem a fuga denotat, ὡς ἔλεον Τρῶας παλινωρμένω: nec alia erit significatio, si disjunctim scribas πάλιν ὀρμένω (vid. Heyne). *Resiliens in caput Agamemnonis* vertit Bl.: recte quidem, sed nec ipse improbat Schutzii emendationem παλίνωρτον, et in eam equidem propendeo. Πλημυρὶς παλίνωρτος est *reduc æstus* apud Apoll. Rhod. ii. 577. ut hic *reducem Agamemnonem* significabit.” S. L.

I agree with Wellauer in giving the passage a wider meaning, and therefore with Scholefield and Klausen, after his example, have recalled the old reading παλίνωρτος.

155. We have now arrived at the 1st Stasimon, of which Aristotle's definition, Poet. 12, 7, already quoted in part on v. 40, is Πάροδος μὲν ἡ πρώτη λέξις ὅλου χοροῦ, στάσιμον δὲ μέλος χοροῦ τὸ ἄνευ ἀναπαίστου καὶ τροχαίου, i. e. *without* a continuous system of *anapaests* and *trochees*. The Chorus has taken its stand in the centre of the orchestra, which place it does not again quit until the conclusion of the play—and now, in the words of Müller, “before re-

1) στάσις μελῶν. Aristoph. Ran. 1281. “The *Stasima* divide the tragedies into Acts; they form pauses in the action, allow opportunity for the entry of new characters, and indicate perceptible lapse of time. In respect of their intrinsic

purport, they serve to impart to the mind that collectedness and lofty self-possession which the ancient Tragedy labours to maintain even in the strongest excitement of the passions.” Müller's *Dissertations*, &c. p. 66.

lating the story of the sacrifice of Iphigenia, turns to Jupiter as the only god by whom the mind can be enlightened, and directed whether it is to abandon itself to further anxiety, or to dismiss all apprehension." "This invocation to Jupiter," he adds, "leads us to the natural supposition, that there was a statue of Jupiter on the altar of the Thymele. In this case, the commencement of the second Stasimon (v. 344 or 356.) with an invocation to Jupiter is doubly appropriate, as well as the general<sup>k</sup> prevalence of the idea of Jupiter throughout all the Stasima of this tragedy." *Dissertations on the Eumenides*, p. 252.

155. Ζεὺς, ὅστις πῶτ' ἐστίν. Compare Plato, Cratylus, §. 38. ed. Bekker: ἕνα μὲν τὸν κάλλιστον τρόπον, ὅτι περὶ θεῶν οὐδὲν ἴσμεν, οὔτε περὶ αὐτῶν οὔτε περὶ τῶν ὀνομάτων, ἅττα ποτὲ αὐτοὶ ἑαυτοὺς καλοῦσι· δῆλον γὰρ ὅτι ἐκεῖνοί γε τὰληθῆ καλοῦσι. δεύτερος δ' αὖ τρόπος ὀρθότητος, ὥσπερ ἐν ταῖς εὐχαῖς νόμος ἐστὶν ἡμῖν εὐχεσθαι, οἵτινές τε καὶ ὁπόθεν χαίρουσιν ὀνομαζόμενοι, ταῦτα καὶ ἡμᾶς αὐτοὺς καλεῖν, ὥς ἄλλο μηδὲν εἰδόντας. Precisely similar to this last sentence, in construction and in meaning, is εἰ τῷδε (τὸ ὄνομα) αὐτῷ φίλον κεκλημένῳ, *if this appellation, Zeus, is pleasing unto him, when called by it*: compare Soph. Œd. Tyr. 904. ἀλλ' ὃ κρατύνων, εἴπερ ὀρθ' ἀκούεις, Ζεῦ. Eur. Troad. 885. Melanip. fr. i. Hor. Sat. ii. vi. 20. Livy, i. 2.

158. προσεικάσαι. Εἰκάζειν is properly to liken or compare one thing unto another; Ch. 633. Eum. 49. Hence also, to trace or find a prototype for<sup>l</sup> any thing, as for a copy in its original, an action in its motive, or in general, any effect in its producing cause; and so, to conjecture or account for; Theb. 356. Suppl. 288. Ch. 518. Of its compounds, ἐξεικάζειν is used wholly in the primary or material sense, to make in the likeness of any pattern or model, Ag. 1211. Theb. 445: ἐπεικάζειν wholly in the derivative or abstract sense, to guess at, hit, or aim at by conjecture; Suppl. 244. Ch. 14, 567, 976: and προσεικάζειν, generally (with a little more pointedness of application than the simple verb,) to liken unto, Theb. 431. Ag. 1096. Ch. 12; but in this passage it appears to express, a little more strongly<sup>m</sup>, the secondary meaning assigned to εἰκάζειν, viz. to obtain a complete solution of the question εἰ τὸ κ. τ. λ.: *Am I really*

<sup>k</sup> Compare vv. 351. 682. 723.

<sup>l</sup> In familiar English, to father one thing upon another.

<sup>m</sup> If εἰκάσαι τῷδε, Ch. 518, is to find a motive for this act, προσεικάσαι τῷδε in

the same connection would be to bring home, as it were, and fasten the act upon its true motive, as here it is to find its answer for the question in the text, to fit the lock with its appropriate key.

to throw off the groundless load upon my spirits originating only in my own imagination. Translate: *I am unable to bring to an issue, consult what guide I please, excepting only Zeus, the doubt whether I ought, &c.*—πάντ' ἐπισταθμώμενος, applying every thing in turn as my rule or canon (στάθμην).

164. πρὶν ὄν, qui fuit, de quo actum est; Klaus.: Angl. Since he is gone by: Scholefield.—viz. Cælus: ὅς δ' ἔπειτ' ἔφν, Saturn: compare Prom. 956–8. Eur. Orest. 970. 973.

165. τριακτῆρος, a victor, properly in wrestling. “Τριάξαι et ἀποτριάξαι dicebatur, qui ter dejecerat adversarium—ideo τριάξαι est vincere. Unde ἀτριάκτος ἄρα Æschylo Choeph. 336. quæ expugnari non potest.” Salmasius on Solinus, quoted in Blomf. Gloss.—compare also Eum. 589. ἐν μὲν τόδ' ἤδη τῶν τριῶν παλαισμάτων. Οὐ κειμένῳ πῶ τόνδε κομπάζεις λόγον. The same metaphor is pursued in the next line: a man zealously calling out Zeus in songs of victory, i. e. proclaiming Zeus victor.

168. τεύξεται φρενῶν] Compare φρενῶν ἐπηβόλους, Prom. 444. Soph. Antig. 492, and below, v. 371, εὖ πραπίδων λαχόντα.

170. τῷ πάθει, by assigning unto experience by peculiar right—as it were, by patent—to have knowledge; in other words, by decreeing that in all ages of the world παθήματα should be μαθήματα: compare v. 239. Herod. i. 207.

172. στάζει δ'—a powerful description of the anguish of a wounded conscience, (μνησιπήμων πόνος) with which compare Juv. Sat. xiii. 219–22.

Continuo templum et violati numinis aras,  
Et, quod præcipuis animum sudoribus implet,  
Te videt in somnis: tua sacra et major imago  
Humana turbat pavidum, cogitque fateri.

Pers. Sat. ii. 53.

sudes et pectore lævo  
Excutiat guttas lætari prætrepidum cor.

Scholefield compares Job. iv. 12–16. On the construction of σωφρονεῖν, see Matth. Gr. Gr. §. 542, and compare below, vv. 240, 565.

175. δαιμόνων δέ που χάρις βίαιος] “Βιαίος Ald. Vict. Farn. βιαίω Rob. βίαιος Turn., quod recepit Blomfield, qui tamen suspicatur βιαίῳ . . . ἡμένῳ. Schutz. βίαια dedit, quod prorsus sensu caret, sed

nihil mutandum est: *Deorum hæc est gratia, potenter sublimi transtro insidentium.* Similiter Soph. Aj. 244. *θόδν εἰρεσίας ξυγὸν ἐξόμενον.*" Well. "Quid ad h. l. expediendum cogitaverint viri docti, ex V. L. petendum est. Equidem re perpensa nihil mutandum censeo. Locum vero sic verterim: *Deorum autem hoc est beneficium, nempe ut malo suo moniti homines inviti discant sapientiam, sedem venerandam potenter insidentium.* Cæterum bene vidit Schutz. δαιμόνων hic pluraliter usurpari de uno Jove; ut Ch. 51, δεσποτῶν θάνατοι de unius Agamemnonis cæde. Hinc bene convenit βιαίως cum iis quæ supra dicta sunt de Cælo ac Saturno vi expulsis." S. L. Translate with Blomfield, *for a respect for the gods seated on the worshipful bench of justice is somehow or other driven into men.* Compare below, v. 1589. Suppl. 100, ἤμενον ἄνω φρόνημα. . . ἐδράνων ἐφ' ἄγνων. Ch. 795. σεμνοὶ μὲν ἦσαν ἐν θρόνοις τάθ' ἤμενοι. Herod. i. 14, ἀνέθηκε γὰρ δὴ καὶ Μίδης τὸν βασιλῆϊτον θρόνον, ἐς τὸν προκατίζων ἐδίκασεν. Ibid. 97, οὔτε κατίζειν ἔτι ἤθελε (Δηϊόκης) ἔνθα περ πρότερον προκατίζων ἐδίκασε. ii. 173. σὲ γὰρ ἐχρῆν ἐν θρόνῳ σεμνῷ σεμνὸν θωκέοντα δι' ἡμέρης πρήσσειν τὰ πρήγματα. vi. 63, καὶ τις οἱ (Ἀρίστων) ἐν θάκῳ κατημένῳ μετὰ τῶν ἐφόρων ἐξαγγέλλει ὥς οἱ παῖς γέγοσε. Βίαὸς πον, vi quodammodo incutitur; as Schwarz, Monument. Ingen. T. i. p. 171, and T. iii. pp. 39, 59, proposes, on the authority of Plato, Sophist. pp. 158, 160, and de Legibus, viii. p. 647, to explain βιάζεται Matth. xi. 12, ἡ βασιλεία τοῦ Θεοῦ βιάζεται—translated by Schott, in *summo studio nuntiatur, seu ambitum suum studio summo dilatat.* See Schleusn. Lex. v. βιάζω: and compare Luc. xiv. 23, ἀνάγκασον εἰσελθεῖν. Ib. xvi. 16. ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

178. Ἀχαϊκῶν] The Florent. and Neapolitan MSS. have Ἀχαϊκῶν here, and Ἀχαϊκοῦ in v. 605; and Ἀχαϊκῶν is the reading of Aldus and Robortello; but, with the single exception of Schutz, all subsequent editors have preferred the more modern, and (see Porson on Eur. Hec. 287.) *Attic* form. See Eustath. on Il. xiii. p. 936: ἰστέον δέ, ὅτι κοινότερον μὲν οἱ ὕστεροι ὥς ἀπὸ τῆς Ἀχαΐας, Ἀχαϊκὸν λέγουσιν· οἱ δὲ παλαιοὶ ῥήτορες Ἀχαϊκὸν φασὶ δέιν γράφειν διὰ τῶν δύο ἰ., ὥς καὶ ἀρχαϊκὸν, φασί, καὶ γυναικὸν, καὶ δικαϊκὸν. See also on Odys. xiv. p. 1764, 56.

179. μάντιν οὕτινα ψέγων, *disparaging no soothsayer*; which we must understand with Klausen, who compares Soph. Aj. 1130, ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους, to mean that the particular case of Agamemnon on the occasion alluded to (καὶ τότε), *conspiring* as he

did *with external circumstances* to bring about the apprehended result (vv. 145-8.), *cast no reflection upon the prophetic office*, or (it is implied) upon the supremacy of Zeus, under whose permission (v. 142.) the omen was to receive its accomplishment. Such appears to be the *generalising* force of *οὐτινα* in this passage, to which we may apply the remark of Matthiæ Gr. Gr. §. 487, 4, that in all such cases "*τις* seems to temper the expression by referring a person or thing to the whole class to which it belongs:" compare also vv. 55. 277. 777. Klausen, however, explains this differently: "*οὐτινα* nihil est nisi fortior negatio, *vatem nullum redarguens* pro *vatem minime redarguens*: *τις* apud Græcos sæpius rem antea jam commemoratam spectat; cf. v. 738 (777). Suppl. 59, 902. Soph. Trach. 3:" which to my mind is not a whit more satisfactory than the Scholiast's explanation of Aristoph. Nub. 538, οὐδὲν ἦλθε: παρέλκει δὲ τὸ δέν' ὥς καὶ παρ' Ὁμήρῳ οὐδὲν ἔτισε. Θέλει δὲ εἰπεῖν, οὐκ ἔτισε.

180. ἐμπαίοις] ταῖς ἐμπεσούσαις. Schol.—Hesych.: ἐμπαῖον ἐμπερον, μέτοχον ἢ ἐπίστυον (so Abresch has corrected ἐπίσιτον). The former explanation refers apparently to Hom. Odys. xxi. 400. κακῶν ἐμπαῖος ἀήτης, *a mendicant involved in difficulties*; the latter may very well suit the present passage. Scapula derives the word from ἐμπάξομαι, *curam gero*, and Blomfield thinks both these may have been formed from an old substantive ἔμπα, whence also the adverb ἔμπας, *sedulo, omnino*. But Æschylus evidently derives it from παῖω, *ferio*; whence ἔπαον, πέπηα, and thence the verbal adjective -πῆδς, or -παῖός. Compare πρόσπαα, v. 338.

"Ἐμπαίοις, *incidentibus*. Ita postea πρόσπαα κακά, *ex mente* Schol: προσπαλῶντα καὶ προσκρούσαντα αὐτοῖς. Hanc vocem eodem sensu memini me apud Euripidem alicubi legisse." Stanl. "Falter bonus Stanl. Apud Sophoclem legitur ἐμπαῖς τί μοι ψυχῇ ξύνηθες ὄμμα, Electr. 902: sed nusquam alibi apud tragicos occurrit ἐμπαῖος, nec alibi quidem legitur nisi apud Homerum Od. φ'. 400." S. L.

181. εἴτ', *what time as, or, when now*. See note on v. 12, and compare v. 954.

Ibid. "Κεναγγεῖ, *omnem absumente commeatum, omnia evacuante vasa*. Vox κεναγγία frequens Hippocrati. Vide Foës. Œcon. et Steph. Thes." Abresch.

<sup>n</sup> See the Appendix, Note E.



"Medico sensu, de vasis corporis fame exinanitis, accipit Bl. doctius forte quam verius. Mihi saltem simplicius videtur ad vasa navium referre." S. L.

*Ibid.* βαρύνοντ' Ἀχ. λεώς: compare below, v. 558, and Matth. Gr. Gr. §. 302. The Augment is omitted as in φράσεν, v. 221, περιβάλοντο, v. 1112, τίον, Theb. 775. See Matth. Gr. Gr. §. 160. Obs.

183. Χαλκίδος πέραν ἔχων] Blomfield and others who hold the substantive πέρα (Suppl. 262.) to have denoted absolutely *the opposite land or shore*, would doubtless translate this: *occupying Chalcis vis-à-vis*, i. e. *the coast opposite to Chalcis*; but if the etymology of πέραν has been correctly traced in the Appendix, (see Note A.) it must necessarily be taken here in its derivative and adverbial sense, so that, literally translated, the text is, *having itself by crossing, or across, from*, i. e. *being over against, Chalcis*; just as in Thucyd. iv. 75, we read διὰ Βιθυνῶν Θρακῶν, οἳ εἰσι πέραν (Θράκης) ἐν τῇ Ἀσίᾳ. "Ἐχειν est habitare, aliquo loco degere, commorari; ut ἔχειν de urbibus usurpatum interdum significat situm esse, adjacere; Xen. Anab. vii. 8." Schutz.

*Ibid.* παλιρρόθοις] "Propter frequentes æstus reciprocationes in Euripo dictum, quas septies in diem fieri affirmat Strabo ix. p. 403. sed numerum certum pro incertum positum putat. Cf. etiam Liv. xxviii. 6. Pomp. Mel. ii. 7. Plin. ii. 100. Senec. Herc. Cæt. 780. Eustath. in Dionys. 473." S. L.

186. δύσορμοι] I follow Wellauer, Dindorf, and Klausen in connecting this with βορῶν ἄλαι, on which see Matth. Gr. Gr. §. 429. We thus avoid the necessity of attaching an unwonted meaning to δύσορμος—in *portu male detinens*°, Blomf. Gloss.—and may translate the sentence with Klausen, *quæ mortales semper a portu quo tendebant, deducunt* (aberrare faciunt). Compare Pers. 448. νῆσός τις ἐστὶ πρόσθε Σαλαμίνος τόπων, βαῖα, δύσορμος νανσίν.

187. ναῶν τε καὶ—the insertion of τε here is due to Porson; but there was no necessity to alter ναῶν, which suits the metre equally well with νεῶν, and which occurs again v. 218.

Πείσματα, τὰ ἀπόγεια σχοινία, πείθειν καὶ εἵκειν τὴν ναῦν ποιοῦσιν. Etym. M. p. 161, 41. Eustath. on Il. α'. p. 131, 7. Πείσματα· σχοινία ἀπόγεια, πρυμνήσια, Hesych.:—but Suidas: Πείσματα τὰ ἀγκύρεια σχοινία. παρὰ τὸ πείθεσθαι δι' αὐτῶν τὴν ναῦν. Compare v. 952.

° This is Wellauer's explanation | he, apparently, would now place a  
also, Lex. Æschyl. Lips. 1831, so that | comma after δύσορμοι.



Suppl. 765. Pers. 112. The Scholiast has noticed an allusion here to Hom. Il. ii. 135, καὶ δὴ δοῦρα σείσηπε νεῶν, καὶ σπάρτα λάλυνται, and Blomfield compares Thucyd. vii. 12. νῦν δὲ αἱ τε νῆες διάβροχοι, τοσούτον χρόνον ἤδη θαλασσεύουσαι, καὶ τὰ πληρώματα ἔφθαρται.

188. παλιμμήκη κ. τ. λ., *occasioning a very long delay*; detaining them, as we should say, *twice as long as they ought to have been at Aulis*. Παλιμμήκης *duplo longior*; Well. Lex. Æschyl.: hence also *prælongus*; “παλιμμήκη pro παμμήκη, quam potestatem exserit interdum in compositis πάλιν. Hesych.: Παλίσκιος. σύσκιος, σκοτεινός, ξοφώδης” τὸ γὰρ πάλιν ἐνιαχοῦ ἐπίτασιν δηλοῖ. Abresch. “Vim tamen ἐπιτατικὴν vocis πάλιν in compositis hinc oriri puto, non quod pro πᾶς ponatur, sed quia *repetitionem* significet. Cf. Polluc. vi. 164. Valcken. ad Phoeniss. 1346. Παλιμμήκης igitur h. l. est *prælongus*, ob notionem repetitæ longitudinis.” S. L.

*Ibid.* χρόνον τιθεῖσαι. Compare v. 1022. μὴ σχολὴν τίθει. Theb. 201, μὴ βλάβην τίθει: and note that ποιεῖν χρόνον, on the contrary, is to *spend time*, or, *suffer delay*, Demosth. π. Παρπερεσβ. p. 392, 18. Plato Ep. vii. Acts xv. 33. xviii. 23. 2 Cor. xi. 25: as in Latin also, *facere tempus*, Cic. ad Att. v. 20. Senec. Ep. lxvii.

189. τρίβῳ has in all former editions been connected with the preceding line, either in the sense of *delay*, which more strictly belongs to *τριβή*; or, in its proper sense, *a path or road*, as Blomfield translates the passage: *multum temporis in itinere ponentes*; or lastly, as Klausen interprets it, in the sense of *τρίψις*, *prælongum tempus attritioni locantes*. Now that τιθεῖσαι may be followed by the dative τρίβῳ in the sense of *occasioning* or *assigning unto*, is plain from v. 66. θήσων Δαναοῖσιν Τρώσι θ' ὁμοίως—but, on comparing the only other passages of Æschylus in which τρίβος occurs, v. 380, and Suppl. 1042, δέδοται δ' Ἀρμονίᾳ μοῖρ' Ἀφροδίτας ψεδυρὰ τρίβοι τ' Ἐρώτων, it will be seen that the sense of *trita consuetudo*, *usus*, *use* or *conversation*, exactly suits them all. Hence it is most obvious to connect τρίβῳ with κατέξαινον, *usu deterebant florem Argivorum*, or, dropping metaphor, *tædio enecabant Argivos*. Thus τρίβῳ, which in this connection is equivalent to τριβουσαι, *by continual mearring*, serves at once to strengthen and explain the meaning of κατέξαινον, which Scap. Lex. translates as above, quoting from

p Blomfield suggests the introduction of *τριβῆ* into the text, but admits that both *τρίβος* and *τριβή* may have been used synonymously, like *πλάνος* and *πλανή*: see the Appendix, Note F.

Suidas: ἐν τούτοις τὸν ἅπαντα αὐτοῦ καταξαίνων βίον. Compare κατεξάνθη πόνους, Eur. Med. 1030, and Tr. 755.

190. *And when, too, for the distressing storm the soothsayer proclaimed a remedy again (ἄλλο) still more distressing to the chiefs, alleging the anger of Diana, so that, &c.* “Βριθύτερον. Verbum βρίθω habent etiam Sophocles et Euripides; adjectivum βριθύς non item. Vox est Homericæ, quales multas habet Æschylus, e. g. vel proxime sequentem πρόμοισιν.” S. L.

194. χθόνα βάκτροις ἐπικρούσαντας. “Scep̄tris, more indignantium. Hom. Il. A. 245. ὥς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίᾳ.” Stanl. “Apud patresfamilias prisca auctoritas. Hi jam seniores baculo (σκήπτρῳ) se sustinebant. Hinc baculum auctoritatis insigne; primum domesticæ, mox publicæ; et regibus in sceptrum transiit.” S. L.

197. ἄναξ δ’ ὁ πρέσβυς. *The elder king, I say, at length finding words, spake as follows*—the conjunction δὲ, according to a well-known usage, continuing the predicate of the sentence commenced at v. 177., and at the same time supplying the apodosis to the protasis begun at ver. 181. and continued in ver. 190. Compare Thucyd. i. 11. ἐπειδὴ δὲ ἀφικόμενοι μάχῃ ἐκράτησαν . . . φαίνονται δ’ οὐδ’ ἐνταῦθα πάσῃ τῇ δυνάμει χρησάμενοι, and above all, c. 18. ἐπειδὴ δὲ οἱ τύραννοι κατελύθησαν, followed after an interval of ten lines by μετὰ δὲ τὴν τῶν τυράννων κατάλυσιν, *after, I say, the putting down of the tyrants.* . . . Arnold further compares ii. 65. iv. 132. v. ii. 29.

199. δόμων ἄγαλμα, Angl. *the pride of my home*. “Recte: eo enim nomine immolatam ferunt Iphigeniam, quod καλλιστείον reportavit; Eur. Iph. T. 20, &c. Enimvero ἄγαλμα, Hesychio interprete, est πᾶν ἐφ’ ᾧ τις ἀγάλλεται.” Stanl.

203. πῶς . . γένωμαι; *How am I to become?* the question of one in doubt and deliberation—as in ver. 754, and Theb. 297. τί γένωμαι; *what is to become of me?*—as if he had said, *What must I do? desert the fleet, and lose my allies?* That will be the inevitable consequence—for *that they should vehemently, nay, very vehemently desire a sacrifice which will make the adverse winds to cease, even her virgin blood, is in accordance with the will of Heaven*—a goddess demands it, and so let it be—for *may it turn out well!* With ὀργᾷ περιόργως, (where we may observe that the dative of the noun represents the simple form of adverb, *with vehemence*, i. e. vehemently,) compare ver. 1363. Prom. 944. τὸν πικρῶς ὑπέρπικρον. Eum. 161. βαρὺ τὸ περίβαρυ κρύος ἔχειν. Περιόργως, formed like περι-

θύμωσ, Ch. 40. is explained by Photius: *ἄγαν παρωρμημένως*. Compare Thucyd. iv. 130. ὁ δῆμος εὐθύς ἀναλαβὼν τὰ ὄπλα περιοργῆς ἐχώρει ἐπὶ Πελοποννησίους. Longus iii. p. 76. (as corrected by Blomfield) καὶ ἦν ἐς πᾶν ἔργον περιοργότερος, and Mæris, (also corrected by Blomfield), Καταγλωττίσματα τὰ περίοργα φιλήματα. See also Porson on Eur. Med. 284.

*Ib.* Θέμης, *fas est*. On this, after distinguishing between (θέμης) *divine* and (δίκη) *human law*, Klausen has well observed: “Θέμης majus quoddam ab homine postulat; non solum ne quem lædat, sed ut sint quos vereatur, parentes, hospites, dii. Hæc ratio oraculis et vaticiniis declaratur. Minuerat Agamemno majestatem Dianæ, trucidata bestia sacra: jus divinum, Calchantis vaticinio enuntiatum, exigit mortem filiæ. Itaque θέμης de ipso vaticinio dictum. Pind. Pyth. iv. 54.” (96.)

209. ἀνάγκας λέπαδνον, *the collar of Necessity*; Pers. 191. ἄρμασιν δ' ὑπο ζεύγνυσιν αὐτὼ καὶ λέπαδν' ἐπ' αὐχένων τίθησι. Hesych. Λέπαδνα ἵμαντες πλατεῖς, οἷς ἀναδέονται οἱ τράχηλοι τῶν ἵππων πρὸς τὸν ζυγόν. Schol. Venet. on Hom. Il. v. 729: Λέπαδνα πλατεῖς ἵμαντες, οἷς ἀναδεσμοῦνται οἱ τράχηλοι τῶν ἵππων πρὸς τὸν ζυγόν. ὥς κόπτω, κόπανον, λέπω, λέπαδνον: that is, as Blomfield explains it, λέπαδνον is formed from λεπάζω, *decortico*, which is from λέπω: Photius makes λέπαδνον the same as μασχαιστήρ.

210. τροπαίαν, sc. αὔραν; *a change*, properly, of wind. “Ventus, qui flatu converso e mari in terram revertitur.” Stanley, who quotes Aristot. Probl. xvi. 5. ἔστιν ἡ τροπαία οἶον ἀναστροφή τῆς ἀπογείας, and Plin. Nat. Hist. ii. 43. Qui quidem, cum e mari redeunt, tropæi vocantur; si pergunt, apogæi. Compare Theb. 706. λήματος ἐν τροπαίᾳ. Ch. 775. τροπαίαν κακῶν.

211. τόθεν, *inde*, or *exinde*: *from that time forward he changed his mind*, so as to entertain all-daring sentiments; i. e. to be capable of any thing—as πάντολμος is used, Theb. 671. Ch. 430, 597. and πανούργος, Ch. 383. Compare also below, v. 1204. ἡ παντότολμος. The construction may be either μετέγνων (τὸ or ὅσπερ) φρονεῖν τὸ παντότολμον, or τὸ παντ. φρ., *that which is all-daring in purpose*—the accusative after μετέγνων in either case expressing *that which was received* into the mind *by the change*: compare v. 687.

κ Klausen compares Horace, Od. I. 3, 25. Audax omnia perpeti.

τ Compare Thucyd. I. 44. ἐν δὲ τῇ

ὑστεραίᾳ μετέγνωνσαν Κερκυραίοις ξυμμαχίαν ποιήσασθαι.

μεταμανθάνουσα ὕμνον, and Suppl. 112. ἄταν δ' ἀπάτα μεταγνούς. See also on v. 15.

213. βροτοῖς. "Dativus additus, ut designetur notio accidens, quæ ad principalem pertinet, sed omitti potest. In mortalibus fiduciam procreat insania. Cf. Bernhardy Synt. p. 93. et v. 780." Klausen. This explanation of βροτοῖς appears to me greatly to be preferred to Schutz's gratuitous alteration βροτούς, which Hermann also has suggested, and which all the later editors have adopted. Translate, *for unto*, or *in the case of, mortals*, &c. &c.—as if it had been *for so it is*, not universally, (as βροτούς κ. τ. λ. would have expressed,) but *in general with men—the delirium\* of passion makes them bold*. The passage to which Klausen's note refers, v. 817. of this edition, though not strictly parallel, may be rendered in like manner, *in whatever instance there is need of*, &c. Compare also Hom. Il. i. 24. quoted in the note on v. 27. below v. 826. ἐν χρόνῳ δ' ἀποφθίνει τὸ τάρβος ἀνθρώποισι. Eur. Orest. 314. κὰν μὴ νοσῆς γὰρ, ἀλλὰ δοξάζῃς νοσεῖν, κάματος βροτοῖσιν ἀπορία τε γίγνεται. Theb. 438. τῶν τοι ματαίων ἀνδράσιν φρονημάτων ἢ γλῶσσ' ἀληθῆς γίγνεται κατηγορος, *with, or, in the case of some men—and* Thucyd. ii. 40. ὁ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λόγισμος δὲ ὄκνον φέρει, *whereas in all other cases, unto or with all other men*, &c. &c.; as also iii. 12. ὁ τε τοῖς ἄλλοις μάλιστα εὖνοια πίστιν βεβαιοῖ, ἡμῖν τοῦτο ὁ φόβος ἐχυρὸν παρέιχε.

214. παρακοπὰ πρωτοπήμων, "i. q. πρῶταρχος ἄτη, 1201. (1159.) *prima noxa, prima fraus, ea quam plura et majora consequuntur*." Schutz. "Errant qui hoc ad *Agamemnonem* trahunt: est enim propositio generalis, et spiritu vere lyrico prolata. Præcipue cavendus est primus in vitium lapsus, nam proclivis est via et facilis descensus." S. L.

215. ἔτλα δ' οὖν. *He, accordingly, had the heart*, &c.. See Monk on Alcest. v. 285; and on the construction of ἀρωγὰν, in apposition with the entire sentence preceding, Ibid. v. 7. Matth. Gr. §. 410. §. 432, 5.

218. λιταῖς δὲ κ. τ. λ. π. *But her prayers and cries addressed to her father*; as the Scholiast explains it, πατρώους, ὡς ἐποιεῖτο πρὸς τὸν πατέρα. Compare Eum. 361. ἐμαῖσι λιταῖς, *prayers addressed to me*. Soph. Electr. 343. τὰ μὰ νουθετήματα, *your chidings of me*. Thucyd. i. 77. τὸ ἡμέτερον δέος, *the fear of us*. Ibid. 69. αἱ ὑμέτεραι ἐλπίδες,

\* Compare Hor. Sat. II. 3. 205-10. sc. 2. *That which hath made them*. Also Shakspeare's Macbeth, Act. II. *drunk, hath made me bold*.

*their hopes of you.* iii. 63. ἐπὶ τῇ ἡμετέρᾳ τιμωρίᾳ, *for the purpose of avenging yourselves upon us.*

1b. Παρ' οὐδὲν ἔθεντο, *made no account of, set down by the side of, i. c. reckoned as, nothing:* see on v. 32., and compare Eum. 213, 846. Soph. Œd. Tyr. 983. Antig. 34. Electr. 1327. Eur. Orest. 569. Iph. T. 732.

220. βραβῆς. Blomfield, on the authority of Valcken. on Eur. Phœn. 268., and with the sanction of the Florent. and Neap. MSS. has edited βραβείς. But see Heyne on Hom. Il. xi. 151. Matth. Gr. Gr. §. 84. Obs. 4.

βραβεύς is properly a *steward* or *umpire* in a race, or other public contest, Soph. El. 690. 709. Eur. Hel. 703; then a *judge* or *arbitrator* in general; Eur. Orest. 1065. 1650. Med. 274. It is applied, as here, to a military leader, Pers. 302. Ἀρεμβάρης δὲ μυρίας ἵππου βραβεύς.

221. ἀόχοις.—“Ἄοχος, *Popa*, sacerdotum minister qui victimas feriebat; proprie vero *Coquus*. Hesych. Ἄοχοι μάγειροι, ἱππῆραι, θεράποντες, ἀκόλουθοι (*Acolyths*). Καλλίμαχος. Idem: Ἀοχῆσω διακονήσω, ἱπουργήσω. Αἰσχύλος Ἐλευσινίαις.” Stanl. et Blomf.

“Etymologiam vocis a Suida propositam [Ἄοχοι πολύχοι, πολλὰ ξύλα καίοντες, ἡγουν οἱ μάγειροι] jure ridet Blomf., ipse tamen meliorem non affert. Crediderim esse ab ἸϞϞ (oseh), *facere*, sensu sacrificiali sæpius adhibito. Cf. Exod. x. 25. Lev. ix. 7. 22. Num. xv. 8. 14. Ezek. xlv. 17.” S. L.

224. ἀέρδην, *ur, aloft*; a verbal adverb formed, like a verbal adjective, from the third pers. sing. of the perf. pass. of verbs; αἶρω, ἤερται, ἀέρδην. Compare ἄρδην (from αἶρω, or it may be from ἄρω) ῥίψαι, Prom. 1051., and see other instances in Matth. Gr. Gr. §. 256, b.

225. φυλακὰν, which Klausen makes the *subject*, is rather to be considered as a cognate accusative expressing the *nature* and *manner*, of the action in κατασχεῖν. Translate, *and as, or with a stopping of her beautiful mouth, to prevent the utterance of curses upon the family, by violence and the silencing (speechless) force of gags.* Compare Suppl. 432. βία δίκας ἀγομένην ἱππηδὸν ἀμπύκων πολυμίτων πέπλων τ' ἐπιλαβὰς ἐμῶν; as also Eum. 230. δίκας μέτειμι τόνδε φῶτα. Suppl. 231. δικάζει τὰμπλακήμαθ' ἰσάτας δίκας. See Porson on Eur. Phœniss. 300. and compare the notes on vv. 215, 275: and for ἀραῖον note on v. 1363.

228. κρόκου βαφὰς. Some understand to mean *the purple stain*



of blood, to which we find βαφή in the singular applied, Pers. 317. ἀμείβων χρώτα πορφυρᾷ βαφῇ, and this interpretation might at first sight appear to derive some confirmation from χέουσα following: but comparing Hom. II. v. 734. and viii. 385. πέπλον μὲν κατέχευεν ἑάνον πατρός ἐπ' οὐδὲι<sup>t</sup>,—to which we may add perhaps Eur. Bacch. 456. πλόκαμος ... γένυν παρ' αὐτὴν κεχυμένος, πόθον πλέως, and Pers. Sat. i. 65. ut per leve severos effundat junctura ungues—we shall rather incline to translate with Blomfield, *but letting the saffron dye*—her saffron-dyed garment<sup>u</sup>, compare vv. 593. 929. Ch. 1013; as also v. 1086. κροκοβαφῆς σταγών. Hor. Ep. I. x. 26. Sidonio ostro — *slip down towards the ground, and beautiful as figures seen in paintings, she, &c.*—ὡς ἐν γραφαῖς, διὰ τὸ κάλλος, ἢ διὰ τὸ ἀφωρητεῖν: Schol. Compare Eur. Hecub. 556–9. λαβοῦσα πέπλους ἐξ ἄκρας ἐπωμίδος, ἔρρηξε λαγόνος εἰς μέσον, παρ' ὀμφαλὸν, μαστοὺς τ' ἔδειξε στέρνα θ', ὡς ἀγάλματος, κάλλιστα<sup>v</sup>. Also Plato Charmid. p. 154. C. ἀλλὰ πάντες, ὥσπερ ἄγαλμα, ἐθεῶντο αὐτόν, and Chæremon in Athenæus xiii. p. 608. B. λαγόνα τὴν ἀριστείραν ἔλυσε, γυμνὴ δ' αἰθέρος θεάμασιν ζῶσαν γραφὴν ἔφαινε. Blomf. Gloss.

230. βέλει φιλοίκτη, *with a piteous glance*. Φιλοικτος, *misericordiam movens*; Well. Lex. Æsch. Compare φιλοικτίρων, Eur. Iph. T. 345. φιλογαθῆς, Theb. 917. φιλόδουτος, Suppl. 68. φιλόθυτος, Theb. 180. φιλόμαστος, Ag. 140, 700. φιλόμαχος Theb. 129. Ag. 220. φιλόξενος Ch. 656. Suppl. 926. φιλόπολις, Theb. 176. φίλωνις, Eum. 23—all of active origin and signification; whereas those adjectives, which terminate in φίλος or φιλῆς, are found almost invariably in a passive sense. With βέλει compare below v. 717. Prom. 649, ἰμέρου βέλει.

233. ἀνδρῶνας εὐτραπέζους, *well-provided entertaining rooms*: compare Ch. 712, ἀνδρῶνας εὐξένους δόμων, and for the derivation of such words as ἀνδρῶν, γυναικῶν, παρθενῶν, βοῶν, ἵππῶν, πυλῶν, κεραμῶν, πιθεῶν κ. τ. λ. viz. ἀνδρῶν, γυναικῶν κ. τ. λ. οἶκημα (rather than θάλαμος) or τόπος, see Blomf. Gloss. on Ag. 235. and Prom. 667.

234. ἔμελψεν,] Our Poet's authority for thus introducing the

<sup>t</sup> Hesychius, with apparent reference to this passage, has κατέχευε κατέβαλε.

<sup>u</sup> " Videtur non tam ad virgineum quam ad regium cultum pertinuisse color croceus. Sic apud Pind. Pyth. iv. 413. croceam vestem habet Jason Argonautarum dux. Idem est etiam Darii or-

natus, Pers. 660." S. L.

<sup>v</sup> *Talis mollities non est Æschyli*: we may truly remark with Klausen, though in the main we still hold the passages to be parallel. He, on the contrary, inclines rather to the Scholiast's second interpretation, διὰ τὸ ἀφωρητεῖν.



virgin Iphigemia among her father's guests— whence in v. 232 we find her *struggling to speak to them*— is to be found probably, as Klausen has indicated, in Hom. Il. i. 601-4, where (though Heyne thinks otherwise) we may reasonably conclude that we have a faithful reflection, at least, of the domestic manners of the Heroic age. Hence, to bring the practice nearer to the divine exemplar, as well as to distinguish the chaste daughter of Agamemnon from the αἰλητρίδες<sup>w</sup> of after times, it is added ἀγὰ δ' ἀταύρωτος κ. τ. λ. which Schutz, Blomfield, and Scholefield have unnecessarily edited ἀγῆ δ'—. Klausen further compares with the subject of Iphigenia's song Hesiod, Theog. v. 11. where the Muses are represented as ὑμνεῦσαι Δία τ' αἰγίοχον καὶ πότνιαν Ἥρην, and again v. 36. καὶ Διὶ πατρὶ ὑμνεῦσαι τέρπουσι μέγαν νόον ἐντὸς Ὀλύμπου.

235. τριτόσπονδον, *offering the third libation or cup*— and therefore, as under the protection of Ζεὺς Σωτήρ, Ch. 245. Eum. 759. Suppl. 27— *peculiarly happy and fortunate*, as is further declared by εὐποτμον. See Heindorf on Plato, Charmid. p. 93. and the Scholiast on Plato Phileb. p. 95. A. and on Aratus, Phænomen. i. 14. quoted in Blomfield's Glossary— ἐκ μεταφορᾶς εἴρηται τοῦ ἐν ταῖς συνουσίαις ἔθους. (Σοφοκλῆς\*, ἐν Ναυπλίῳ καταπλέοντι.) ἐκινῶντο γὰρ ἐν αὐταῖς κρατῆρας τρεῖς, καὶ τὸν μὲν πρῶτον Διὸς Ὀλυμπίου καὶ θεῶν Ὀλυμπίων ἔλεγον, τὸν δὲ δεύτερον Ἡρώων, τὸν δὲ τρίτον Σωτήρος. Whilst the third cup was being tasted, or in other words the third libation made (see Servius on Virg. Æn. iv. 57, &c.), some one sang an hymn; as Blomfield has shewn from Antiphanes in Athenæus xv. p. 692. F. Ἀρμόδιος ἐπεκαλεῖτο, παιὰν ᾗδετο, μεγάλην Διὸς Σωτήρος ἄκατον ἥρέ τις. and Pherecrates (as he conjectures) Ibid. p. 685. A. Ἐγχεῖ, κάπηβόα τρίτον παιᾶν', ὡς νόμος ἐστίν.

236. ἐτίμα, *she used to celebrate or sing the praises of* &c -- φίλως, *fondly*, i. e. with a warmth of affection proportionate to the near relation expressed by φίλου πατρός— φίλως answering unto φίλου, as ἄκων unto ἄκοντα and ἄκουσαν Prom. 19, 671. or as σπεύδων unto σπεύδοντι, Ib. 192. ἐκόνθ' unto ἐκόντι Ib. 218, &c. &c.

237. τὰ δ' ἔθθεν κ. τ. λ. Translate: *What followed thereupon I neither saw, nor do I now say: but the prophetic powers* (vv. 1099.

<sup>w</sup> As from Horace's *cæna prior potiorque puella*, Epist. I. v. 27.

<sup>x</sup> Soph. Naupl. fragm. 1.

Ζεῦ παυσίλυπε, καὶ Διὸς σωτηρίου σπονδὴ τρίτου κρατῆρος.

<sup>y</sup> ἄκατον properly a *skiff*, or *pinnace*; but here, as Eustathius explains it, *φιάλην πλοισειδῆ*, a *cup* conveniently shaped for *pouring*— resembling what we familiarly term a *butter-boat*.

1176.) of Calchas were not exerted in vain. And what though (δέ) we know not when his fears (vv. 148-50) shall be accomplished?—to those who have suffered, and so become practically acquainted with it, Justice does indeed apportion<sup>2</sup> a knowledge of the future—Justice, that daughter, Ch. 949, and assessor of Jove, Soph. Œd. Col. 1382, who, like Jove himself, has decreed that Experience should be the rightful road to Knowledge, v. 170—but, as to hearing beforehand of its coming, peace be with it (the future) till it comes!—why, it would just amount to so much fretting beforehand—for come it will, as sure as the morning light, transparent in brightness.

In v. 241, where the metre of the Strophe v. 231. shews that something extraneous has crept into the text, I have ventured with Klausen<sup>a</sup> and Hermann to place δέ after προκλύειν and eject ἐπεὶ γένοιτ' ἄν—although, in a more or less corrupted form, these words are found in every known MS. and Ed.—rather than with Blomf. and Scholef., on the suggestion of Elmsley and with the sanction of the Neap. MS., eject the words τὸ προκλύειν; first, because τὸ προστένειν in v. 242 manifestly points to some such preceding expression as τὸ προκλύειν, as its convertible term, and without it would be perfectly unintelligible; secondly, because ἐπεὶ γένοιτ' ἄν ἥλυσίς is, I think, incapable of that meaning which Scholefield has given it, quoniam fiet adventus, and scarcely less so of the only other interpretation that I could assign to the received text, τὸ δέ προκλύειν ἐπεὶ γ. ἄν ἦ, but to hear beforehand (ex quo) from after what time its coming is likely to take place, &c. The change in the same line from ἥλυσίς to ἥλυσιν, first proposed by Hermann, naturally follows the removal of the words ἐπεὶ γένοιτ' ἄν, which with ἥλυσίς appear to have been originally a marginal explanation of ἥλυσιν, which at a very early period was by some accident mixed up with the text.

In v. 243, I have adopted the reading of Dindorf and Wellauer, whose note I subjoin—differing from him only in the construction of σύννοθρον, which he has better rendered in his Lex. Æsch. σύννοθρος, matutino temporis æqualis; an ἀπαξ λεγόμενον, it is true, (as σύννοθρος also would be in the sense which Blomfield gives it, con-

<sup>2</sup> See the explanation of ἐπιβρέπει on v. 681.

<sup>a</sup> "Certa mihi videtur emendatio Hermannī, si qua usquam: itaque in

textum recepi eam, cujus apertum glossema est vulgata, quæ omni caret colore poetico." Klaus.

*nexus, congruens*.) but strictly analogous to such compounds as *ισάργυρος*, v. 928. *ισόπαις*, v. 75. *ισόπρεσβυς*, v. 78. *ισόνειρος* Prom. 549. *ισόθεος*, Pers. 80. *ισοδαίμων*, ib. 633. to which we may add *ἄπτερος* below v. 263. as also *αὐτότοκος* v. 135. and *αὐτόχθονος* v. 517. — “*σύνορθον* Med. Rob. *σὺν ὀρθόν* Guelph. Ald. Turn. *σύναρθρον* Vict. Glasg. Hermann. Blomf. *ξύναρθρον* Schutz. Sed injuria recentiores omnes illam optimorum librorum lectionem prorsus neglexerunt, quam si cum Victoriana comparaveris, patet *σύνορθον* legendum esse; quod vel propter sequens vocabulum necessarium esse mox videbimus.—*αὐταῖς* Med. Farn. Vict. Glasg. *αὐταῖς* Guelph. Ald. Rob. Turn. Blomf., qui sic explicat, ut ad *τέχνας Κάλχαντος* referatur, sed hæ nimis longe remotæ sunt. *ἄταις* emendavit Schutz. *αὐτᾶ* sc. *δίκα* Elmsl., sed facillima est emendatio Hermanni ad Humb. *αὐγαῖς*. Hoc tamen de diei radiis quisnam intelligere potest, nisi accesserit aliquid, quod de his sermonem esse significet? hinc unice verum mihi videtur *σύνορθρον αὐγαῖς*, simul cum matutinis diei radiis.”

Klausen alone retains *σύνορθον*, on which he observes: “*σύνορθόν τινι*, una cum aliqua re erectum, stabilitum, itaque omnino concinnum. Parum differt a *σύμφυτος* v. 107.—*αὐταῖς*, *τέχνας Κάλχαντος*. Quæ minime sunt nimis remota, modo intellexeris quæ interposita sunt ea esse unius sententiæ.”

“*σύναρθρον* † *αὐταῖς*. Obelum opposui, quia locus est corruptus: nemo enim mihi persuadebit *αὐταῖς* hic positum ad *τέχνας Κάλχαντος*, v. 240. referri posse. Locum varie emendare conati sunt viri docti. Elmsl. legit *αὐτᾶ*, *δίκα* scil., sed et illud nimis longe abest. Quidam legunt *σύνορθρον αὐγαῖς*, cum matutinis diei radiis; inter quos sunt Hermann. Well. Dindorf.: sed neoterica est imago istiusmodi. Facillima mihi videtur lectio quam dedi in Notis Edit. majoris post Schutz. *σύναρθρον ἄταις*, vel ut malim *ἄτα*, cum damno conjunctum.” S. L.

244. *εὐπραγία*,] Klausen stigmatises this word as “vocabulum vix Græcum,” and Blomfield also considers it an anomalous compound; the common Greek term being *εὐπραγία* or *εὐπραξία*, on which Photius: *εὐπραξία* οἱ παλαιοὶ κωμικοὶ διὰ τοῦ Ἑ. Θουκυδίδης δὲ διὰ τοῦ γ.<sup>b</sup> The oldest extant form of substantive derived from *πράσσω* is *πράγος*, which occurs six times in the surviving plays

<sup>b</sup> *Εὐπραξία* occurs once in Thucydides, iii. 39. *εὐπραγία*, i. 84. iv. 65. v. 46. vii. 46. *κακοπραγία*, ii. 60. iii. 39. iv. 79. viii. 2. *εὐπραγεῖν*, ii. 60. vi. 16. *κακοπραγεῖν*, ii. 43. iv. 55. Æschylus has *εὐπραξία*, Theb. 224, and *δυσπραξία*, Prom. 966. Eum. 769; but *δυσπραγεῖν*, Ag. 759.



of Æschylus, thrice in Sophocles, but only in one<sup>c</sup> fragment of the writings of Euripides. From the same root would come the adjectives εὖπραγος, δύσπραγος or κακόπραγος, *a man in good or bad circumstances*, whence the verbs εὖπραγεῖν, δύσπραγεῖν or κακόπραγεῖν, and the substantives εὖπραγία, δύσπραγία, *the state of one in good, or bad, circumstances*, of which εὖπραξία, δύσπραξία appear to have been the purely Attic forms; suggested, it may be, though not strictly derived from the kindred nouns πρᾶξις and πρᾶγμα, which have so generally superseded the use of πραγῇ and πράγος. Upon the whole, as a question of philology, it may reasonably be doubted whether we should not with Klausen read πέλοιτο δ' . . . εὖ πρᾶξις<sup>d</sup>, connecting the adverb however with the verbal substantive πρᾶξις, and not, as he proposes, with πέλοιτο; but the transition from πρᾶξις εὖ, *faring well*, to εὖπραξις, *well-doing* or *well-being*, is so easy and the license, if license it is to be called, so much after the manner of Æschylus, that I have not ventured to disturb the received text. Τὰπὶ τοῦτοιςιν, *in what is to come next*, (referring to vv. 85, 97.) in opposition to τό μέλλον, *the distant future*. Compare Soph. Antig. 611, τό τ' ἔπειτα καὶ τό μέλλον. Cicero de Fin. i. 20, *consequentis ac posterius temporis*.

245. τὸδ' ἄχχιστον, Translate: *as surely as it is the wish of us who, as standing in the nearest relation to it, have been left the guardians and defence of the Apian land*. This delegation of Agamemnon's paternal authority and care to the γέροντες, *the next of kin* as it were to his people, though not formally expressed, is conveyed at once to the mind by the allusion to the well-known office of Ἐπίτροπος, the *Patruus* of the Romans: compare Soph. Aj. 562, τοῖον πυλῶρὸν φύλακα Τεῦκρον ἀμφὶ σοὶ λείψω—Thucyd. I, 9, ἐπιτρέψαντος Εὐρυσθέως, ὅτ' ἐστράτευσεν, Μυκῆνας τε καὶ τὴν ἀρχὴν κατὰ τὸ οἰκίον Ἀτρεί. Τόδε, — *nos*, used δεικτικῶς, as in Eum. 389. Pers. 1–7. which compare with the present passage. Ἀπίας, *the Peloponnese*<sup>e</sup>; compare Suppl. 260–3, 777. Μονόφρουρον—ἐπειδὴ μόνον οἱ γέροντες ἐφύλαττον τὴν Ἑλλάδα: Schol.—is here to be translated *left*

<sup>c</sup> Teleph. fr. xv. 1. ἀνασσα πράγους τοῦδε . . . parodied by Aristophanes, Lysistr. 706., who introduces the word also in the mouth of Elops, Av. 112.

<sup>d</sup> Compare v. 481.

<sup>e</sup> Ἀπίας, ab *Apide* dictum, ut docet Noster Suppl. 259. sq.: sed nota primam hic et sæpius alibi apud Tragicos

productam, cum apud Homerum brevis sit Il. A'. 270. τηλόθεν ἐξ Ἀπίης γαίης. Nimirum vocales quas vocant ancipites in nominibus gentilibus quantitatem sæpiissime variant, cum apud Græcos, tum Latinos. Hinc Britones et Britanni; Sicilia, Siculi; Sicānia, Sicāni; et plurima ejusmodi." S. L.

in charge, rather than in sole charge ; compare v. 73, τῆς τούτ' ἀρωγῆς ὑπολειφθέντες μίμνομεν, and see note on v. 17.

247. σεβίζων σὸν κράτος, reverencing your authority, that is, in obedience to your command ; which from v. 85 we may presume to have been issued for this meeting of the Regency.

251. This line in strictness belongs only to the latter hypothesis εἴτε μὴ πεπυσμένη (κέδνον), whilst in the former is to be supplied some such phrase as ἔχεις πεπυσμένη. This is mentioned only to shew that in v. 250 there ought not to be a comma after μὴ, and after πεπυσμένη, as Blomfield, Wellauer, and Scholefield have too curiously punctuated the line ; but see the note on v. 611.

252. I would gladly hear from you ; but, though you remain silent, there is no ill-will to you—no offence on my part.

253. ὥσπερ ἡ παροιμία, as the saying is,—ὁ παρόδιος λόγος, Basil.—of friends meeting παρὰ ταῖς οἰμοῖς, or ταῖς ὁδοῖς ; as, for example, Χαῖρε, Salve, Bon-jour, Good morning !—μητρὸς εὐφρόνης, compare v. 268. Genesis i. 5, &c. καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα μία, δευτέρα, τρίτη κ. τ. λ., and the examples which Stanley has collected, Soph. Trach. 94–6, A. Gell. iii. 2. Cæsar, Bell. Gall. vi. 18. Tacit. Germ. ii. Blomfield instances the precedence given to *Night* in the Greek compound νυχθήμερον (for which ἡμερονύκτιον is never found), to which we may add those purely English expressions, by which after the example of our German forefathers we ordinarily reckon time, *S'ennight* and *Fortnight*.

255. μείζον ἐλπίδος κλύειν, greater than your expectation to hear, i. e. μείζον ἢ ἐλπίς ἐστι κλύειν, greater than you expect to hear ; see Matth. Gr. Gr. §. 451.

258. Τροίαν Ἀχαιῶν οὔσαν, sc. φημί, an expression conveying more than the bare announcement of the fact, and at the same time indicating probably, by the self-satisfied tone in which it was delivered, a little impatience of the Chorus' exclamation and look of incredulity. It may be rendered : *How say you ?.....Troy, I say, in the hands of the Greeks. Do I speak plainly ?* Compare the question and answer in vv. 267—8. *When was it that ? &c. In the night that has just given birth to this day, I tell you.*

261. τί γάρ,] The Chorus is again becoming incredulous, as the latent sneer in τὸ πιστόν (on which apposition see Matth. Gr. Gr. §. 276.) sufficiently conveys to the ear of Clytemnestra ; and hence her abrupt reply. Translate : *Why, what have you to allege as your credible proof of these tidings ? I have one—what should hinder me ?—*



provided that no deity has played me a trick. Klausen compares v. 460, θεῶν ψύθος. Pers. 93, δολόμητιν δ' ἀπάταν θεοῦ τίς ἀνὴρ θνατὸς ἀλύξει; and observes, "Dictum hoc est ex ea opinione, quæ deos non potentia solum sed etiam sapientia mundum regere opinatur, neque a prudentia et calliditate hanc sapientiam discernit." τί δ' οὐχί;—which we find more fully expressed Soph. Antig. 448. ἤδη τί δ' οὐκ ἔμελλον;—is literally, *on the contrary supposition, why not?* i. e. *what is there to hinder it? wherefore do you doubt it?* Compare Ch. 754, πῶς γὰρ οὐ; Eum. 435, πῶς δ' οὐ; Suppl. 918, πῶς δ' οὐχί; Hoogeveen and Zeune on Viger, p. 261.

263. εὐπειθῇ, *persuasive, plausible*, as in Ch. 259, σήματ' εὐπειθῇ. Suppl. 623, δημηγόρους εὐπειθεῖς στροφάς, but in a passive sense Eum. 829, σὺ δ' εὐπειθὲς ἐμοί, where it probably ought to be written εὐπιθὲς, as Blomfield proposes on Prom. 341. (333.): compare v. 950, θάρσος εὐπίθες.

264. ἄπτερος, *without wings*, Eum. 51, 250—but, when α is intensive, *swift, sudden, coming as it were on the wings of the wind*: ἰσόπτερος, κούφη: Schol.—Ἄπτερος ἔτοιμος: Herodian on Hom. Odys. xvii. 57, τῇ δ' ἄπτερος ἔπλετο μῦθος. Ἄπτερος αἰφνίδιος, παρὰ Ὀμήρῳ. ὁ προσηγὴς, ἡ ταχύς. Αἰσχύλος Ἀγαμέμνονι. Hesych.—Blomfield quotes Lycophron v. 627, ἥ γὰρ ἀπτέρως αἰτὰι παλιμπόρευτον ἴξονται βάσιν, where ἀπτέρως is explained by ὁμοπτέρως, ταχέως; and Pollux, ix. 152, who gives ὅτι τάχιστα as synonymous with ἀπτέρῳ τάχει, as *fast as wings can carry*. Klausen, on the contrary, holds that ἄπτερος φάτις can only signify *an unuttered thought*, suppressed within the ἔρκος ὀδόντων in opposition to the ἔπεα πτερόεντα which escape it. He accordingly translates, *Num præsigitio aliqua te inflavit?* and observes upon the next line: "Vituperatio inest in eo quod præsigitioni nimis eam confidere ille existimat,"—but compare vv. 458–69. Ἐπίπλεον, *hath fattened, hath set you above your former self*: compare vv. 567, 1641. Theb. 771, ὄλβος ἄγαν παχυνθείς. Deuteronomy xxxii. 20, ἐνεπλήσθη καὶ ἀπελάκτισεν ἐλιπάνθη, ἐπαχύνθη, ἐπλατύνθη.

267. ποίου...δὲ καὶ] Porson explains the force of καὶ when thus subjoined, with or without the interposition of δὲ, to the interrogatives τίς, πῶς, ποῖ, πού, ποῖος, to be *Dic præterea quis, quomodo, &c.* See the note and examples adduced on Eur. Phœn. v. 1373. It amounts to the same thing, but is perhaps a simpler, and a more generally useful version of this peculiar phraseology, to translate *what, how, whither, where, &c. is it that, &c. &c.*

In all such cases, the action or occurrence expressed by the verb is assumed, as known or granted, whilst the copulative serves to link with such action or occurrence some accompanying matter, of inquiry for the most part, or sometimes of aggravation, or other incident. This explanation is in substance the same also as Matthiæ's, who, Gr. Gr. §. 620. d. 2. translates the *καὶ*, *also*, and adds that it "then serves to strengthen the question: e. g. *τί χρὴ καὶ λέγειν*; 'what should one also say?' with the collateral idea 'if one should say any thing.'"—*assuming*, that is, *τὸ, λέγειν χρὴ, I ask you τί χρὴ λέγειν*<sup>f</sup>; and so in the passage before us,—*granting*, what they are not very ready to grant, *that the city has been sacked*, the Chorus further inquires, *But when was it that the city was sacked*? Blomfield translates; *Sed dic præterea quantum temporis elapsum sit ex quo*; but, not to mention that we must then have had *ποῖον χρόνον*, this is not the question answered in the following line.

269. *καὶ τίς*] There is a peculiarity to be noted in this *καὶ* also, which we may distinguish by the appellation of *καὶ initial*, and which, as in the preceding instance, serves in general to connect some accompanying matter, whether of assertion or inquiry, with some preceding statement or supposition; and so, by subjoining what such statement or supposition immediately leads to, from the probability or improbability of the consequence to establish the probability or improbability of the premises. Under this general head, where the *καὶ* may be simply rendered *and*, though its full meaning is, *according to that, if so, or, such being the case*, are to be classed such hypothetical assertions as Ch. 565, *καὶ δὴ θυρωρῶν οὗτις ἂν δέξαιτ'*. Eum. 894, *καὶ δὴ δέδεγμαι*; and such conditional inquiries as those contained in vv. 530, 1277 of this play—to which we may add 1. Sam. xv. 14, *καὶ τίς ἡ φωνὴ τοῦ ποιμνίου τούτου ἐν τοῖς ὤσι μου*; *what meaneth then this bleating of the sheep in my ears*? Eng. Vers: and Romans iii. 7, 8,—*τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι*; *Καὶ*

<sup>f</sup> "Particula *καὶ*, quam sic positam *παρέλκειν* Atticæ Grammatici volunt, minime otiosa est, sed elliptice usurpatur et reddi potest per, *ut hoc etiam quæram*, vel *ut hoc etiam dicam*. Exemplum quæ congressit Budæus Comment. L. Gr. pp. 398. 919, et alibi, plura sunt quæ exscribere opus sit, in quibus tamen omnibus *καὶ* nunquam *παρέλκει*, ut voluit Vir cl., sed ea ratione quam modo indicavimus explicanda est. Apud

Xenoph. *τί ποτε καὶ καλέσαι χρὴ*; *ut hoc etiam quæram, quid oportet vocare?* Et Cyrop. VII. *ἦν τι καὶ κλέψωσι*, *si, ut hoc etiam dicam, aliquid suffurantur*. Gregor. *καὶ γὰρ καὶ αὐτός, ipse etenim ut hoc profitear*. Ibid. *τί χρὴ καὶ λέγειν*; *quid, ut hoc etiam quæram, dicamus?* Et sic in reliquis." S. L.

<sup>g</sup> See further in the Appendix, Note C.



μή, καθὼς βλασφημούμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν, ὅτι ποιήσωμεν τὰ κακὰ ἕνα ἔλθῃ τὰ ἀγαθὰ; *Aye, and, according to that mode of arguing, why not say at once, as some slanderously affirm that we do say, Let us do evil that good may come?* In the example before us the tendency of the question, *And who can<sup>h</sup> possibly have attained to this rapidity of intelligence?* evidently is "to strengthen<sup>i</sup>" the Chorus' view of Clytemnestra's statement as improbable, from the glaring improbability of this *minor proposition*, as it were, the admission of which must needs accompany the admission of the *major*.

271. ἀγγάρου] No modern editor has refused to admit this restoration of the text of Æschylus, (although the earlier Edd. and the MSS. all have ἀγγέλου,) adduced by Casaubon and by Canter from Eustath. on Odys. xix. p. 1354, and from Suidas. Compare also Etymol. M. p. 7, 18. Αἰσχύλος ἐν Ἀγαμέμνονι, τὸν ἐκ διαδοχῆς πυρσὸν, ἀπ' ἀγγάρου πυρὸς ἔφη. Bekker. Anecd. Græc. vol. I. p. 325. Wesseling on Diod. Sic. xix. 57. and Porson, Advers. p. 157, who remarks that a similar error is found in the MSS. of Herodotus, iii. 126. Translate ἀπ' ἀγγάρου πυρὸς, *caught from the courier fire*,—and see an elegant description of the Persian ἀγγαρήιον, an invention of the elder Cyrus, in Xen. Cyrop. viii. 6, 9, as also in Herodotus, viii. 98, and Schleusn. Lex. Nov. Test. v. ἀγγαρεύω.

273. πανὸν, in place of the old reading φανὸν, is another emendation of Casaubon, from Athen. xv. p. 701. E. πρότερος δὲ τούτων (Μενάνδρου, Διφίλου) Αἰσχύλος ἐν Ἀγαμέμνονι μέμνηται τοῦ πανοῦ. Compare Soph. Helen. fr. 192. Eur. Alcmen. fr. xvi.—and for the explanation of the word, Phrynich. Appar. Sophist. p. 50. ed. Bekker. φανός· φάκελος τινὼν συνδεδεμένος καὶ ἡμμένος· ὁ καὶ διὰ τοῦ π. Photius: πανός· δεσμὴ κληματίδων. οἱ δὲ νεώτεροι Ἀπτικοὶ φανόν. Ἀρι-

<sup>h</sup> Here is a *dignus vindice nodus*, which the interposition of Ἠφαιστος effectually removes. The skill of the poet is no less observable in the tacit apology offered for a more violent infringement of the unities of the Drama in vv. 642-4.

<sup>i</sup> See Matthiæ, as cited in the preceding note.

<sup>j</sup> In a syllogistic form the argument would stand thus: To believe that Troy was taken last night, we must believe that there has been sufficient time for

the news to have been conveyed from Troy to Argos; but this is not to be believed; therefore we doubt your statement. And so St. Paul also argues: To admit the justice of the conclusion attempted to be drawn in Romans iii. 7, we must admit that we may *do evil that good may come*, a proposition which need only be stated to be condemned: hence the proposed conclusion is utterly inadmissible, and the condemnation of such reasoners is *just*—ἐν τῷ κρίμα ἐνδικόν ἐστι. Rom. iii. 8.

στοφάνης. See Lysistr. 308. Blomfield remarks that at a still later period φανός (agreeably to its derivation, according to Photius, ἀπὸ τοῦ πάντα φαίνειν) denoted *a lantern*: Gloss. Philox. Thom. M. v. φανός. Galen. Expos. Voc. Hippocr. v. λαμπτήρ.

274. Ἀθῶν αἶπος Ζηνός] “Mos erat apud veteres Saturno aut Jovi montes excelsos dicare, et in sacris scripturis hi sunt, ut observavit Canterus, qui vocantur *montes Dei*. Porro in hujusmodi locis non raro collocatæ erant statuæ. Æschylus Agam. 293, Ἀθῶν αἶπος Ζηνός ἐξεδέξατο. Hinc Jupiter Ἀθῶς dicitur. Hesych: Ἀθῶς· ὁ ἐπὶ τοῦ Ἀθῶ τοῦ ὄρους ἰδρυμένος ἀνδριάς, ὁ Ζεὺς.” Potter on Lycophr. 42.

275. ὑπερτελής τε] The first difficulty that meets us in the construction of this intricate sentence, is in the apposition ὑπερτελής τε.....λαμπάδος, which has this twofold peculiarity; first, that it precedes the main proposition, Matth. Gr. Gr. §. 432, 5; and secondly, that it contains not any explanation or more exact definition, but simply exhibits the operation of the substantive to which it refers. Ibid. §. 433. Obs. 3. Translate: *And, the strength of the onward-sent torch holding out, so as to skim across the sea, the pine wood, &c.* A more serious difficulty, however, remains in the absence of a finite verb, to which we might refer the adverbial phrase πρὸς ἡδονήν, and which, so characterized, would naturally lead to the noble comparison that follows. Klausen indeed connects πρὸς ἡδονήν with πορευτοῦ, as Blomfield also had suggested,—translating it, *ita ut voluptatem adferat*, and comparing Prom. 494. Eur. Med. 773. Iph. A. 1022.—but to me this description appears so much more naturally to belong to the main action of the sentence, that I am inclined to think that the word<sup>k</sup> πεύκη may have accidentally crept into the place of some such verb as ἔβη, ἔπη, ἤρθη, or ᾤφθη<sup>l</sup>, in which case the virtual nominative would be πορευτή or πορευτὸς λαμπὰς, *whose vis viva being such as to bound across the sea, it went joyously on, having transmitted its golden blaze of light, as though it had been a sun, to the station on Macistus.* Without venturing, however, upon such a violent alteration of the

<sup>k</sup> It is not very easy to say whether the Scholiast's annotation, *μεγίστη πεύκη ἰσχύς πυρός*, contains a mere exposition of ἰσχύς π. λ., or points to the construction of the whole sentence, with the substitution of *μεγίστη* for *ὑπερτελής*, and *πυρός* for *πορευτοῦ λαμπά-*

*δος*; but if, as seems probable, the former be the case, this very gloss may have possibly led to the introduction of *πεύκη* into the text.

<sup>l</sup> Or it might be a *present*, such as *δρμά*, or *βακχᾶ*. Compare Theb. 498, *βακχᾶ πρὸς ἄλκην*.

text, we may still supply *ἐγένετο* with *πρὸς ἡδονήν*, it (the torch) *was* a gladsome pine, or (*ἐπορεύθη* from *πορευτοῦ*) the pine-wood torch went merrily on, &c. Compare v. 285, where the vigorous torch, not yet becoming dim, is again in almost the same terms likened unto the joyous moon.—*Νωτίσαι πόντον, ἰέναι ἐπ' εὐρέα νῶτα θαλάσσης*, as Blomfield illustrates the expression from Hom. Il. ii. 159.—*ὑπερβῆναι*. Schol. Compare Eur. Phœn. 654. *κισσὸς ὃν περιστεφῆς—ἔρνεσιν κατασκίοισιν ὀλβίσας ἐνώτισεν*. Herc. F. 362, *ξανθὸν κρᾶτ' ἐπινωτίσας δεινῷ χάσματι θηρός*. The same verb is found in an intransitive sense, *to turn back*, Soph. Œd. Tyr. 193. *παλίσσυντον δρόμῃμα νωτίσαι*. Eur. Androm. 1141, *πρὸς φνυγὴν ἐνώτισαν*. Hesych.: *Νωτίσαι, τὸ κατὰ νῶτα λαβεῖν καὶ παραμείψασθαι φνυγόντα*. Ibid: *Νωτίσασθαι, ὁ μὴ ὑπὸ ζυγόν, ἀλλὰ τῷ νώτῳ ἀχθοφορῶν, ἄνθρωπος, ἵππος, ὄνος*: Angl., *to back out*.—*Μακίστου*, a mountain of Eubœa, in the neighbourhood probably of Eretria; which, as Blomfield has shewn from Strabo x. 10, was a colony from Macistus, a town of Elis.

279. ὁ δ', *But he*, Mount Macistus, namely; for it is not necessary with Wellauer and Scholefield to supply *σκοπὸς* from the preceding *σκοπαῖς*, still less with Heath to suppose that *Macistus* here is a *man's* name. It is thus that Klausen also explains it; and we find a similar *prosopopœia* below in v. 290. *Παρήκεν' ἀφήκεν, εἴασεν, ἔλειπεν*: Hesych. "cum negatione in οὐ τι μέλλον κ. τ. arctius jungendum: nequaquam cunctanter omisit." S. L. Compare Ch. 925. 1032. —*Ἀφρασμώνως*, *inconsiderately*. An older form *ἀφραδμώνως* occurs Pers. 417. and we find *ξυμφράδμονες* in Hom. Il. ii. 272: but all authority is against Blomfield's introduction of it here and in v. 1368, and the St. Germain's MS. Lexicon, quoted Gloss. Pers. 423, has *Ἀφράσμων' ἀσύνετος*. Σοφοκλῆς.

282. *Μεσπίον*, a mountain of Bœotia in the district of Anthedon, so called according to Strabo, who writes it *Μεσσάπιον ὄρος* (ix. p. 405. B.) from Messapus, Virg. Æn. vii. 691. Compare Pausan. ix. 22, 5. Steph. Byzant. and Photius on this word.

284. *γραιάς*, Aldus has *γαίας*, which Turnébe connects with *πρόσω*; and Porson quotes from Steph. Byz. *Γραία πόλις Ἐρετρίας. ὁ πολίτης Γραίος*, as though he approved of Stanley's interpretation, *Graiae, of Graian heath*. But Blomfield has abundantly vindicated the application of *γέρον* and *γραιά* to things, as well as persons, from Hom. Odys. x. 184. *σάκος γέρον*. Soph. Œd. Col. 1259, *γέρον πίνος*. fr. 748. *γραιάς ἀκάνθης*. Theocr. vii. 17. *γέρον ἐσφίγγετο πέπλος*. xv. 19. *γραιᾶν ἀποτιλματα πηρᾶν*. xxi. 12. *γέρον ἐπ' ἐρείσμασι λέμβος*: *to*



which we may add from Æschylus γέρων λόγος, Ag. 725 : *τριγέρων μῦθος*, Ch. 314. and 805, γέρων φόνος : fr. 305. ὥς λέγει γέρον γράμμα. Stanley himself, *ἐν δευτέραις φροντίσιν* translates *graias, antiquæ*.

*Ibid.* θωμός· σωρός σταχύων ἢ κορμῶν : Hesych. Angl. *a shock of corn, or a faggot*.

292. Αἰγίπλαγκτον, ὄρος Μεγαρίδος. Schol.—North of Mount Gerania, to the North of which, again, was the Palus Gorgopis, a small wash or inlet of the Sinus Corinthiacus, anciently called Palus Eschatiotis. See Müller's Dorians II. 432. Etymol. M.p. 384, 32. Ἐσχατιώτις· λίμνη κειμένη μετὰ τὸν Ἴσθμον. ὕστερον δὲ Γοργῶπις ἐκλήθη, ἀπὸ Γόργης τῆς Μεγαρίως θυγατρὸς, γυναικὸς Κορίνθου, ἣτις ἀκούσασα τὸν τῶν παιδῶν φόνον, περιαλγῆς γενομένη ἔβριψεν ἑαυτὴν εἰς τὴν λίμνην. Hesych. Γοργῶπις· Κρατῖνος ἐν Πυλαίᾳ, λίμνην φασὶν εἶναι ἐν Κορίνθῳ· εἰληφέναι δὲ τοῦτομα διὰ τὸ Γόργην ἐμπεσεῖν ἐς αὐτήν.

293. *μηχαρίζεσθαι*.] This ingenious emendation which Wellauer, with less confidence than he might justly have assumed, first suggested as an Æschylean verb derived from *μηχαρ* (v. 191. Suppl. 594.) like *θεναρίζω* from *θέναρ*, has been admitted into the text by Scholefield and is certainly much to be preferred to the other corrections of *μη χαρίζεσθαι*, that have been proposed—*δὴ χαρίζεσθαι* (Triclinius) Cod. Farn. *μοι χαρίζεσθαι*<sup>m</sup> Casaub. Stanl. Both. Butl. *μοι χαρίζεσθαι* Heath. Pors. Schutz., as Blomfield also has edited, though he inclines rather to *νιν χαρίζεσθαι* Voss. Pears. or lastly, *μηχαρ ἰζεσθαι*, a conjecture of Stanley, which Klausen has adopted, applying *θεσμών* to the persons appointed to watch on Ægiplanctus, and translating the line *exhortata est constitutam catervam, ut ignis paratio locum haberet*. It is true that *θεσμός*, an ordinance, may be applied either to persons or things : take as examples of the former, Eum. 484, 615, 681. Suppl. 1035. and of the latter, Eum. 391, 571 : but here it is much better explained by Blomfield and Scholefield as the law, or regular succession of the fire ; in which sense *νόμοι* also is used in v. 301 : compare too Eum. 92, 171, 693, 778. Soph. Antig. 613.—It is indeed to be regretted that Wellauer has not adduced, in support of *μηχαρίζομαι*, a verb of more unquestionable authority than *θεναρίζω*<sup>n</sup>—but, admitting it to be genuine,

<sup>m</sup> “ ὥτρυνε θεσμόν μοι χαρίζεσθαι πυρός, excitabat ut mihi quoque gratificarentur servata lege transmittendi ignis, S. L.”

<sup>n</sup> He might perhaps have mentioned *δελεάζω* from *δέλεαρ*, itself derived from

*δέλος*, as *μηχαρ* is from *μηχος*. Scap. Lex. and Eustath. Had the derivative noun from *δέλος* been *δέλεαρ*, the analogy would have led us to expect a verb *δελαρίζω*.

it may be rescued, I think, from the imputation of having been created merely *pro hac vice*, by a reference to Suppl. 394. where its introduction in place of *μηχαρ* ὀρίζομαι (at the same time that it would agree better with the Dochmiac v. 404. in the Antistrophe) would greatly facilitate the explanation of a somewhat controverted passage: ὑπαστρον δέ τοι | *μηχαρ*<sup>o</sup> ὀρίζομαι γάμον δύσφρονος | *φυγᾶ*. For *φυγᾶ*—*φυγαί*, Ald. *φυγᾶς*, Rob. *φυγῇ*, Turn.—read *φυγᾶν*, as Butler proposes, and *μηχαρίζομαι*, and translate, agreeably to the context, *For in truth my star-lit flight is my manœuvre against an odious marriage*. The Chorus is speaking of what they have been doing up to this moment, not, as Wellauer appears to understand the sentence, of what they now intend to do. This surrender of their persons, they argue, is the very thing they have been taking so desperate a step to escape from: let it not therefore be named—μήτι ποτ' οὖν γενοίμην ὑποχείριος κράτεσιν ἀρσένων..... ξύμμαχον δ' ἐλόμενος δίκαν κρίνε σέβας τὸ πρὸς θεῶν.

294. πέμπουσιν δ',] Klausen thinks his interpretation of the preceding line strengthened by this plural—but, there being no article to mark the reference as in vv. 279, 283. *they send* must be taken as a description in general terms; and this agrees better with the indefinite application of ὄτρυνε—as do also the words, ἀνδαίοντες.... μέγαν πῶγωνα, with the exhortation, *μηχαρίζεσθαι θεσμὸν πυρός*.

*Ibid.* “ἀνδαίοντες *pro* ἀναδαίοντες, ut S. Th. 517 (535), ταρφήν ἀντᾶλλουσα θρίξ, *pro* ἀνατέλλουσα. Sed hæc contractio, in melicis subinde obvia, in senariis raro occurrit.” S. L. Æschylus, it will be seen, is peculiarly careful to avoid that resolution of the long syllable in an Iambic foot, which offends the eye and ear in almost every line of the writings of Euripides.

295. πῶγωνα,] λέγει τὴν εἰς ὃξὺ λήγουσαν ἀκμὴν τοῦ πυρός· καὶ ὁ πῶγων γὰρ εἰς ὃξὺ λήγει. ὥσπερ καὶ ἀλλαχοῦ (Prom. 64.) αὐθάδῃ γνάθον τὴν

<sup>o</sup> Here too, as in the case of *μη χαρίζεσθαι* in the text, an error may have been introduced by the accidental or gratuitous separation of an unusual word into *μηχαρ* ὀρίζομαι, or into *μηχ* ὀρίζομαι, whence the received reading might easily be obtained—it being observed, that Æschylus twice uses *μηχαρ*, and never *μηχος*. In Sophocles neither form is found: in Euripides *μηχος* only, and that but once, Androm. 536. *μηχος* κακῶν.—A curious coincidence accompanies the restoration of *μηχαρίζομαι* in

these two passages of Æschylus, Suppl. 394. and Ag. 304. Dind. The substantive *μηχαρ*—itself resting only upon the authority of Æschylus (see Maltby Lex. Gr. in voc.), but of sufficiently obvious etymology and meaning—is found in each of these plays, Suppl. 594. and Ag. 199. and in these alone of all the Greek plays with which we are acquainted, as if purposely introduced there by the great φρενοτέκτων ἀνὴρ (Ran. 820.) as the voucher and interpreter of its derivative verb.

ἀκμὴν εἴρηκε καὶ ὀξύτητα τῆς σφηνός. Schol.— Photius : πάγωνα πυρός· τὴν ἀναφορὰν τοῦ πυρός. Εὐριπίδης Φρίξω. Pollux, ii. 88. ἐν τῇ τραγωδίᾳ, πάγων πυρός, ἢ εἰς ὀξὺ ἀναδρομὴ τοῦ πυρός. Compare Prom. 1044. πυρός ἀμφήκης βόστρυχος. ib. 1083. ἔλικες στεροπῆς. Ch. 325. πυρός μαλερὰ γνάθος.

*Ibid.* καὶ Σαρωνικοῦ, of the Saronic gulf also, or in addition to the seas already enumerated, the Ægean, the Euripus, and the extremity of the Sinus Corinthiacus. The construction is, as Blomfield has pointed out, ὥστε ὑπερβάλλειν, φλέγουσαν agreeing with φλογὸς μ. π., that is, with φλόγα. See Matth. Gr. Gr. §. 430. p. 705.

296. κάτοπτρον πρῶν' ὑπερβάλλειν,] such is the reading of the MSS. Guelf. and Farn. (Neap.) and of the editors Robortello and Vettori. Aldus has κάτω πτρονὸν περβάλλειν, which Turnébe has corrected to κάτοπτρον οὐχ ὑπερβάλλειν. There can be no reasonable doubt, then, of the authenticity of the word κάτοπτρον; and yet Canter's conjecture κάτοπτον has been all but universally received, from a misapprehension apparently of the accompanying substantive πρῶνα, which, as Klausen has pointed out, is applied by our Poet to a strait, or frith, or inland sea, projecting, as it were, into the land, precisely as a promontory, properly so called, projects into the sea, προῶν (whence the Ionic πρῶων) τῆς γῆς. Etym. M. p. 692, 47. Thus, as in Pers. 132. τὸν ἀμφίκευκτον ἐξαμείψας ἀμφοτέρας ἄλιον πρῶνα κοινὸν αἶας, it denotes the Hellespont, and in Pers. 879. νᾶσοί θ' αἰ κατὰ πρῶν' ἄλιον περικλυστοὶ τᾶδε γὰρ προσήμεναι, οἷα Δέσβος κ. τ. λ. it denotes the Eastern Channel of the Ægean, so here it is to be understood of the frith or channel at the upper extremity of the Saronic gulf, which lay between mounts Ægiplanctus and Arachnæus. It is thus that Sophocles also uses it, Laoc. fr. 341. Schol. Aristoph. Ran. 665. (678.) Πόσειδον, ὃς Αἰγαίου μέδεις πρῶνας (πρῶνός Blomf. Brunck.) ἢ γλαυκᾶς μέδεις (μέδεις delet Blomf.) εὐανέμου λίμνας: and so also αὐλών, any long narrow cavity like a flute, (αὐλός), is applied at one time to a strait, Prom. 731. Soph. Trach. 100., at another to a valley or ravine, Soph. Scyth. fr. 493. as also to an isthmus, and a canal or trench, Hesych.: and Eustath., who explains it to be, in general, παραμήκη τόπον. It is to be observed, however, that Æschylus, as his manner was<sup>p</sup> when he ventured upon an unwonted phrase or figure, has been careful to annex ἄλιον to πρῶνα Pers. 132, 879. to restrict its application; and this purpose in the present instance is as effectually answered by the

<sup>p</sup> See note on v. 56.



annexation of *Σαρων. πορθμοῦ*, which with it make up one *circumlocution*: see Matth. Gr. Gr. §. 430. Bernhardt Synt. Gr. p. 30.

We have now, then, only to translate in connection with *πρῶνα* thus shewn to be not incapable of such connection, *κάτοπτρον* authenticated as above, and again employed by Æschylus v. 808, and fr. 274. *κάτοπτρον εἶδους χαλκός ἐστ', οἶνος δὲ νοῦ*, and to say whether the *mirror-like channel*, or, as Klausen prefers to translate, the *streaming mirror of the Sinus Saronicus*, is not better poetry, and at least as good prose, as is to be obtained from Canter's reputed correction; admitting which, we must still translate the subjacent *channel*, &c., for what *promontory* it was, that thus *κατ' ἐξοχὴν* looked down upon the *Saronic strait*, no editor who has adopted this interpretation has ventured to inform us<sup>q</sup>. With respect to *κατόψιον*, which Blomfield adduces as the Scholiast's explanation of *κάτοπτρον*, we may be permitted to add, that it is equally, if not more, applicable to *κάτοπτρον*, constructed here as an adjective, Matth. Gr. Gr. §. 429. 4. For *κατόψιος*, although capable perhaps of an active signification, is in strictness *passive*<sup>r</sup>, expressing, if we look to its termination Matth. Gr. Gr. §. 110., *habitual possession of the quality denoted by κάτοπτος*. Thus *κατόψιον*—τὸ κάτοπτον, or *κατ' ὄψιν*, ὅν—may very well denote, a thing *much looked into*, as a *looking-glass*; or, more generally, a thing *always in sight*—a remembrancer, as it were, on the well-known principle of *Out of sight, out of mind*, in which sense it may perhaps be questioned whether it should not be taken Eur. Hippol. 30. rather than be translated<sup>s</sup>, *commanding a view of*; though this agrees better with the parallel passage adduced in Monk's note from Diodorus Siculus, iv. 62. See Heyne's note on Hom. Il. iii. 42. ἢ οὐτῶ λώβην τ' ἔμεναι καὶ ἐπόψιον ἄλλων, where *ἐπόψιον*, *spectaculum*<sup>t</sup>, a *gazing-stock*, (which Heyne ought not

<sup>q</sup> "Nescio an Scironidas rupes in animo habuerit, quæ Arachnæum montem inter et Megarida recta linea interjacent. Locus, ni fallor, corruptus est, et omnino Blomfieldio assentior versiculum deesse, id quod jamdiu mihi persuasum fuit. Nam etiamsi aliquis sensus erui potest, si ante *ὑπερβάλλειν* intelligas *ῥαστε*, et *φλέγουσαν* non ad *πώγωνα*, quod ordo verborum postulat, sed ad subanditum *φλόγα* referas, durius est hoc remedium, et ne sic quidem medetur importunæ isti particulæ *κατ'* S. L.

<sup>r</sup> As it occurs Apoll. Rhod. ii. 545. We find however *ἐπόψιος* *Ζεὺς*, over-

*looking Jupiter*, Ibid. and Callim. in Jov. 82. *θεοῖ τ' ἐπόψιοι*, Soph. Phil. 1040.—but this is rather to be derived from the active form *ἐπόπτης*—as *κατόψιος* also, if translated actively, must be understood to come from *κατόπτης*.

<sup>s</sup> Scapula translates *κατόψιον*, *e regione*, *over against*, i. e. *in full view of*. In any case, it is to be connected with *ναὸν*, not with *πέτραν*, as Valckenïer renders the passage, with the sanction apparently of Monk. See Monk's note on Hipp. 30, 31.

<sup>t</sup> Hor. Sat. I. vii. 21. *Acres procurant, magnum spectaculum uterque*.

lightly to have rejected for *ὑπόψιον* suspected or disliked) is in admirable keeping with *λώβην*, *opprobrium*, a public disgrace, a scorn of the people, according to Eustathius, who derives *λάβη*, by contraction *λώβη*, from *λαός* and *βάω*, and explains it as *ἡ εἰς τὸ φανερόν*, or *ἡ ἐν κοινῷ*, *ὑβρις* to wit, *ἡ ἐν μέσῳ βαίνουσα εἰς τινα*. Scap. Lex. v. *λώβη*.

297. *εἴτ' ἔσκηψεν, εἴτ'—* then it shot like lightning, then it arrived at, &c.—the description becoming more vivid, as it hastens to a conclusion.

300. *οὐκ ἄπαππον*, not without a progenitor in—or in respect of, Matth. Gr. Gr. §. 339—that is, *lineally descended from*, the fire on Mount Ida: v. 270. Compare Eur. Orest. 310. *ἀνάδελφος, ἀπάτωρ, ἄφιλος*.

301. *τοιοῖδ' ἔτοιμοι*, Thus have we here, in active operation, the functions, as it were, of so many *λαμπαδηφόροι*, fulfilled in succession, one after another; but—with this striking peculiarity—the first that started in the race is victor, having ran last also. That is to say, in the real contest of the *λαμπαδηφορία*<sup>u</sup> at Athens, on which see Potter's Grecian Antiq. vol. I. p. 460. the victor was he who succeeded in carrying his torch lighted to the end of the race; but it might rarely happen that the first who started accomplished this. Here, however, although there was indeed a *successive transmission* of the torch (*ἄλλος παρ' ἄλλον διαδοχαῖς*, i. e. *διαδεχόμενος*), as usual amongst *λαμπαδηφόροι*<sup>v</sup>, yet was there no extinction of the light, no fresh start made. No! the *fiery courier* that set out from Ida, v. 271—the first and last that ran—the same arrived at the victorious goal, v. 299. There was, as the Poet represents it, one continuous blaze of light extending from Troy to Argos.

*Τοιοῖδε* used here, like a simple *οἶδε*, *δεικτικῶς*, may very well dispense with *εἰστί*, sustained as it also is by *ἔτοιμοι*, which of itself is pretty nearly equivalent here to *ἰδοῦ*<sup>w</sup>, See, here are &c., at the same time that it characterizes the readiness and activity exhibited

<sup>u</sup> *λαμπαδηδρομαίαι γίγνοντι. τρεῖς ἐν τῷ Κεραμεικῷ, Ἀθηνᾶς, Ἡφαίστου, Προμηθέως. Κεραμεικὸς δὲ τόπος Ἀθήνησιν, ὅπου συνεντέλουν οἱ Ἀθηναῖοι κατὰ ἐνιαυτὸν λαμπαδοῦχον ἀγῶνα.* Schol. Aristoph. Ran. 131. Compare *ibid.* 1089–98. Herod. viii. 98. *ὁ μὲν δὴ πρῶτος δραμὴν παραδίδοι τῷ δευτέρῳ, ὁ δὲ δεῦτερος τῷ τρίτῳ. . . . κατὰ τὴν Ἑλληνιστὴν ἡ λαμ-*

*παδηφορίῃ, τὴν τῷ Ἡφαίστῳ ἐπιτελέουσι.*

<sup>v</sup> Hence the many poetic allusions to this custom: Lucret. ii. Et quasi cursores vitæ lampada tradunt. Pers. Sat. vi. 61. Qui prior es, cur me in decursu lampada poscis?

<sup>w</sup> Compare below v. 1236.



in the management of the telegraphic beacons<sup>x</sup>—νόμοι, officia, munera, duties or offices prescribed by any particular νόμος: which in this case is the θεσμός πυρός v. 293. where see the note.

The student is here to be informed that an *hiatus valde deslendus*, from v. 300, φάος τόδ'—to πρὶν αἱματηρὸν v. 1030. occurs in the MSS. Med. Guelf. and in the editions of Aldus, Robortello, and Turnébe. H. Stephen, or rather Pietro Vettori, was the first to supply the deficiency from the Florentine MS. of the 14th century usually designated Flor. See Blomfield's Preface, pp. ii, iii. and Mus. Crit. I. 107. Vettori and Canter have in this line τοιοῖδ' ἔτνμοι, for which Porson, Blomfield, and Dindorf have accepted an emendation proposed by Schutz τοιοῖδε τοί μοι— but the Neap. MS. has τοιοῖδ' ἔτοιμοι, and this is the reading of Wellauer and of Klausen. Add that τοιοῖδε τοί μοι would in great measure forestall the conclusion in v. 304.

304. τέκμαρ τοιοῦτο,] Here is a pointed reply to the incredulous enquiry in v. 261. τί γὰρ τὸ πιστὸν τέκμαρ; the Florent. and Neap. MSS. have τοιοῦτον, so far strengthening Elmsley's opinion, on CEd. Tyr. 734. CEd. Col. 790. and Med. 254. that τοιοῦτο and τοσοῦτο are to be proscribed in the older Attic poets. But the united authority of Aldus and four MSS. has been held insufficient to overturn the received reading of Prom. 801. τοιοῦτο μὲν σοι—. though Elmsley's ingenious proposal τοιοῦτον ἔν σοι— might perhaps have been admitted, had not τοῦτο immediately following rendered the specification of ἔν unnecessary.

306. αὖθις, afterwards, at another time; Hesych. αὖθις· μετὰ ταῦτα: see vv. 341–2.

308. ὥς λέγοις πάλιν, “quemadmodum iterum velim narres— locutio ex duarum constructionum confusione nata: λόγους ἀποθανύμσαι θέλωμ' ἂν ὥς λέγεις, et ὥς λέγοις πάλιν.” Wellauer. “Inest in his aliquid urbanæ comitatis: nolunt diserte postulare ut regina repetat id quod dixerat, sed rhetorice id quod optant jungunt cum ea cogitatione, qua optatum id nititur.” Klausen. Compare Soph. Electr. 1226. ΗΛ. ἔχω σε χερσίν; OP. ὥς τὰ λοιπὰ ἔχouis ἀεί.

311. ἐκχέας,] I agree with Wellauer and Klausen in preferring ἐκχέας, and in the next line φίλως, the reading of the MSS., to the corrections— ἐγχεάς, Cant. and φίλω, Stanl.— which have obtained

<sup>x</sup> “τοιοῖδ' ἔτοιμοι. Hanc lectionem quia promptæ speculatorum alacritati præterim illi alteri, quam receperunt melius convenit.” S. L. Schutz. Pors. Blomf., τοιοῖδε τοί μοι—

the sanction of Blomfield and of Dindorf. Ἐκχίας expresses, less directly indeed, (and for this very reason it is the less likely to have usurped the place of a more obvious word) yet in effect the same thing as ἐγγχίας—*should you have poured out for ingredients in the same vessel*—and οὐ φίλως, *in no friendly manner*, is vastly more spirited, and therefore more like Æschylus<sup>7</sup>.

313. τῶν ἁλόντων καὶ κρατησάντων, *the vanquished and the victorious party*<sup>8</sup>. We here have one of those *prima facie* exceptions to an established rule of Greek syntax, known by the name of *Granville Sharp's Canon*, which Middleton, on the Greek Article Part. I. Ch. iii. Sect. iv. §. 2. has most satisfactorily shewn to be *no* exceptions to the truth of a principle, the successful application of which to certain all-important and (for that very reason perhaps) much-controverted passages of the New Testament, may justly be considered one of the happiest efforts of modern criticism. The principle is this; that, when the copulative καὶ connects two or more *assumible attributives*; i. e. adjectives, participles, or substantives, significant of *character, relation, or dignity*; then, if the article ὁ, or any of its cases, precedes the first of the said attributives, and is not repeated before the second, the second (and every succeeding attributive, if there be more than two) relates always to the same person that is expressed or described by the first: that is, it denotes a further description of the first-named person. An example of this construction and an illustration of the principle, as deduced from it, has just occurred in v. 303. ὁ πρῶτος καὶ τελευταῖος. In the present instance it may be sufficient to remark that the

<sup>7</sup> Perhaps οὐ φίλως ought rather to be taken with προσεννέποις, *you could not speak to them as among friends*, i. e. affect to overlook their difference, and to address them both under the same relation of *Friends* (οἱ φίλοι): compare vv. 157. 1258. Ch. 110. τίνας δὲ τούτους τῶν φίλων προσεννέπω; ib. 224. ὡς ὕπ' Ὁρέστην τάδε σ' ἐγὼ προσεννέπω;

<sup>8</sup> This should rather have been translated, *the vanquished and victorious parties, the Captives and Captors*—for it may justly be questioned, whether the Participles are here *assumed* of the Greeks and Trojans as the subject of the sentence, and whether they do not rather (as Middleton expresses it) con-

tain within themselves the assumptive Copula—that is, whether οἱ ἁλόντες, *those who are captured*, οἱ κρατήσαντες, *those who are in forcible possession*, are not to be classed under two separate denominations of *Captives* or *Vanquished*, *Captors* or *Victors*, approaching very nearly to the character of Proper Names, and consequently excluded from the operation of the Canon (which applies only to *assumible attributives*), as being in themselves as really distinguishable as the names of Men, or the names of abstract ideas, or lastly, as the distinct substances of *Oil* and *Vinegar*, to which we find them compared in the text, as no less incompatible in their essential properties.

attributives, *victors and vanquished*, which in strictness should denote *one and the same party*, are under the circumstances of the case wholly incompatible—not to mention the further improbability, which Middleton has noticed, that under any possible combination of circumstances this two-fold relation should be assumible of the same *multitude* of individuals. Hence, exceptions of this kind, whilst they violate the letter, do in effect establish the spirit of the Rule; since we find no departure from it, but where from other obvious considerations the sole object of it is as effectually secured.

315. οἱ μὲν γὰρ κ. τ. λ. *For the one party embracing the dead bodies, women of brothers and husbands, children of aged men, are each one loudly bewailing, no longer from a free neck, the loss of those that were dearest to them.* The insertion of *each one* in this interpretation is designed to express the force of φιλτάτων μόρον, *a death* (literally) *of dearest ones*, i. e. *of<sup>a</sup> some dearest one*, which is in the singular number and anarthrous, in order to make the preceding plural *distributive<sup>b</sup>*, and to shew that the voice of general lamentation includes every variety of individual and domestic affliction, briefly yet not obscurely presented to us in the foregoing lines. Heath, Schutz, Butler, Blomfield, and Scholefield, all have removed the comma after φυταλμίων, and Elmsley on CEd. Col. 150. translates φυτάλμοι γέροντες, *genitores*—but, not to mention that the preceding τε. . καὶ much more naturally connects φυταλμίων with κασιγνήτων and both with ἀνδρῶν, φυτάλμος is not under any circumstances an appropriate epithet of γέρων, but rather of ἀνὴρ, or πατήρ: as Soph. fr. 957. προσῆλθε μητρὶ καὶ φυταλμὶφ πατρί. Incert. Rhcs. 920. λέκτροις φυταλμοῖς. Lycophron 341. ἀπεμπόλητῆς τῆς φυταλμίας χθονός. Compare πατήρ φυτουργός, Suppl. 592. Soph. CEd. Tyr. 1482: τὸν φυτουργόν (ἄνδρα) Πρίαμον, Eur. Troad. 481: Νηρέα, φυτουργόν (πατέρα) Θέτιδος Iph. A. 949: τὸν φυτοσπύρον (πατέρα), Soph. Trach. 359: τοῦ φυτεύσαντος πατρός, Soph. CEd. Tyr. 793, 1514. Hesychius has: Φυτάλμοις\* φυτευτικοῖς, γονίμοις—and again: Φυτάλμος Ζεὺς\* συγγενῆς, ἡ ζωογόνος. The Scholiast: οὐ κατὰ τὸν φυτάλμιον Δία ἐνταῦθα ἡ ἐτυ-

<sup>a</sup> See Porson's note on Phceniss. 423.

<sup>b</sup> Ἀπομώζουσι μόρον, *they severally bemoan a loss, or bemoan each the loss, of some near relative*—and as the corresponding term to *men, brothers to wit and husbands*, can only be *women, sisters to wit and wives*; so the obvi-

ous antithesis to *children* (of whom particular mention is made, to awaken a deeper interest in this graphic sketch) is *grayheaded sires*—or, we may understand, in this context, by *παῖδες young men and maidens*, and by *γερόνων, veteran warriors, bearded men*.

μολογία. ἐκ τῆς φύτλης<sup>c</sup> δὲ γίνεται φυτάλιμος, ἡγοῦν φυτοσπόρος, καὶ μεταθείσει, διὰ καλλιφωσίαν, φυτάλιμος. In Soph. Oed. Col. 150. ἀλαῶν ὀμμάτων ἄρα καὶ ἡσθα φυτάλιμος δυσαίμων, it seems to be used in a passive sense, *begotten* or *born*; as the Scholiast explains it, ἀπὸ φύτλης, ἀπὸ γενέσεως, καὶ ἐξ ἀρχῆς τυφλὸς πέφυκας.

320. νῆστις, for which the Neap. MS. has νήστεις, (though this would seem to be a correction from the accompanying gloss<sup>d</sup>: διὰ τὸ μετρὸν,) *might* be written νήστις, contracted from νήστιδας, νήστιας, and connected, as Stanley and Schutz take it, with τοὺς δ'—but, as νυκτέπλαγκτος, *causing to wander by night*, (like wild beasts after their prey,) is here equivalent to a participle, it is better to understand νήστις πόνος of *the pains of hunger*, comparing v. 982, νῆστω νόσον, v. 1592, νήστιδες δύαι, and to take πρὸς ἀρίστοισιν in close connection with what follows. Ἄριστον is explained by Blomfield as "*jentaculum, potius quam prandium, uti vertunt interpretes;*" but from Horace, Sat. I. vi. 127: *Pransus non avide, quantum interpellet inani ventre diem durare*—to which we may add Sat. II. 2. 7: *Verum hic impransi* (fasting) *mecum disquirite*—it appears that *prandium* is a correct designation of this *first*, or break-fast, *meal of the day*. Compare the Scholiast on Hom. Il. xxiv. 124; ἐσσυμένως ἐπίνοντο καὶ ἐντύνοντο ἄριστον. Schol. A. ἡ διπλῇ, ὅτι ἀπαξ νῦν ἐν Ἰλιάδι, καὶ ἀπαξ ἐν Ὀδυσσεΐᾳ τὸ, ἄριστον ἐντύνοντο. ἐστὶ δὲ τὸ ἄριστον τὸ πρῶτον ἐμβρῶμα. τρεῖς γὰρ τροφὰς ἐλάμβανον οἱ ἥρωες<sup>e</sup>. Æsch. Palamed. fr. 168. σίτον δ' εἰδέναι διώρισα, ἄριστα, δειπνα, δόρπα θ' αἰρείσθαι τρία (τρίτα, Dind.) The word, which (with this one<sup>f</sup> exception) is ἀπαξ λεγόμενον in tragedy, is introduced here in accordance with the time of day at which the present scene is represented as taking place. See vv. 254. 268.

321. τεκμήριον, corresponds here most nearly to the Latin *tessera*, a *tally*, *token*, or *ticket*; and πρὸς, see Matth. Gr. Gr. §. 591.

<sup>c</sup> "Vox formata est ex antiqua forma φυτάλη (postea contracta in φύτλη) unde φυτάλια et φυτάλιω." Blomf. Gloss.

<sup>d</sup> This means, apparently, that on account of the final syllable, which is long after the contraction, νῆστις should be written νήστις, or νήστεις: for both these abbreviations of the accusative are used; see Matth. Gr. Gr. §. 80. Obs. 8.

<sup>e</sup> On this point, by all means consult Heyne's interesting and instructive note. With regard to the quantity of

the α in ἄριστον, Heyne holds against Clarke that in *Homer* it is *short*, and accordingly in the passage of the *Odyssey* referred to by the Scholiast, xvi. 2. where Clarke reads, as in the *Iliad*, ἐντύνοντ' ἄριστον, he proposes to read ἐντύνον τε ἄριστον, the word having originally, he thinks, being uttered with the digamma; and this, he adds, was the opinion also of Knight. V. C. p. 87.

<sup>f</sup> It occurs in the *Satyric Cyclops*, v. 213.



c. δ., to the preposition *secundum*. According to no ticket presented in turn<sup>g</sup>, by one man coming up after another. No! but, just as each, &c. Compare Sueton. Vit. August. c. 40, 41. Juv. Sat. vii. 174. Pers. Sat. v. 74. scabiosum tesserula far possidet.

325. *ὥς δ' εὐδαίμονες*. This is the correction of Stanley, which it is surprising that Wellauer, who is not satisfied to read *ὥς δυσδαίμονες*<sup>h</sup>, has not received on the same principle which he has himself so successfully applied to the correction of *ἀέπτοις* or *ἀέλπτοις*, v. 139; the confusion, namely, which might easily arise between the two expressions, when written in the uncial character; so that ΥΣ may not improbably have usurped the place of ΕΥ. Retaining the old reading—only placing a comma after *ἀπαλαγίντες*, with Porson, Dindorf, and with Klausen, who remarks, “*quamquam est in cogitatione aliquid insoliti, tamen nihil falsi*”—we might indeed translate, *as*<sup>i</sup>, i. e. *in which condition, poor men, they will securely sleep all night*: but there is no authority for such a diminuent (ὑποκοριστικόν) use of *δυσδαίμονες*, whereas *ὥς δ' εὐδαίμονες*, but, as crowned with victory, as blessed by their favouring deities, gives a natural turn to the sentence, and leads, by an obvious train of thought, to the mention of the tutelary deities of the conquered country, whom the conquering army must be careful not to offend by an indiscriminate plunder of the places where their honor dwelleth. Compare *εὐδαίμων ἀνὴρ*, v. 511, and *τῶν εὐδαιμόνων*, v. 1271, to which we may add *τοῖς δ' ὀλβίοις*, v. 910. Eur. Iph. T. 1491, ἵ' ἐπ' εὐτυχία τῆς σωζομένης μοίρας εὐδαίμονες ὄντες. Ibid. 543–4. Ἰφ. τί δ' ὁ στρατηγός, ὃν λέγουσ' εὐδαιμονεῖν; Ὅρ. τίς; οὐ γάρ, ὃν γ' ἐγῶδα, τῶν εὐδαιμόνων. Ἀφύλακτον—whether agreeing with ὕπνον understood after εὐδήσουσι, as in that beautiful line of Moschus, 3, 111. εὔδομες εὐ μάλα μακρόν, ἀτέρμονα, νήγρετον, ὕπνον, or with εὐφρόνην in allusion to

<sup>g</sup> Nullo certo distributionis signo observato. Schutz.

<sup>h</sup> In *ὥς δυσδαίμονες* ducta est similitudo ab hominibus minime beatis, pauperibus quibus opus non est fores obserare custodiis, aut canibus vigilibus uti. Quemadmodum Juvenalis dicit, *Cantabit vacuus coram latrone viator*.” Schutz. “Olim putabam hanc Schutzii interpretationem duriorē esse, et recipiendam Stanleyi conjecturam *ὥς δ' εὐδαίμονες* quæ Blomfieldio quoque placuit. Nunc video nihil mutandum fuisse, mentemque tragici optime ex-

plicuisse Schutzium. Non abludit Shakespearius noster Henr. V. Act. IV. Sc. 2. *No, not all these, &c.*” S. L.

<sup>i</sup> Wellauer, till something better may be found, contents himself with altering *ὥς* to *ὥς*, “ut sensus sit: *sic dormient infelices.*”

<sup>j</sup> Add Eur. Bellerophon, fr. xxi. 5–9. φήμ' ἐγὼ τυραννίδα κτείνειν τε πλείστους κτημάτων τ' ἀποστερεῖν, Ὅρκους τε παραβαίνοντας ἐκπορθεῖν πόλεις. Καὶ ταῦτα δρῶντες μᾶλλον εἰς' εὐδαίμονες τῶν εὐσεβούντων ἡσυχὴ καθ' ἡμέραν.



the *night watches* (compare v. 859.)—expresses that blissful state of security and ease, which belongs only to those whose warfare is accomplished. Compare Hom. Il. ii. 24. οὐ χρηὶ παννύχιον (πάσαν εὐφρόσην) εἶδεν βουλευφόρον ἄνδρα, ᾧ λαοὶ τ' ἐπιτεράφεται, καὶ τόσσα μίμηλε. Theb. 3. βλέφαρα μὴ κοιμῶν ὕπνῳ.

327. εὐ σέβουσι] All the earlier editions have εὐσεβοῦσι, which is retained also by Wellauer and Klausen, with the sanction of Hermann on Soph. Antig. 727. and Musgrave on Eur. Phœn. 1331; but see Porson on the last named passage, (v. 1341 of his edition,) “pro εὐσεβεῖν (θεόν) scripsi cum Valckenaerio εὐ σέβειν. Res quidem ad liquidum perducere non potest; videntur tamen Tragicæ dixisse εὐ σέβειν θεούς, et εὐσεβεῖν εἰς θεούς;” or, it might have been added, εὐσεβεῖν τὰ πρὸς θεούς, Soph. Philoct. 1441, or περὶ θεούς, Eur. Alcest. 1148; according to Blomfield’s more formal enunciation of the above principle, “aliud est εὐ σέβειν, aliud εὐσεβεῖν; quorum hoc (ab εὐσεβῆς ductum) *pie se gerere*, illud vero *rite revereri* significat: quare εὐσεβεῖν cum accusativo construi nequit, nulla intercedente præpositione<sup>k</sup>.” Valckenaer compares Eum. 1019. μετοικίαν δ’ ἐμὴν εὐ σέβοντες, to which we may add Eum. 545. τοκέων σέβας εὐ προτίων, and Soph. Antig. 166, σέβοντας εὐ θρόνων ἀεὶ κράτη.

329. οὐκ ἂν γ’] The force of γ’ here, which Dindorf, with the concurrence of one MS., has omitted, (under an impression that ἂν may stand as a *long* syllable,) is to give emphasis<sup>l</sup> to the *probability* of the contingency expressed by ἂν; which, as Hermann has shewn by a most satisfactory induction of instances, itself serves to *qualify* the absolute negation conveyed by οὐκ. “Prius ἂν hic non pertinet ad ἐλόγους; certum est enim, *victores esse*; sed ad οὐκ ἀόθις. Quod si abesset hoc ἂν, sensus foret: *victores non poterunt vicissim vinci*. Nunc addita ad οὐ particula negationem limitat:

<sup>k</sup> This may be made more clear by considering that εὐσεβεῖν is simply, *to be pious*, in heart and in principle; εὐ σέβειν *to regard or treat* any object, as it arises, in such manner as is due to it. Hence in describing the *general character* of a man’s life, εὐσεβεῖν is used alone and in the abstract, Soph. Electr. 307. Aj. 1350. Antig. 924; but when such principles of inward piety are represented as drawn out in relation to any particular object, then that outward relation must be expressed, which can only be done by means of a preposition; and thus εὐσεβεῖν εἰς, τὰ πρὸς, or περὶ

τι, *to act in the spirit of piety towards*, is so far forth equivalent to εὐ σέβειν τι, *to treat piously, or reverently* as it may be. We have a remarkable exemplification of this in Soph. Antig. 730–1, where Creon asks, ἔργον γὰρ ἐστὶ τοῦτο ἀκοσμοῦντας σέβειν; and Antigone answers, οὐδ’ ἂν κελεύσαιμ’ εὐσεβεῖν εἰς τοὺς κακοὺς.

<sup>l</sup> Thus if οὐκ ἂν expresses, as Hermann supposes, ‘*they will not, I expect, they will not, probably,—οὐκ ἂν γ’ is, in all probability they will not, they will not, humanly speaking, &c.*

*non facile vicissim victores vinci poterunt:*" Herm. on Viger, p. 483, note 283. 'Ανθαλοῖεν, which Blomfield, on the authority of Suidas, Eustathius, p. 1268. 12, and Etym. M. p. 73, 43. prefers to write ἀνθαλῶεν, is Stanley's ingenious emendation of αὐ θάνοιεν, which Wellauer alone has had the hardihood to retain.

331. πορθεῖν] This is the reading of the Flor. and Neap. MSS. on the united authority of which this portion of the text of Æschylus must mainly depend; and yet, with the exception of Blomfield, who adopts it in his second edition, all the editors have agreed in preferring ποθεῖν, which, so far as the single sentence in vv. 330-331 is concerned, is indeed to be preferred: but, if in v. 330, ἐμπίπτῃ be the true reading, as it will be seen to be on an inspection of the authorities, ἐμπίπτῃ<sup>οἱ</sup>, Flor. ἐμπίπτοι, Farn., and if what is there said is, consequently, not to be regarded as a general deprecation of an evil covetousness, but, as a practical admonition, bearing directly upon circumstances which are represented as actually occurring—*If they are paying due respect unto—they will not, in all probability—but let no such passion sooner come over the army, as that they, overpowered by the charms of gain, should—for they have need of, &c.*—then πορθεῖν ἂ μὴ χρῆ, to plunder what they ought not, (τὰ τῶν θεῶν, namely, τὰ ὄσια, τὰ ἄθικτα, v. 361,) manifestly accords better with the context<sup>m</sup>, and for this reason ought not lightly to have been rejected.

332. πρὸς οἶκους must be connected with νοστήμον, which it serves to guard against any possible misapprehension of νοστ. σωτηρίας: see on vv. 56. 296. In the next line we have the same idea pursued in metaphorical language, which the public Spectacles of Ancient Greece made so "familiar in their mouths," that we must expect to find, not technical terms only, but a certain colloquial<sup>n</sup> license in their application also; in such sentences, for example, as the following: *for them to turn, and (run) back again by the other limb of the Diaulos.* Αἰλὸς, properly a flute, (see note on v. 296,) was the name anciently given to the course (στάδιον or στάδιος) of

<sup>m</sup> Add to this, that πορθεῖν makes the conclusion indicated more true to nature, more philosophically just. 'Η ἐπιθυμία συλλαβοῦσα τίεται ἀμαρτίαν—the greedy desire, permitted to gain the ascendancy, must inevitably issue in act.

<sup>n</sup> Such, I mean, as in our own lan-

guage has been most liberally conceded to the production of new, or the re-production of old terms (verbs, more especially) in a new and technical sense. Hence the familiar phrases, *to turn a corner, to double a cape, to near a point, to open a bay, &c. &c.*

a stade °, i. e. 600 Greek, or 625 Roman feet, in length ; which, when they ran back again to the starting-place, was consequently termed *διάυλος*. This term was occasionally employed also as an adjective, as appears from the explanation adduced by Blomfield: *διάυλος* ὁ διττὸν ἔχων τὸν δρόμον ἐν τῇ πορείᾳ, τὸ πληρῶσαι τὸ στάδιον καὶ ὑποστρέψαι ; and from a fragment of Euripides quoted Gloss. Pers. 694. and Bekk. Anecd. Græc. I. p. 344. where the epithet *ἀδιάυλος* beautifully characterises *that undiscovered country from whose bourne no traveller returns*. On the construction of *θάτερον κῶλον*, the accusative of *the road* after verbs of motion, see Matth. Gr. Gr. §. 409. 4

334. *θεοῖς δ' ἄν, ἀμπλάκτης*] I have adopted Porson's punctuation of this line, in order to connect *θεοῖς ἄν* with both the succeeding clauses<sup>p</sup>, *the gods* evidently being the pervading thought of the whole sentence, and the *apprehension* which accompanies the mention of them, extending as well to what the victorious army is *not unlikely to do*, as to what, *if it does*, will *certainly follow* on their parts. Translate, *But in the sight<sup>q</sup> of the gods I fear, if the army return guilty, the sense of injury done to the dead will be wakeful,—* i. e. the blood of the slain will not be forgotten : compare v. 444.

° Eight of these stades are reckoned equal to a mile of 5000 Roman feet, which is equal to 1618 English yards : so that it is in loose computation only that *στάδιον* is ordinarily rendered a *furlong* : the Roman mile being, in fact, 142 yards less than the English statute mile. See the Appendix to Hussey's *Ancient Weights and Money*, &c. §§. 9, 10.

p Wellauer connects the *ἄν* with *εἰ μὲν* only, referring to v. 899, where see the note. Scholefield, on the contrary, holds that it belongs only to *γένοιτο*, referring to Demosthenes against Midias, §. 15, *κἄν, ἀσέβειαν εἰ καταγγνώσκῃ, τὰ προσήκοντα ποιεῖν*, (on which see Buttman's excellent note,) and yet he follows Wellauer in connecting *θεοῖς* with *ἀμπλάκτης*, in the sense of *Diis obnoxius*. Hermani's account of this *ἄν* is, "nihil aliud nisi magis dubiam reddidit sententiam : " Herm. on Vig. 507. note 303—from which we are not to suppose that the position *εἰ . . . μὲν* . . . *γένοιτο* *ἄν* is rendered at all *doubtful in itself*, but only that it is introduced by the speaker as a contin-

gency to be feared, or *deputed*, as *very likely* to be realised. Compare Eur. Hec. 359, *ἔπειτ' ἴσως ἂν δεσποτῶν ὀμῶν φρένας τύχοιμ' ἄν*, where the degree of apprehension existing in the mind of the speaker may be estimated from the manner in which she goes on to speak of it as a thing that *is to be*, *ὅστις ἀργύρου μ' ὠήσεται*, κ. τ. λ. The same particle, in truth, which in v. 329. introduced a desirable event, as matter of hopeful *expectation*, serves here to introduce an undesirable case, as matter of fearful *apprehension*. And this supposition of a case, contemplated as actual and issuing in a certain and anticipated result, which in Latin would be expressed by two conjunctive Presents, (see Horace, Sat. I. 1. 15–19. II. vii. 24,) whilst a more remote and indefinite supposition, like *εἰ μὴ τύχοι*, v. 336. would be represented by a conjunctive Imperfect, is what the writer of the above note has endeavoured to convey by his translation of the text.

q With this use of the dative compare v. 213. Soph. Œd. Tyr. 436. Antig. 904. Matth. Gr. Gr. §. 388. a.

Eum. 280, βρίζει γὰρ αἷμα καὶ μαραίνεται χερός. Eur. Suppl. 1148, οὐπω κακὸν τόδ' εὐδαι—*supposing even no fresh evils should befall them*. Ἀμπλάκητος, *having erred*, like ἡμπλακον, v. 1181, and ἡμπλάκηται, Suppl. 916. in neither of which words is there any variation in the MSS., comes from ἀμπλακίω<sup>r</sup>, of which we find the Present infinitive, Soph. Thyest. fr. iii. 2. τῶν ἀμηχάνων δ' ἔρωσ πολλοὺς ἔθηκε τοῦ παρόντος ἀμπλακίειν, and the Present participle, Eur. Andr. 948, ἡ δ' ἀμπλακοῦσα συννοσεῖν αὐτῇ θέλει. Burney, in the *Monthly Review for Febr.* 1796. p. 132, would banish the μ from this verb and its derivatives, in which opinion he has been followed by Blomfield on this passage, by Maltby, *Lex. Gr. in voc.*, and by Monk on Eur. Hipp. 145. and Alcest. 247; and it must be confessed that there is some little fluctuation on the part of the MSS., as in Suppl. 230., and some passages, such as Eum. 934. and Eur. Alcest. 247, where the metre compels us to read ἀπλακῆματα and ἀπλακῶν—unless, indeed, we can believe, with Seidler and Musgrave, that the α may still be short before μπλ. Perhaps the truth may lie *between* two opinions, the adoption of one of which would lead us into perpetual conflict with the best MSS., whilst the very mention of the other offends all our received notions of metrical propriety. The etymology of ἀμπλακίω appears to be as follows: from πλάζω or, as some with greater reason suppose, from πλέκω<sup>s</sup>, came πλακία, *intrigue, embarrassment; fraud, error*; whence ἀμπλακία, formed, as Blomfield suggests, *Gloss. Prom.* 112, “by prefixing α, πλεοναστικῶς or κατ’ ἐπίτασιν, as in στάχυς, ἀσταχυς; βληχρός, ἀβληχρός; μέλγω, ἀμέλγω, &c.” but with the further insertion of an euphonic μ<sup>t</sup>, the better perhaps to distinguish the presence of a *intensive* from that of a *privative*; compounded of which, ἀπλακία would denote *simplicity, honesty*, in which sense we find its derivative adjective ἀμπλάκιος, or (as in this sense it ought, I think, to have been written) ἀπλάκιος, *a straightforward man*, explained in the Scholia upon Sophocles by ἀπταιστος, *a man, in whom there is no shuffling*, and therefore *no stumbling*. From

<sup>r</sup> Monk must have forgotten all these passages, when in his note on Eur. Alcest. 247, he asserted that there was no such Present as ἀμπλακίω. See Blomfield also, *Gloss. Agam.* 336.

<sup>s</sup> Quod instar laquei hominem implicet. Scap. *Lex. v. πλακία*. This derivation is further confirmed by the MS.

Lexicon quoted by Hermann, de Emend. *Gr. Gram.* p. 18: Ἀπλάκημα ἀμόρημα ἐκ τοῦ πλέκω, πλάκω, πλάκημα. Compare here also Blomf. *Gloss. Prom.* 112.

<sup>t</sup> Compare Blomf. *Gloss. Prom.* 1120. But see the Appendix, Note G.

*ἀμπλάκιος*, lastly, a *designing*, or it may also be a *deceived person*, (the substantive including, as we have seen, both cause and effect,) came *ἀμπλακίω*, *I pervert*, *I put wrong*, or *do wrong*, or in a passive sense, *I get wrong*, and so *miss of* that in respect of which I am wrong, or *lose*; and in this last sense it is for the most part used by Sophocles and Euripides, but not by Æschylus. Now, if such were the grounds on which the  $\mu$  was originally inserted—to give a full and distinct utterance to the emphatic  $\alpha$ —what wonder is it, if a poet, as often as he wished to avail himself of his privilege of having a *short* before  $\pi\lambda$ , should reject the epenthetic letter from a syllable which etymological, indeed, and philological considerations combine to make long, but which other and paramount considerations—the admission, for example, of *ἀμπλακών*, Eur. *Alcest.* 247. *Iph. A.* 124. or of *ἀμπλακήματα*, Eum. 934. into Anapæstic metre—compel *him* to make short? What wonder, again, if in such rare instances of poetic license the MSS. side with the rule, and not with the exception, especially when it is found that in all the extant writings of the Tragedians, the exceptions amount only to *four*; one, as we have seen, in Æschylus. and two in Euripides; to which we may add Soph. *Ced. Tyr.* 472, *κῆρες ἀναπλάκητοι*, where Dindorf and Hermann, with the sanction of two or three MSS., Triclinius, and the Scholiast (see Elmsley also) agree in shortening, on account of the metre, what in *Trach.* 120, where the same syllable is required to be long, they have both edited *ἀναμπλάκητον*. The MSS. indeed, and early Edd. all read *ἀμπλάκητον*, and Hesychius, by a curious coincidence of error, as it should seem, has: *ἀπλάκητον ἀναμάρτητον*. Σοφοκλῆς *Τραχινίαις*; but whilst the sense of the passage requires that meaning which he has given the word (understanding *ἀμπλάκητον*, perhaps, to be an abbreviation of *ἀναπλάκητον*) the metre still more imperiously requires that it should be written according to its etymology, *ἀναμπλάκητον*.

336. “*πρόσπαια κακὰ, mala quæ insuper feriunt.*” Heath. “*Imo potius mala quæ contra feriunt, illam enim vim in compositione non habet præpositio πρὸς, quam putat Heathius.* Schol. *πρόσπαια, πρόσφατα. νῦν, προσπαίσαντα καὶ προσκρούσαντα αὐτοῖς.* Vid. *supra*, 180. Hesych.: *Πρόσπαιον πρόσφατον, νέον.* Lycophr. 211, *ῥ̃ θυμάτων πρόσπαιον ἐκτίνων χάριν.* Aristot. *Nicom.* ix. 5. *ἡ μὲν φίλησις, μετὰ συνηθείας ἡ δ' εὐνοία, καὶ ἐκ προσπαίου*: unde vis vera hujus vocis ostenditur, nempe *qui ex improvise occurrit.*” Blomf. “*Προσ-*



παίειν est offendere ad. Soph. Antig. 855, ὑψηλὸν εἰς Δίκας βάθρον προσέπαισας. Πρόσπαιος igitur non tantum recentem et improvisum, sed malum etiam eventum significat." S. L.

337. τοιαῦτά τοι,] "Τοιαῦτά σοι. Farn. τοιαῦτα τᾶν Blomf. male; sensus est: hæc a me accipiat velim, senes, quamquam mulier sum." Well. Compare below v. 1632.

339. πολλῶν γάρ,] Wellauer rightly refers this to μὴ διχορρόπως ἰδεῖν, and translates: *multorum enim bonorum fructum, hoc dicens, mihi delegi.*

340. εὐφρόνως, might be translated here, according to the gloss appended to it in the Neap. MS.: φρονίμως, *prudently*—as in Soph. Œd. Tyr. 552. εὖ φρονεῖς is used precisely in the same sense as ὀρθῶς φρονεῖς *ibid.* 550— but this is perhaps sufficiently declared by κατ' ἄνδρα σῶφρονα, on which see Blomf. Gloss. and Matth. Gr. Gr. §. 581. b. Εὐφρόνως λέγεις will then be, *you speak in friendly terms.*

348. ὥς μήτε μέγαν,] Μῆτε followed by μήτ' οὖν, or οὔτε by οὔτ' οὖν, expresses the same thing as μὴ followed by μηδέ, or οὐ by οὐδέ— thus; *so that neither adult— youth then?— no, nor yet youth, &c.,* which with μὴ... μηδέ would be, *so that no adult— but youth, it may be?— nor yet youth, or nor youth even.*— Compare v. 455. and see Hermann's Annotations on Elmsley's Medea, vv. 4, 5.

352. τὸν τάδε πράξαντ', *who hath executed this vengeance*; a common use of πράσσειν and πράσσεσθαι, *to exact, or require, in the way of legal satisfaction.* Compare vv. 683, 781. Ch. 311. Eum. 624. Phryg. fr. 243. Stob. cxxv. 7. καὶ τοῦ θανόντος ἡ δίκη πράσσει κότον. We may further observe upon this passage, that, as in Tragic mythology the whole company of gods were but the ministers of Destiny (see on v. 989.), so in any particular dispensation some one deity, as more immediately concerned, was supposed to be the agent of all the rest. Compare v. 563. Soph. Œd. Tyr. 377. ἱκανὸς Ἀπόλλων, ᾧ τάδ' ἐκπράξαι μέλει. 1329. Ἀπόλλων τάδ' ἦν, Ἀπόλλων, φίλοι, ὁ κακὰ κακὰ τελῶν ἐμὰ τάδ' ἐμὰ πάθη. Phil. 1466. ἐνθ' ἡ μεγάλη Μοῖρα κομίζει, γνώμη τε φίλων, χῶ πανδαμάτωρ δαίμων (Ἡρακλῆς), ὅς ταῦτ' ἐπέκρανεν. Eur. Phœn. 1032. φόνιος ἐκ θεῶν ὅς τάδ' ἦν ὁ πράξας. (sc. Ἀρης φοίνιος, v. 1006.): compare in the same play vv. 254, 379, 1580, 1614.

353. τείνοντα πάλαι, *of a long time holding his bow bent at Paris, so as that neither before the time, nor above the stars, should the arrow fall powerless*—a mere ἀστρων βέλος (Eur. Hipp. 531.); a *brutum*

*fulmen*; over the heads, as we should say, and beyond the ken of mortals, and without producing the moral effect described in the following Strophe. For the elucidation of the construction, which, more than the interpretation of this passage, demands the attention of the student, see the various examples collected by Matthiæ Gr. Gr. §. 520. Obs. 2.—from a careful comparison of which it will be seen, that ὡς and ὅπως ἄν (and we may add ὅφρα κε Il. xii. 25., and ἵνα κε<sup>u</sup>, Od. xii. 156.) express a *consequence necessarily arising out of the nature or manner of the action which goes before*; apart from, and it may be even independent of<sup>v</sup>, any formal and premeditated *purpose*. And such is the signification also of these particles in the well-known construction illustrated by Monk on Hipp. 643. and Matth. Gr. Gr. §. 519. 6.—with this difference only, that with the indicative mood they denote an *actual*<sup>w</sup> and immediate consequence of the principal action; but, when followed by ἄν, a *virtual* consequence, either of tendency or ability; (1) with the conjunctive, in a definite and actual case—e. g. Prom. 10, 654. Suppl. 233. Ch. 556, 987—(2) with the optative, in a case which is merely contemplated as possible or probable—e. g.<sup>x</sup> Xen. Cyr. I. 2. 5. ἐπιμέλονται, ὡς ἂν βέλτιστοι εἶεν οἱ πολῖται, *provide for their citizens being*—not in any particular instance, but in their general character as a people—*of the best quality*: Ibid. §. 10. ἐπιμελεῖται ὅπως ἂν θηρῶεν, *provides*—not *for their hunting* on any particular occasion, which would be ὅπως ἂν θηρῶσι—but, in the formation of character, *for their being hunters, or fond of hunting*.

In this construction, therefore, these particles may always be rendered in Latin by the conjunction *quo* (modo, or eo modo *quo*)—viz. with the indic. *quomodo factum erat or erit, in which case had actually ensued, or presently will ensue*; with the conj. (according

<sup>u</sup> See also Dæderlein and Elmsley on *τὸν ἄν*, Soph. Œd. Col. 188. 405.

<sup>v</sup> Of this we have a remarkable instance in Suppl. 606. ἀλλ' ὡς ἂν ἡβήσαιμι γηραιῷ φρενί, which has been most needlessly altered. Translate: *but so, as for me to feel young in my old heart—in a way that bids fair to make a young man of me*. Compare also Prom. 10. ὡς ἂν διδασθῇ, *so as to learn from it, that so he may learn, &c.* and in particular Eur. Hec. 328–31.

<sup>w</sup> Compare v. 816. ὅπως χρόνισον εὖ μενεῖ, βουλευτέον, *how, or so as, that in*

*continuance it shall remain well*. Xen. Cyr. I. 2, 3. ἐπιμέλονται ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται ὥστε κ. τ. λ. *how that from the very beginning the rising generation of citizens shall not be such, &c.*

<sup>x</sup> These passages are more particularly dwelt upon, as approaching most nearly in construction to the passage in the text—and because Matthiæ, who simply translates the ὡς and ὅπως, “how,” has taken no notice of the peculiarity of mood.

to the tense of the principal verb) *quo fiat* or *fieret*, so as to ensue; and with the opt. *quo fieri possit* or *posset*, so as to be able, or likely, to ensue:—the Greek *ἄν* in the two last cases serving, like the Latin relative, to express the conditional and hypothetical relation of the clause in which it stands, to something which precedes in the sentence, or which at least is present to the mind<sup>γ</sup>.—

It is to be observed, however, that as often as any natural tendency of an action happens to fall in with the designed end and object of such action, this *potential* *ὥς* or *ὅπως* *ἄν*, *quo*, so that, or so as to, is hardly to be distinguished from the simple *subjunctive* *ὥς* or *ὅπως*, *ut*, in order that—see for example Aristoph. Av. 1338. *γενοίμαν αἰετὸς ὑψιπέτας, ὥς ἂν ποταθείην*<sup>z</sup>, so as to fly, i. e. that so I might fly, &c. [Thuc. vii. 65. *τὰς γὰρ πῶρας κατεβύρσωσαν, ὅπως ἂν ἀπολισθάνοι καὶ μὴ ἔχοι ἀντιλαβὴν ἢ χεὶρ ἐπιβαλλομένη*, for the grapnel to slip off, &c. i. e. that so it might slip off, &c. Herod. I. 75. *διώρυχα βαθέην ὀρύσσειν, ἄγοντα μηχανοειδέα, ὅπως ἂν τὸ στρατόπεδον ἰδρυνόμενον κατὰ νότου λάβοι*, so as to take or that so it might take, &c. and, as still more remarkable, Ibid. 99. *ταῦτα δὲ περὶ ἐωϋτὸν ἐσέμνυνε τῶνδε εἵνεκεν, ὅπως ἂν μὴ ὀρώντες οἱ ὀμήλικες. . . . λυπεοῖατο καὶ ἐπιβουλεύοιεν, ἀλλ' ἑτεροῖός σφιν δοκεῖ εἶναι μὴ ὀρώσι*<sup>a</sup>, where the *τῶνδε εἵνεκεν* declares the *ultimate end* proposed to the foregoing measures, (*ὅπως μὴ. . . ἐπιβουλεύοιεν*), at the same time that *ὅπως ἂν* closely connects with them

<sup>γ</sup> See, for example, Suppl. 718. *ἄγαν καλῶς κλύουσά γ' ὥς ἂν οὐ φίλη*—of which Professor Scholefield's explanation is, *ὥς ἂν κλύοι πῶρα οὐ φίλη*, but which is to be translated *too well obeying the rudder*, &c. for an unfriendly one—the construction being *ὥς ἂν ᾗ* (equivalent to *ὥς ὅσα*), *ita ut sit*, so as to be, or on the supposition that it is, no friend. Under this head too we may class *ὅπως ἂν*—Herod. II. 126.

<sup>z</sup> Matthiæ's explanation of this, Gr. Gr. §. 520. Obs. 2. that the latter opt. "continues the wish" expressed by the former, is at variance with the general rule laid down in §. 513. as well as with §. 518, 5. to which he himself refers. We might translate it, *quo volare possem*, in which case I should be able to fly, &c. Compare Hom. II vii. 158. *εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη, τῷ κε (ὥς ἂν) τάχ' ἀντήσσει μάχης κορυθαίολος* "Εκτωρ.

<sup>a</sup> The passage may be translated:

for this purpose, that so his equals might not see him and so. . . be offended, and so plot against him, but (that so) he might seem to them, &c. as if it had been *ὅπως ἂν μὴ ὀρέων καὶ. . . λυπεοῖατο καὶ ἐπιβουλεύοιεν*—which leads me to remark, in further illustration of this use of *ὅπως ἂν*, that it serves to connect one action or circumstance with another, either as directly consequent, or (see Suppl. 606, 718.) as collateral or otherwise accessory to it, in the very same manner as when a participle and verb are used instead of two finite verbs united by the copulative *καὶ*—on which see Matth. Gr. Gr. § 557. 2, 1. and Obs. 1. And the same explanation, *mutatis mutandis*, applies to the passage in the text, where the bow of vengeance is long and leisurely bent, that so the fatal arrow might not fly either prematurely or wide of the mark, and so be fooled of its purpose.

their *first* anticipated consequence (*ἔτεροίς δοκίαι εἶναι*). Hence, as was to be expected, we may find *ὥς* and *ὅπως* constructed (with the conjunctive more especially) almost indifferently with or without *ἄν*, in the common sense (common in like manner to the Latin *quo* and *ut*) of *to the end that*—the only difference being that, in the one case, the end is simply proposed to the mind, it may be at an unattainable distance; whereas, in the other, it is placed immediately before us, and its attainment anticipated as certain. To mark this difference, then—which, though often perhaps an unimportant, will be found always an intelligible distinction—another useful mode of interpreting *ὥς* or *ὅπως ἄν* is, *the way to*, or *the means whereby*, &c.—in Latin, *quo maxime modo*, or *eo modo quo potissimum*, &c., as Blomfield has well translated the present text, at the same time that he has destroyed the whole foundation on which this translation rests, by the gratuitous alteration of *τείνοντα* into *τείναντα*. For lastly, it is important to observe in connection with the subject of this long note, that in the bare fact of *having bent the bow* there is nothing of such a nature as to ensure a specified result. It is from the *manner of doing it* (*τείνοντα πάλαι*), with slow and deliberate aim, that such a consequence (and especially such a negative consequence) as is here connected with it, may be calculated upon as *certain*.

354. *ὑπὲρ ἄστρον*. “Non sum ex iis qui h. l. in suspicionem vocant: *ὑπὲρ ἄστρον jaculari* dici potest is qui sagittam, in volucrum directam, nimis alte supra scopum mittit. Itaque nihil muto, quamvis ingeniosa sit Kennedæi conjectura *ὑπὲρ αἶσαν*. Optime interpres Gallicus: *Mais le trait n'est point parti avant le temps, et n'est se point égaré dans les airs.*” S. L.

355. *σκήψειν*. “Ut in Hexametris spondeus aliquando quintum locum usurpat, sed præcedente dactylo; sic in Anapæstis spondeus ante syllabam catalecticam nonnunquam reperitur præcedente ple-  
rumque anapæsto. Cf. Sept. Th. 826, *πόλεως ἀσινεῖ σωτῆρι*. Negat vero Bl. hoc in exitu systematis fieri posse. Cæterum in Anapæsticis Æschyleis non eadem est, quæ apud Sophoclem et Euripidem, legis metricæ severitas. Usitatio quidem esset subjunctivus *σκήψη* quam optativus *σκήψειε*. *Σκήψη βέλος ἡλιθιώσαν* Pors., teste Kidd. ad Dawes. M. C. p. 621. Malim *ἡλιθιωθέν*, sed locum corruptum esse mihi nondum satis liquet.” S. L.

356. *εἰπεῖν*] This infinitive which Blomfield, followed by Hermann and Scholefield, connects with the following sentence, at the



expense, as Wellauer has observed, of a greater innovation (τοῦτο κάξιχνεῦσαι) in the next line, serves in some degree to qualify the homeliness of the term ἔχουσιν, or πληγὴν ἔχουσιν, on which Blomfield remarks: "*Jovis ictum habent*; locutio ex arena desumpta; ubi pugil vel gladiator, quum ab adversario percussus est, dicitur ἔχειν πληγὴν. Antiatticista Sangerm. p. 111. ed. Bekker. Πληγὴν ἔχων, ἀντὶ τοῦ τετρωμένος. Ἀναξανδρίδης. Terent. Andr. I. 1. 55. certe captus est: habet. ubi Donatus: Habet. Sic dicitur de eo qui letaliter vulneratus est." Translate: It is *from Jupiter* that *they are in* for it, so to speak (ὥς εἰπεῖν), or *as the saying is*: *this*, if nothing else (γὰρ), *one may trace out*—compare v. 837. τέτρωται δικτύου πλέω λέγειν, *as one may say*, Matth. Gr. Gr. §. 545; and with Διὸς πλάγαν v. 507. Theb. 608. Soph. Aj. 137.

358. ἔπραξεν, ὥς ἔκρανεν, *He (Jove) has done, as he decreed*—compare Job xxiii. 13, 14. The ὥς which stood before ἔπραξεν has been omitted by modern editors, on account of the metre. "*Πράσσειν* est simpliciter *facere*, sed *κράνειν* est *effectum reddere*, et præcipue adhibetur in divino quovis consilio perficiendo: *fecit ut perfecit*, divinæ suæ voluntati effectum dedit. Sic de Apolline Noster Sept. Theb. 802, *κράνων παλαιὰς Δαῖον δυσβουλίας*." S. L.

359. οὐκ ἔφα, *denied*—the meaning of οὐ φημι not being, *I do not say*, but *I say, no*; or, more correctly, *no, say I*:—see Zeune on Viger p. 455. Monk on Eur. Alcest. 244. With the sentiment expressed compare Hor. Sat. I. v. 101–3; and with ἀθίκτων, *things* on account of their sanctity *not touched*, and consequently *not to be touched*, compare Soph. Œd. Tyr. 891. ἡ τῶν ἀθίκτων ἔξεταί ματάζων. Eur. Hipp. 652. λέκτρων ἀθίκτων. Hor. Od. I. 3, 24: *impiæ non-tangenda rates transiliunt vada*.

363. πέφανται, may either be the third person singular of πέφασμαι, from φαίνω, Matth. Gr. Gr. §. 193, 6., as Blomfield and Klausen, or the third person plural of πέφαμαι, from φάω (whence φένω), Ibid. §. 253, 3, as Stanley and Scholefield understand it. The former verb occurs in Homer, Il. ii. 122, τέλος δ' οὐπω τι πέφανται, the latter, Il. v. 531, and xv. 563, ἀνδρῶν δ' αἰδομένων πλέονες σόοι ἢ πέφανται—to which we may add, 3rd pers. sing. πέφαται, Il. xv. 140. xvii. 689. xix. 20, 27. Odyss. xxii. 24. infin.<sup>b</sup> πεφάσθαι Il. xxiv. 254, and 3rd fut. πεφήσομαι Il. xiii. 829. xv. 140.—and this, in the absence of any other authority

<sup>b</sup> The infin. of πέφασμαι is πεφάνθαι, Soph. Œd. Tyr. 692. Antig. 562.



to be obtained from Æschylus himself, may incline us rather in favour of Stanley's conjecture, which, with Scholefield's interpretation *occiderunt*, gives a simpler and more satisfactory version of this obscure sentence, than either Blomfield or Klausen has proposed. Translate: *Nay, they are wont to destroy* (Matth. Gr. Gr. §. 502, 2.) *remote descendants of intolerable persons, breathing war to a greater, than a just, degree*; i. e. inordinately.

Ibid. Ἐγγόνους, which rests upon the united authority of the Neap. MS.<sup>c</sup> and the Scholiast, is further to be preferred, as Klausen remarks, to ἑγγόνους, the reading of Vettori and all subsequent editors, because it takes in *the whole* of a man's *posterity*, whereas ἑγγonos is properly a *grand-child*. See Eustath. on Il. v. 813: ἑγγonos οὐδὲ Ὅμηρος ἐστὶ, καὶ δηλοῖ υἱὸν παρὰ τοῖς μεθ' Ὅμηρον. Hesych.: ἑγγονα, τὰ τέκνα τῶν τέκνων.—and compare Prom. 137. 772. Brunck on Aristoph. Eq. 786. Valckenær on Phoeniss. p. 390. —Ἀτολμήτων, as applied to persons, *not to be borne with, insufferable, impious*<sup>d</sup>. Scholefield adopts Blomfield's harsh construction, ἀτολμήτων Ἄρη, *Martem rerum nefastarum*; whilst Klausen connects ἀτολμήτων with δωμάτων, as the Scholiast also had done, but, as it should seem, in a widely different sense: οἱ θεοὶ, φησὶ, πέφανται καὶ φανεροὺς ποιοῦσι τοὺς ἐγγόνους τῶν ἀσεβῶν τῶν πνεόντων Ἄρη μείζω ἢ δικαίως κατὰ τῶν δωμάτων τῶν ἀτολμήτων, ἦγουν ὑπὲρ τὸ δίκαιον μαχομένων τοῖς ἱεροῖς οἰκοῖς τῶν θεῶν.—With Ἄρη πνεόντων compare vv. 1202. 1276. Ch. 34. 952. Eum. 840.

366. “φλέοντων, *abundantium*. Metaphora est a vase ebulliente: unde etiam φλέως, *juncus aquaticus*, quia ex eo expresso aqua ebullit.” S. L. Hesych.: Φλεί. γέμει, εὐκαρπεῖ, πολυκαρπεῖ: compare below, v. 1385. Blomf. Gloss. Prom. 513. Theb. 658.

367. ἔστω δ' ἀπήμαντον] The objections which Blomfield with good reason has made to Butler's translation of these words: *Sit mihi vero quod tutum sit*, &c. &c.—that the Greek must then have been εἴη or γένοιτο, and τὸ ἀπήμαντον,—have not been sufficiently noticed

<sup>c</sup> It should rather have been said, of Demetrius Tridinius, or of Thomas Magister; for in Elmsley's collation of this MS. (Mus. Crit. Cantab. vol. II. p. 462.) we find it: ἑγγόνους (sic).

<sup>d</sup> Or it may be, *ferocious, infuriate*, *not to be encountered*: compare Suidas: Ἀτλήτω ἀνπομονήτω. Ἐν Ἐπιγράμμασι (Anthol. Pal. vi. 74.) παλγνιον

ἀτλήτου θηρὸς ἔχουσα κόρη. Klausen translates it *intolerabilis*, and compares Pind. Isthm. vii. 11. ἀτόλματον Ἐλ. λαδδὶ μόχθον: but his version of the whole passage is; *apparet id per posteros domorum superbarum!*

<sup>e</sup> “Negat Blomf. τὸ ἔστω pro εἴη adhiberi posse, imperativum scil. pro optativo. Sed alia Nostri loca prætervidit vir doctissimus, quæ proculdubio

by later editors, who have proposed a similar interpretation. The imperative *ἔστω* does not lose its proper force, but (see Matth. Gr. Gr. §. 511, 5. c.) is part of "a conditional or limiting proposition," of which *ἀπῆμαντον* moreover is not the subject, but the predicate—the true nominative being *a man's condition*, or some such expression suggested by τὸ βέλτιστον, *that which is best*, or most expedient for Man. That the former member of the sentence is thus the measure or condition of the latter, is further confirmed by the connecting *καὶ*, which Butler, with the sanction of the Florent. MS., would have omitted (translating ὥστ' ἀπαρκεῖν κ. τ. λ., *ut in eo acquiescam sana mente præditus*), and which by some commentators has been altogether overlooked. Translate: *but let a man's lot be clear of misfortune, that it may also—in other words, and as surely as it is so it will—suffice a man of sense; one that has obtained a fair share of understanding.* With this construction of ἀπαρκεῖν, (which is generally intransitive, Pers. 475. Soph. Œd. Col. 1769. Eur. inc. fr. xii. 4.), Klausen compares the use of ἀρέσκειν with either dative or accusative: Matth. Gr. Gr. §. 411. Obs. 2. Suppl. 655. καθαροῖσι βωμοῖς θεοὺς ἀρέσονται.

373. *eis ἀφάνειαν,*] These words are to be connected with ἐπαλξίς, to shew in *what respect* there is no help in riches—to ward off destruction.

integra sunt, ubi ita usurpatur in precationibus; Suppl. 663, ἦβας δ' ἄνθος ἄδρεπτον ἔστω. ib. 686, εὐμενὴς δ' ὁ Λυκίους ἔστω πάσα νεολαία: ubi ἔστω volūm, non mandatum exprimit." S. L. The whole of that Ode from v. 655 to v. 705 does indeed exhibit a strange alternation of imperatives and optatives, which it is not easy to explain—but in some other passages which the learned Annotator has adduced, Eum. 545—9, ib. 864, Soph. Electr. 361—4, the imperative exerts only its accustomed force, either of injunction, *Let this be done*, or of acquiescence, *Be it so*. On examination of the context, indeed, it will be seen that the very same remark applies to Eum. 864, θυραῖος ἔστω πόλεμος, as has been made in reference to ἔρως δὲ μή τις ἐμπίπτῃ in the note on v. 331. Compare also Matth. Gr. Gr. §. 511. 5. a: under which rule I believe we must class the seemingly anomalous imperatives in the chorus of the Supplices, vv. 625—709, which I conceive

to have proceeded throughout, on the model of its προοίμιον. Ἄγε δὴ, λέξωμεν. . Ζεὺς δ' ἐφορεύοι—, in two separate divisions, or *keys*, as we might call them; one voice, or company of voices, *giving the fugue* (ἐξάρχων) and *dictating* (ἐξηγούμενος) the substance of what another voice, or company of voices, straightway gave utterance to in set form of prayer. The chorus, it will be seen, might easily be so cast, as very materially to strengthen this conjecture. The same anomaly occurs in v. 144 of the same play, θέλουσα δ' αὖ θέλουσαν ἀγνά μ' ἐπιδέτω Διὸς κόρα, and again, v. 150, ἀδμήτας ἀδμήτα ῥύσιος γενέσθω, where the general expression of a *wish* seems to be modified by the introduction of the particulars, θέλουσα θέλουσαν, and ἀδμήτας ἀδμήτα, the former of which we might resolve into θέλουσα δ', ὡς καὶ γὰρ θέλω, ἀγνά μ' ἐπιδέτω Δ. κ., and the latter into ἀδμήτας, ἅτε καὶ αὐτὴ ἀδμήτα οὖσα β. γ.

374. βιάται δ', *Urget autem infausta suadela, intolerabilis noxa filia consiliatrix*: Schutz, Wellauer, and Klausen who adds upon προβουλόπαις, *filia curam gerens*, (Anglice *eldest daughter*), "*Noxa, quæ mentem læsit, progignit persuasionem suppeditantem argumenta, quibus ad exsequenda noxæ consilia commovetur aliquis: πρόβουλος δῆμον, qui populo prospicit, magistratus*, Theb. 1006." See on v. 17. ἀντίμολπον, and compare Eur. Orest. 964. καλλίπαις θεά. Alcest. 906. κῆρος μονόπαις. Herc. F. 689. τὸν Λατοῦς εὐπαιδα γόνον. (Iph. T. 1234.) ib. 839. τὸν καλλίπαιδα στέφανον. This notion of a *Prosopopæia* is strengthened by the presence of the article in ἡ τάλαινα πειθῶ, like ὁ ἄδικος λόγος, Aristoph. Nub. 882, &c., and in particular by the Homeric use of ἄτη to denote that *temporary aberration of mind*, with which, as it is said, *quem Deus vult perdere, prius dementat*. See Il. vi. 536. xxiv. 28. ix. 501.—where we find a splendid personification of this feeling—and, above all, Il. xix. 86–137. part of which is worthy to be transcribed: ἐγὼ δ' οὐκ αἰτίος εἰμι, ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφοῖτις Ἑριννὺς, οἳ τε μοι εἰν ἀγορῇ φρεσὶν ἔμβalon ἄγριον ἄτην ἤματι τῷ ὄτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων. ἀλλὰ τί κε ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ πρόσβα Διὸς θυγάτηρ Ἄτη, ἥ πάντας αἵται οὐλομένη. Compare also above vv. 213–14. Blomfield translates προβουλ. ἄφερτος, *quæ posteris intolerabili modo consulit*; and Scholefield, comparing εὐφιλόπαιδα v. 698, *mala intoleranda posteris parans*<sup>f</sup>. The Scholiast also has: τῆς δ' ἄτης πειθῶ ἄφερτος—ἔστιν, ἥ βιάζει αὐτοὺς, πρόνοιαν δῆθεν τοῦ πλουτίσαι τοὺς παῖδας ποιουμένη.

378. σίνος, *a hurtful thing or person, a pest or plague*, applied here to one supposed to be under the noxious influence above described—τὸν ἄδικον φῶτ', οἷος καὶ Πάρις, v. 387. The word is not found but in Æschylus, and Nicander Ther. i. ῥεία κέ τοι μορφάς τε σίνη τ' ὀλοφώϊα θηρῶν: see Maltby, Lex. Gr. in voc.; and compare 542. ἔμπεδον σίνος ἐσθημάτων, v. 711. μέγα σίνος πολυκτόνον, v. 695. λέοντα σίνων. Hom. Il. xi. 481. λῖν σίντην, xvi. 353. λύκοι σίνται, xx. 165. λέων ὥς σίντης. Hesych.: Σίνος. βλάβος. Suidas: Σίνος· βλάβη (βλάβος, MS. Epitom. ap. Reines.) καὶ Σινοῦται, βλάπτεται.—Πρέπει φῶς αἰολαμπές, *glares with, or like, a fearfully bright light*, accordingly as we make φῶς a cognate accusative, or a nominative in apposition, as in Ch. 320.

<sup>f</sup> Scholefield differs, however, from Blomfield, in connecting ἄτας with προβουλόπαις, and interpreting ἄφερτος as if it had been ἀφέρτου. § Compare note P. p. 106.

380. τρίβω τε κ, τ. λ., *by use and hard rubs* (ἐν διὰ δυοῖν) *he is convicted of being base (drossy)—and justly so*, is implied by δικαιωθείς<sup>h</sup>; see Suidas: 'Ἐδικαιώθησαν δίκαιοι ἐκρίθησαν. σημαίνει δὲ καὶ τὸ ἐναντίον, κατεδικάσθησαν δικαίως—since in truth he is no better than a boy running after a flying bird, whilst upon his people he has laid an intolerable affliction—what was sport to him, having proved death to thousands; and (as the continuance of the metaphor in πρόστριμμα denotes) the same course of action, which served to elicit his real character, having pressed most heavily in its consequences upon his country. For the proverbial expression τὰ πετόμενα διώκειν, see the examples adduced by Stanley; Plat. Euthyphr. p. 4. Aristot. Metaph. iii. Hom. Il. xvii. 75. Persius Sat. iii. 61.—to which Musgrave has added Clem. Alex. Strom. p. 317. B. Eurip. ap. Stob. 112. πτηνὰς διώκεις, ὃ τέκνον, τὰς ἐλπίδας—and with this assumption, as it were, of the very character (παῖς διώκων ποτανὸν ὄρνυν) to which a more formal comparison would but *liken* the subject under consideration; compare Horace Epist. I. 2, 42. 3, 19. 10, 5. Juv. v. 85. Compare also v. 503.

395. ῥίμφα, an Homeric word (Il. vi. 511.), derived according to Blomfield from ῥίμπτω, the Ionic<sup>i</sup> form of ῥίπτω, whence also ῥιμφάλεος, and ῥιμφάρματος. Soph. Œd. Col. 1062.—Suidas: ῥίμφα· ῥαδίως, εὐχερῶς. It may be translated, *passed swiftly*, or *lightly*—i. e. light-heartedly, recklessly; compare Hor. Sat. ii. 6, 98. domo levis exsilit—and this contrasts better with ἄτλητα τλάσα.

396. πολλὰ δ' ἔστενον] This conjectural reading of Pauw, approved by Hermann, Burney, and Blomfield, has the sanction of the Neap. MS., and is the reading also of Dindorf. The older editions have πολὺ δ' ἔστενον, which Wellauer alone retains, in violation of the metre—whilst the Florent. MS. has πολὺ δ' ἀνέστενον, the reading of Scholefield and of Klausen.

397. δόμων προφῆται, *interpreters of omens*, v. 120, dreams (δόμων ὀνειρόμαντις, Ch. 33 i.), or other divine revelations, *in the house*—not of the Trojans, as Stanley, Musgrave, and Blomfield, but—*of the Atridae*, as Heath, Schutz, and Butler understand it.

399. στίβοι φιλόνοες, "*vestigia illius quæ maritum amare solebat* : sic πόθος φιλόνορ, Pers. 141. (135.) *desiderium conjugum maritos*

<sup>h</sup> πέλει δικαιωθείς, *proves when justly appreciated; when his actual worth is made known.*

<sup>i</sup> As χρίπτω for χρίπτω, λάμψομαι

for λήψομαι. Blomf.

<sup>j</sup> Compare also Ch. 37—8. Genesis xl. 8. xli. 8.

*amantium*. Infra 857. (827.) τοὺς φιλόνορας τρόπους, *mores meos maritum amantis* :” Blomf.—Compare δεισύνοντα v. 148. Klausen’s note here is ‘passing strange’—“στίβ. φίλ. *gressus amatorii*, fuga Helenæ cum Paride. Nihil inest in φιλόνορος de notione mariti, neque ullo modo στ. φίλ. *vestigia conjugalis amoris* designare potest. —φιλόνορος v. 788 (827.) et Pers. 136, de nudo amore foeminæ erga marem, et potissimum quidem erga maritum.” Again : “στίβος ubique de ipso gressu vel ipsius gressus vestigio : Ch. 210, 228. Prom. 679. Soph. Phil. 29, 48, &c. Ant. 773 : nunquam metaphorice de eo quod memoriam excitat.—de hoc solummodo ἔπος dici posset, et vix dicitur”—admitting which to be true, we might still translate στ. φίλ. *loca conjugalis amoris*, Anglice, *scenes of wedded love*, but Blomfield’s interpretation, which may be expressed in English by *objects stamped with the image of an affectionate wife*, accords better with the <sup>k</sup>context, and points more unequivocally to *Helen* as the nameless subject of the following lines.

400. πάρεστι κ. τ. λ., *she stands before us in silence, an alien, not however—like one who from being a friend has become a foe—with a reproachful<sup>l</sup> look ; no ! with the sweetest expression of face that ever estranged person wore : for* (it is added in explanation of πάρεστι) *our regret for her that is beyond<sup>m</sup> the sea will<sup>n</sup> straightway conjure up her image to be mistress of the house*. The best apology the editor can offer for this unusually free translation of a very difficult and all but desperate passage is that, such as it is, it has the recommendation of adhering more faithfully to the received text of Æschylus, than any translation that has yet been proposed. Σιγᾶς—for which the Neap. MS. has σιγᾶς, on the authority, as it should seem, of the Scholiast’s explanation : ἀφεμένων ἡμῶν τῆς σιγῆς—is the pres. part. of σίγημι, which it is more advisable to retain in the Æolo-Doric dialect of the Chorus (see Matth. Gr. Gr. §. 207. Heyne on Il. v. 6.), than with Hermann to read σιγᾶς<sup>o</sup> (σιγηλὸς),

<sup>k</sup> Klausen himself remarks upon ἡ λέχος ; “lectus quo utebatur Helena, quem nunc reliquit.”

<sup>l</sup> Klausen takes ἀλοιδόρητος in a passive sense, like ἀλοιδόρητος (Soph. inc. fr. 739.) ; as ἀφθονος, v. 454, is used in the same sense as ἀφθόνητος, v. 908.

<sup>m</sup> Compare Suppl. 42. Δῖον πόρτιν ὑπερπόντιον. Blomfield remarks that, applied to *things*, διαπόντιος is used in the same sense : Ch. 352. Thuc. i. 141.

<sup>n</sup> Compare Hamlet, Act. i. Sc. 2. *Methinks I see my father. . . . in my mind’s eye*, Horatio. Δόξει. “Future, as a case of probable occurrence.” Matth. Gr. Gr. §. 502, 4.

<sup>o</sup> Hermann proposes to read πάρεστι σιγᾶς, ἔτιμος, ἀλοιδόρος, ἄλητος ἀφεμένων (*qui auferuntur*) ἰδεῖν, applying it to *Menelaus*—but *Menelaus* is mentioned for the first time in v. 405 ; and it is not to *him* that *Helen* would still



or to provoke more serious alterations by altering it to *σιγῶσ'*—*Ἄτιμος* P, which might perhaps have been translated, *an outcast from home, castaway*, in more forcible contrast with *ἀλοῖδορος*, and according to its frequent use—see Ch. 446. Eum. 215. 884. Soph. Œd. T. 670. Œd. C. 428. Aj. 427. Eur. Phœn. 627. Bacch. 1314. Med. 696.—has been rendered by a milder and more equivocal term in accommodation to the meaning of *ἀφένεος*, (*one that has withdrawn and separated himself*), and must be understood simply to imply, *no longer one of us*. See an interesting exposition of *ἀτιμία* (*outlawry*) in the largest sense, Demosth. Philipp. iii. p. 122, 11, &c.—and with the accompanying notion conveyed by *πάρεστι σιγᾶσ'*, compare Demosth. against Midias, p. 545, 16, and against Timocrates, p. 717, 5-7.—*Ἄδιστος*: Klausen defends the application of this to *Helen*, from Hom. Odyss. iv. 442. *δλοώτατος ὁδμή*. Hymn to Ceres, 157. *κατὰ πρῶτιστον ὁπωπήν*. Æsch. Heliad. fr. 65. *ἀφθονέστερον λίβα*. Thucyd. v. 110. *ἀπορώτερος ἢ λῆψις*. iii. 101. *δυσεσβολώτατος ἢ Δοκρίς*<sup>q</sup>—but translates *ἄδιστος ἀφεμένων*, *gratissima omnium quæ dimissæ sunt*<sup>r</sup>, which is utterly indefensible. The construction is explained Matth. Gr. Gr. §. 459, 2, and the whole is to be taken less as an epithet, than as a description of *class* or *character* in the most general terms. *Ἀφεμένων*: see Lex. Seg. pp. 123, 469. Hesych. and Suidas: *ἀφένεον* καταλείψαντα ἢ ἀναχωρήσαντα, ἀποστάντα, ἀντιλέγοντα. *Ἰδεῖν*, *to look upon*, is to be connected with *ἀλοῖδορος*—with which the negative part of the description commences, and which after *σιγᾶσα* would otherwise be without meaning—as well as with *ἄδιστος ἀφεμένων*, between which and *ἀλοῖδορος* there is an implied opposition, resembling that which is conveyed by what we have termed a corrective epithet, vv. 57. 82.

404. *κολοσσῶν*, *statues*, in the most general sense. Suidas: *κολοσσός* ἄγαλμα—but Hesych.: *κολοσσοί* ἀγάλματα ὑπερμεγέθη. ἀνδρίαντες, and so also Etym. M. p. 525, 16, with the following ludi-

appear to be *mistress of the house*, though in relation to the *δόμων* προφηται the expression *δόμων ἀνάσσειν* may properly be applied to her. Compare Ch. 658. 664. Eur. Med. 445—6; but on the other hand see vv. 35. 580. Ch. 716, whence some commentators would seem to have been led to apply *φάσμα*, v. 403, to *Menelaus*, *wasted to a shadow, and looking like a ghost*!

<sup>p</sup> The Scholiast, although right in the main, gives a strange interpretation

of this word: τῇ παλαιᾷ αἰδοῖ σάζομεν αὐτῆς τὴν παρουσίαν, καὶ πάρεστιν ἡμῖν ἰδεῖν ἡδίστη καὶ πολὺτιμος καὶ ἀλοῖδορος. ἤγουν νομίζομεν ἔτι παρῆναι αὐτὴν καὶ τῆς παρ' ἡμῶν τιμῆς ἀπολαβεῖν.

<sup>q</sup> Compare Matth. Gr. Gr. §. 436. 4. Obs.

<sup>r</sup> “*Ἀφέναι* de dimittenda sponsa e domo paterna, ut omnino de dimittendo in discessu. Cf. Eur. Iph. Aul. 688.”

Klausen.

crous etymology—παρὰ τὸ κολουέειν τὰ ὄσσα διὰ τὸ μέγεθος, ὡς μὴ ἐφικνουμένων τῶν ὀφθαλμῶν ὄραν. Blomfield thinks it an old Ionic word, and compares Theocr. xxii. 47, Herodot. ii. 130, 143, 153, 175, 176.

406. ἀχηνίαις] 'Αχηνία' ἀπορία, ἀπὸ τοῦ μὴ ἔχειν. καὶ οἱ πένητες, ἀχῆνες (Ionice ἡχῆνες)· τινὲς δὲ ὅτι τὰ κετὰ ἡχεί: Hesych. Etym. M. and Eustath.—but Blomfield with much more probability derives it from χάω, *egao*, whence χάσσω and χαίνω, (and probably ἡχαίνω· πτωχεύω: Suid.), χῆτος, ἰνορία; Odyss. xvi. 35. Herodot. ix. 11, χῆρη, *vidua*; &c. &c. α being prefixed as in ἀβληχρός, &c.; see Blomf. Gloss. on Theb. 47. Compare Ch. 301. χρημάτων ἀχηνία. Aristoph. Amphiar. fr. 91. (preserved by Suidas), νόσφ' βιασθεῖς ἢ φίλων ἀχηνία. The sense of the passage, which, like the preceding, has been variously rendered, is most correctly given by Schutz, whose meaning Klausen appears to have misconceived, and tied down too literally to *statues represented without eyes*. Translate: *for through the want of a pair of eyes in each* (so we may express the force of the plural, ἀχηνίαις, *the several wants*)—in the absence, that is, of Helen's eyes to light up each lifeless representation into Helen herself—all *their beauty is gone*<sup>s</sup>—or if, according to the *mythos* which Blomfield has noticed, *Venus made the human eye*<sup>t</sup>, we may transfer the metonymy to our own language, by translating, *Venus' occupation's gone*: compare Eum. 215. Κύπρις δ' ἄτιμος τῷδ' ἀπέρριπται λόγῳ. Blomfield himself inclines to Butler's interpretation: *pulcrarum autem statuarum species exosa est viro, et quum aliquid desiderant oculi ejus, earum venustas perit*; but in support of the more obvious translation, (as in the parallel passages above quoted,) ὀμμάτων ἀχηνίαις, *the want or absence of eyes*—and that, in the sense already given to it—see Ch. 671. δικαίων τ' ὀμμάτων παρουσία, *the personal presence of the host, to give animation to the stranger's reception*.

408. πενθήμονες δόξαι, “ non tristificæ opinioniones, sed quæ oriuntur e tristitia, e dolore desiderii, ut πένθος αἰδώς, Suppl. 579.” Klausen. Blomfield compares Eur. Alcest. 354. Milton, Sonnet xviii. *But O! as to embrace me she inclined, I waked; she fled; and day brought back my night.*

<sup>s</sup> Klausen translates πᾶσ' Ἀφροδίτα, *omne amoris gaudium*, and quotes Eur. Iph. A. 1264. μέμνηε δ' Ἀφροδίτη τις (*desire*) Ἑλλήνων στρατῷ πλεῖν ὡς τὰ-

χίστα—

<sup>t</sup> Compare Eur. Bacch. 236. ὄσσοις χάριτας Ἀφροδίτης ἔχων.

*bal.*

410. μάταν, as it stands here, and in v. 1239, is to be regarded less as an epithet of some one particular verb, than as serving to fasten upon the general character, as it were, of all that precedes or follows in connection with it, the Preacher's denunciation of *Vanity and vexation of spirit*! Such, in fact, is very nearly its proper signification; for μάτην, though commonly called an adverb, (Suidas: μάτην· ἄλλως, "Iones.") is nothing else than the accusative of an old substantive μάτη, *error, going astray*, which, like πέρη or πέρα<sup>u</sup>, whence the analogous adverb πέρην or πέραν, is found only in Æschylus, once in its literal, and once in a derivative or moral sense: see Suppl. 820, φινγάδα μάταισι πολυθρόοις βίαια δίζηνται λαβεῖν. Ch. 918, μὴ, ἀλλ' εἴφ' ὁμοίως καὶ πατὴρ τοῦ σοῦ μάτας. Hence the construction of μάτην, as of δίκην, (see note on v. 3,) when used adverbially, is properly that of an accusative in *apposition*; Matth. Gr. Gr. §. 410—although, like πέραν, (as we see in Thuc. iv. 75, οἱ εἰσι πέραν,) it soon came to be regarded as a legitimate adverb. Compare Soph. Œd. T. 874, ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν, ἢ μὴ 'πίκαιρα μηδὲ συμφέροντα. Ibid. 1057, τὰ δὲ ῥηθέντα βούλου μηδὲ μεμῆσθαι μάτην v. Eur. Hippol. 916. ὦ πολλὰ ἁμαρτάνοντες ἄνθρωποι μάτην, (for which Monk, after Markland, has edited ὦ πολλὰ μανθάνοντες—), τί δὴ κ. τ. λ., the force of which appears to be, *O much-erring (blind) mortals, weary on you!*—or, *fools that ye are!* in this that follows—*why do ye &c.* It is not necessary, therefore, with Heath and Blomfield, to supply ἐστὶ after μάταν γάρ, and the construction of εὔτ' ἄν with the indicative βέβακεν ought never to have been named. See the note on v. 12, from which it will appear that εὔτ' ἄν, *simul ac, just as, or just when*, (with which compare ὥς ὅταν, Soph. Antig. 424,) must be followed by a conjunctive, whether we simply supply ἦ after δοκῶν, or χαίρη as suggested by what precedes, according to Matth. Gr. Gr. §. 556. Obs. 2. Translate: *for, all in vain!*—or, more literally, *O delusion!*—*uniformly as, or with*<sup>w</sup>, *a man*

<sup>u</sup> As from πέρη came πέραιος and περάω, so from μάτη came μάταιος and ματάω, on which see Heyne on Hom. Il. v. 233. and compare the only three instances in which it occurs in the dramatic poets, Prom. 57. Theb. 37. Eum. 142. Also ματάζω, Soph. Œd. T. 891.

<sup>v</sup> Here in strictness it appertains only to μεμῆσθαι, but observe, it is descriptive, not of the simple doing of the action of the verb, but of its cha-

racter, when done. It is, in fact, as we have just seen, an apposition: *but what has been said try not even to remember, to your own confusion! or vain words that they are!*

<sup>w</sup> Compare, as illustrative of this mode of interpretation, Herodot. ix. 57. ἤλαυνον τοὺς ἵππους αἰεὶ τὸ πρόσω καὶ ἅμα καταλαβόντες, προσεκέατό σφι, and at the same moment as, or concurrently with, having overtaken, they

fancying that he sees something good, the vision, slipping through his fingers, is gone not a whit behind on wings following the flight of Sleep: εὐτ' ἂν ᾖ, regularly as there shall be a man, &c. i. e. with the same regularity and uniformity of occurrence as this common case, occurs also the "vexation of spirit" which is here set forth. Now nearly the same thing might have been expressed by εὐτ' ἂν δοκῇ τις, just when, or as often as a man is fancying &c., only that this would have been (if we may so speak) but one of the *particulars*, which make up the general case of delusion and disappointment, for which, as we have seen, μάταια serves to prepare us. It is not correct to say, therefore, that δοκῶν ᾖ is a mere periphrasis of δοκῇ, still less that δοκῶν is put for δοκῇ—or indeed that, in classical writers, the participle is ever directly put for the finite verb x—though this appears to be the opinion of Klausen, and of Wellauer, who refers us to Lobeck on Soph. Aj. 882. (886.) Hermann, *ibid.* 179. Seidler on Eur. Electr. 533. (538,) which passages; and (we may add from Matth. Gr. Gr. §. 556. Obs. 2.) Hom. II. xxiv. 41. Xen. Mem. II. vi. 25, if they prove any thing in relation to the passage before us, prove that an abbreviated or elliptical expression may be so moulded by frequent and familiar use, as at length to acquire an apparent flexibility of construction, which it does not in strictness possess<sup>v</sup>. For example, Soph. Aj. 179, ἡ χαλκοθύραξ εἰ τιν' Ἐνυάλιος μομφὰν ἔχων, bearing, it may be, some grudge, is to be resolved, as Hermann has shewn, into εἰ τιν' εἶχεν, μομφὰν ἔχων; and the same explanation applies to *ib.* v. 886, with which compare also Philoct. 1204.—Eur. Electr. 538. εἰ καὶ γῆν κασίγνητος μολῶν, supposing your brother actually come, is in like manner to be resolved into γῆν κασίγνητος μολῶν (*nominativus pendens*), εἰ καὶ ἔμολε. Xen. Mem. II. vi. 25. εἰ δέ τις ἐν πόλει τιμᾶσθαι βουλόμενος, but take<sup>z</sup> the

set upon them—instead of ἅμα τῷ καταλαβεῖν, or ἅμα κατέλαβον καὶ προσέκλειτο. See Matth. Gr. Gr. §. 565. Obs. 2, 3.

x See Matth. Gr. Gr. §. 559. Obs.

y Thus, if εἴτε—ὡς or ᾗ ὅτε (ἡὕτε), see Buttman's *Lexilogus*, Art. 55. sect. 1, in its most general sense, expresses *exact concurrence* or *correspondence* with some specified action or substance; εὐτ' ἂν, considered for the moment as a conjunction, will express the like concurrence with something *conceived of* as a definite and actual case. On this principle rests the translation which

has been attempted in the note, and which might perhaps have more faithfully expressed the peculiarity of the original, had it been written in corresponding phrase, "*toties quoties* with a man fancying" &c. &c. But see the construction of this passage, together with the etymology of εἴτε, more fully developed in the Appendix, Note. C.

z As εἰ serves only to introduce an hypothesis here, so we find it used in like manner as a mere mark of interrogation, Acts of the Apostles, i. 6. v. 8. vii. 1. xix. 2, with which compare Thucyd. iii. 52. προσπέμπει δὲ αὐτοῖς



common case of a man wishing &c. into εἰ δέ τις ἐστίν κ. τ. λ., as in the present text, which it most nearly resembles; and on the same principle I would explain also Hom. Il. xxiv. 41-3. (on which see Heyne's note,) λέων δ' ὦς, ἄγρια οἶδεν, ὅστ', ἐπεὶ ἄρ' μεγάλη τε βίη καὶ ἀγήνορι θυμῷ εἴξας, εἶσ' ἐπὶ μῆλα βροτῶν, *who, when (he) no doubt (is) under the governing impulse of &c.* for the aorist participle may be regarded as a general predicate, expressing (as in the former instances) a *common case*, a *state or habit*, to which the attention is first invited by the conjunctive ἐπεὶ, and then the particular application of it confirmed by the illative ἄρ, *as might be expected, or as we may presume*. See Matth. Gr. Gr. §. 502, 3; and compare, both in construction and meaning, Soph. Œd. T. 10. τίνα τρόπον κατέστανε; δεισαντες, ἢ στέρξαντες; Ibid. 90. οὔτε γὰρ θράσυνς, οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ. Thucyd. i. 138. ἦν γὰρ ὁ Θεμιστοκλῆς βεβαίωτατα διὰ φύσεως ἰσχὺν δηλώσας, καὶ διαφερόντως τι ἐς αὐτὸ μᾶλλον ἑτέρου ἄξιος θαυμάσαι.

414. "ἐφεστίους coniecit Stanl., quod probant Schutz. et Blomf.; hic tamen vocabulum illud prorsus omittere et in strophā ἰὼ δῶμα καὶ πρόμοι<sup>a</sup> legere mavult, sed in vulgata nullam video difficultatem." Well. "ἐφ' ἐστίας. Non sine causa hæc adjiciuntur, ut sanctitatem etiam foci domestici violatam et solitudinem domus planius indicent. Non igitur is sum, qui hæc verba abundare censeam." S. L.

416. τὸ πᾶν, *omnino, in general*; a favourite expression with Æschylus, but more frequently denoting *altogether, effectually, or in every sense*; see vv. 166. 663. 1134. Ch. 684. 939. Eum. 52. 83. 200. 291. 401. 891: compare, however, Eum. 538, ἐς τὸ πᾶν δέ τοι λέγω, and Prom. 215, οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν (*at all*.) Translate: *but, in general, unto<sup>b</sup> the confederates that are gone &c.* opposed to τὰ μὲν... ἄχην, with which compare v. 396. πολλὰ δ' ἔστενον τόδ' ἐννέποντες (vv. 398-413.) δόμων προφῆται. This opposition it would hardly have been necessary to notice, had not Professor Scholefield, apparently misled by συνορμένους, (Anglice,

κήρυκα λέγοντα, εἰ βούλονται παραδοῦναι τὴν πόλιν, *with the proposal, Are they willing &c.* iv. 37. ἐκήρυξαν τε, εἰ βούλονται, κ. τ. λ. *to the effect, Would they agree to &c.* Herodot. i. 53. ἐπειρωτᾶν, εἰ στρατεύηται... καὶ εἰ τινα προσθέντο, *to ask, Is he to go to war? and, in that case, whether he*

*should form any alliance?* In like manner ὅτι is used, in the New Testament *passim*, as a mere mark of assertion—an intimation of something being said.

<sup>a</sup> This is the reading of the Florent MS.

<sup>b</sup> See on v. 213.



gone off together,) translated: "*His vero* (Paridi et Helenæ) *a Græcia simul fugientibus præluet dolor domus utriusque*; sc. Græcorum et Trojanorum, *ἐκάστων pro ἐκατέρου posito.*" Compare v. 423.

To make this line agree more exactly with the Strophe, v. 400, Klausen proposes to read Ἑλλήνος, as in v. 1221, where see the note: but this is unnecessary; the metre, in either case, being Prosod. Trim. Acat.

417. πένθεια τλησικάρδιος, "*luctus non tabificus, quod ait Stanleius, sed patiens*;" Blomf.: who quotes Eustath. on Il. v. p. 593. 2, and ταλακάρδιος, Hesiod Scut. i. 424. Soph. Œd. C. 540. Translate: *stout-hearted grief*, i. e. such as a stout heart only can struggle with; and compare Prom. 159; τλήμων, below v. 1269. ταλαίφρων, Soph. Antig. 39. 866. 877. Aj. 903. Eur. Hel. 524. ταλάφρων, Hom. Il. xiii. 300, and ταλασίφρων, Il. iv. 421. Compare also here, and on v. 419<sup>c</sup>, Judges v. 15. (LXX. Vers.) μεγάλοι ἐξεκνούμενοι καρδίαν. ib. 16, μεγάλοι ἐξετασμοὶ καρδίας, Eng. Vers.: *great searchings of heart.*

420. τις] The insertion of this emendation, at once of the metre and construction, is due to Porson. The Neap. MS. has οὐς μὲν γὰρ πέμψεν (gl. ὁ δόμος) οἶδεν.

422. τεύχη, *urns*; as Soph. Electr. 1114. 1120. Schutz, however, understands it to mean *armour*; in support of which Klausen quotes Soph. Aj. 572. 577. Phil. 370. 398. and in Æschylus, τευχεσφόρος, Ch. 627. τευχηστήρ, Pers. 903. τευχηστής, Theb. 644; comparing also Hom. Il. vi. 418. Od. xi. 74; though he admits that the former interpretation is confirmed by what follows.

424. ὁ χρυσαμοιβὸς δ' Ἀρης] Translate: *for the exchanger Mars, of bodies, and holder-of-the-scales in the contest of the spear*—σωμάτων, which does not properly form part of the designation ὁ χρυσ. καὶ τάλαντ. Ἀρης, serving, after the manner of a corrective epithet, to express<sup>d</sup> more specifically the general notion conveyed by χρυσαμοιβὸς, a *banker or exchanger*; much as the words ἐν μάχῃ δορὸς limit the application of τάλαντοῦχος, which, while it naturally follows in the same train of thought, no doubt has reference also to the χρύσεια τάλαντα of Homer, Il. viii. 69, allusion to which is made, Suppl. 822, σὸν δ' ἐπίπαν ζυγὸν τάλαντον· τί δ' ἄνευ σθένος θνατοῖσι τέλειόν ἐστιν; and Pers. 346, τάλαντα βρίσας οὐκ ἰσορρόπῃ τύχῃ. Hesych.: χρυσαμοιβός· ἀργυρογνόμων. Idem: ἀργυραμοιβοί· κολλυβισταί.

<sup>c</sup> See also v. 761. ἐφ' ἧπαρ προσ-ικνεῖται.

<sup>d</sup> See Matth. Gr. Gr. §. 339. and compare the note on v. 56.

*τραπέζιται*: compare Schleusn. Lex. N. T. v. *τραπέζιτης*. Stanley, approved by Blomfield, translates: *qui pro corporibus reddit cineres*; Schneider: *qui in prælio vivos mortuis permutat*; Klausen: *qui corpora cum auro commutat* (ransoms;) and so Heath: "Respicit hoc epitheton morem qui Trojani belli temporibus obtinebat, hostium in prælio cæsorum cadavera parentibus superstitibus non-nisi pretio redempta reddendi. De Hectoris cadavere Priamo ab Achille divendito [Il. xxiv. 478, &c.] nota est historia. Exempla alia suppeditabit Feithius Antiq. Homer. iv. 15."

427. *βαρὺν*, "non onustum, sed molestum:" Scholef.—*a sore burden for, a thing that sits heavy upon the souls of, the friends of the slain, and stirs up the rancorous feelings which are described below, v. 435.* We thus connect *φίλοισι* at once with *πέμπει* and with *βαρὺν*; and distinguishing *βαρὺν* from *δυσδάκρυτον*, bring it more into accordance with vv. 441. 452, and with the general use of *βαρὺς* in Æschylus; *pressing heavily; of grave consequence; serious, or severe.* See vv. 197, 198. 1631. Eum. 711. 720. 730. Suppl. 346. 415. 650. Pers. 515. 828. Blomfield, on no sufficient ground, has edited *βραχὺν*, the conjecture of Schutz, approved also by Butler<sup>e</sup>. *ψῆγμα· ξύσμα, ἢ μικρὸν θρύμμα, κλάσμα*: Hesych.

428. *ἀντήνορος σποδοῦ*. "Respicit hic etiam metaphoram ab argentarii libra sumptam. Qui aurum pensat, pro eo argentum vel aliud quodvis pretium ejus reddit; sic Mars, præliorum libripens, pro viris cineres rependit." S. L.

429. *λείβητας εὐθέτους*, *handy, or well-handled vessels* (urns); with an apparent allusion to Homer's *χρύσεος ἀμφιφορεὺς*, Odyss. xxiv. 74, and Il. xxiii. 92. on which see Heyne's note, and compare also ibid. 243, *χρυσέῃ φιάλῃ*, and xxiv. 795, *χρυσείην λάρναια*. The article before *λείβητας*, as also *οὖν* in the Antistrophe. v. 446, is not found in the Florentine MS. and has accordingly been omitted by Blomfield, Dindorf, Wellauer, and Klausen, with the sanction also of Hermann. *Εὐθέτους*, in place of *εὐθέτου*, has been admitted only by Stanley and Blomfield; but Wellauer, whilst he allows that *εὐθέτου* may be defended<sup>f</sup> — e. g. "*εὐθετος*

<sup>e</sup> "*βραχὺν*. Sic dedit ex conjectura Schutz. *βαρὺν* Stanl., sed id minus commodum, quia, si in primario sensu accipias, veritati adversatur; si in translatitio, idem fere sonat ac *δυσδάκρυτον*." S. L. Again, "*βραχὺν*. Hanc lectionem, quam illi alteri *βαρὺν* multis

nominibus præferendam existimo, etiam hoc commendare potest, quod *Martem* inique *libram* (v. 425) *tulisse* significet." S. L.

<sup>f</sup> "*εὐθέτου*. Hoc eo spectat, quod in asservandis et reponendis cæsorum militum cineribus ossibusque magnam

de scuto, Theb. 642. de caliga Phœn. fr. 238. *bene junctus, bene paratus*: hoc loco: *bene conditus*: apte positum in fine sententiæ, urnis antea commemoratis, quæ ita erant paratæ, ut bene conderetur cinis." Klaus.—nevertheless inclines rather to εὐθέτους, which may very probably have been altered, as he says, to avoid the vitious syntax, τοὺς λέβητας εὐθέτους. Add to this that λέβητας, the use of which in the sense of *funereal urns* cannot have been so well established as to justify the expression γεμίζων τοὺς λέβητας, almost necessarily requires the addition of an adjective to limit its general application. Hesych.: Λήβης (read Λέβης). χαλκεῖος ποδονιπτήρ· τρίπους. Suidas: Λέβης· σκεῦος μαγειρικόν· λέγεται δὲ καὶ κάδος; compare 1094. Ch. 686. Atham. fr. 1. τὸν μὲν τρίπους ἐδέξατο οἰκεῖος λέβης, αἰὶ φυλάσσωσιν τὴν ὑπὲρ πυρὸς στάσιν.

434. βαῦζει] Hesych.: Βαῦζειν ὑλακτεῖν, ἀσαφῶς λέγειν. Suidas: Βαῦζων ὑλακτῶν. Ἀρ:στοφάνης (Thesm. 173. παῦσαι βαῦζων). Schol. Theocrit. Id. vi. 10: τὸ βαῦζειν ἐπὶ τῶν σκυλακίων λέγεται κυρίως, ἐπὶ δὲ τῶν τελείων κυνῶν τὸ ὑλακτεῖν λέγουσι. Compare Pers. 13. 574. "Hinc nos Anglice *to bay*. Brutus apud Shakesp. Jul. Cæs. Act. iv. Sc. 3: *I had rather be a dog and bay the moon, than such a Roman*. Cass.: Brutus, bay not me." S. L.

436. προδίκους, the principals in the suit against Priam, of which we have already read v. 40, and in which, as we shall see, (vv. 782-86.) the gods were the judges (δικασταί): compare Hesych.: Πρόδικος· συνήγορος. Or we may translate, with Blomfield and Wellauer, the guardians or avengers of justice; comparing v. 105, ἀνδρῶν ἐκτελέων, and Plutarch's Life of Lycurgus, c. 3: τοὺς τῶν ὀρφάνων βασιλέων ἐπιτρόπους Λακεδαιμόνιοι προδίκους ὠνόμαζον, whence Hesych.: προδικεῖν· ἐπιτροπεύειν. In another sense of the word ἐπίτροπος, πρόδικος denoted also an arbitrator: hence Suidas: Πρόδικον· δικαστὴν ἐπὶ φίλων, καὶ διαιτητὴν. Ἀριστοφάνης Κενταύρω· Ἐγὼ γάρ, εἴ τι σ' ἡδίκηκ', ἐθέλω δίκην δοῦναι πρόδικον ἐν τῶν φίλων τῶν σῶν ἐνί: and Hesych.: Δίκη πρόδικος· ἡ πρὸ τοῦ ἀχθῆναι εἰς δίκην ὁμολογουμένη. The construction, it may be useful to observe, is φθονερὸν δὲ προδ. Ἄτρ. ἄλγος ὑφέρπει, spreads, or steals upon the public mind: compare v. 259, χάρα μ' ὑφέρπει. Soph. Œd. T. 786. ὑφαίρει γὰρ πολὺ.

439. εὐμορφοί, beautiful even in death: τὸ δ' εὐμ. πρὸς πλείονα

diligentiam adhibebant." Schutz. "Cineres intellige rite et bene repositos. Sed nescio annon et levitatis insit notio, ob eorum breve pondus. Ut Sept. Th.

624. (642,) εὐθετον σῆκος est *habilis clypeus*, qui facile moveri potest et dominum pondere suo non opprimit." S. L.

οἶκτον προσέθηκεν. Schol. Compare David's lamentation, 2 Sam. i. 23. *Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided*: LXX. Vers. Σαὺλ καὶ Ἰωνάθαν οἱ ἡγαπημένοι καὶ ὠραῖοι οὐ διακεχωρισμένοι, εὐπρεπεῖς ἐν τῇ ζωῇ αὐτῶν, καὶ ἐν τῇ θανάτῳ αὐτῶν οὐ διεχωρίσθησαν.

*Ibid.* ἐχθρὰ δ' ἔχοντας ἔκρυψεν—the peculiarity that strikes us in this sentence, has the effect of throwing an emphasis upon the predicate ἐχθρὰ, which declares the nature of that *occupation* which ἔχοντας assumes as a fact already known, precisely as in v. 518. διπλᾶ (also emphatic) declares the amount of the *penalty* (θαμάρτια) which the article assumes to have been paid: compare also vv. 523. 1084, and Matth. Gr. Gr. §. 472. 4. Obs. Translate, as if it had been ἐχθρὰ δ' οὖσα, *but it is an unfriendly soil that has buried them in its bosom*—ἔχοντας, *occupying graves in it*, v. 438.

442. τίνει χρέος, *solvit negotium, vicem agit*; for it does the work of, i. e. is equivalent to, a public act of imprecation; nearly as Blomfield translates. Compare v. 1382, μῖσος ἀστῶν, δημόθρους τ' ἀράς. v. 1587, δημοῤῥυφεῖς λευσίμους ἀράς.; and with ἀστῶν φάτις, vox populi, v. 907, φήμη δημόθρους μέγα σθένει.

443. μένει δ'] Compare vv. 100. 120. 240, &c.—The construction is εἰ, μένει δέ μου μέριμνα, ἀκοῦσαι τι νυκτηρεφές, the latter clause being in apposition with the substantive, and subjoining an explanation of it: compare Thucyd. iii. 40. ξυγγνώμην ἀμαρτεῖν ἀνθρωπίνως, on which see Arnold's note. Klausen compares with νυκτηρεφές τι, *caliginosi aliquid*, (Hor. Od. iii. 29, 30.) ἀνῆλιοι δνόφοι, Ch. 52. νύξ ἄκραντος, Ib. 65. Suppl. 86–89. 92–94.

447. τυχηρὸν] “A τύχη, τυχηρὸς eadem analogia qua ab ἄτη, ἀτηρός. Vox non passim obvia, qua tamen utitur adverbialiter Aristoph. Acharn. 250: ἀγαγεῖν τυχηρῶς τὰ κατ' ἄγρους Διονύσια, *feliciter*. Cf. item Thesmoph. 305.” S. L.

448. παλιτυχῇ, *conversa fortuna utentem*, as Klausen has well rendered it, marks the point both in the sentence, and in the history of the individual who is the subject of it, from which his *reverse of fortune* commences; and ought not to have been rejected by Blomfield, Wellauer, and Dindorf, for Scaliger's needless correction παλιτυχεῖ<sup>h</sup>. Τριβᾶ (ἐν τρίψει, see note <sup>p</sup>, p. 106.) βίον, in the

<sup>g</sup> Blomfield has given a different order: μέριμνά μου μένει ἀκοῦσαι τι νυκτηρεφές, on which see Matth. Gr. Gr. §. 534. b.

<sup>h</sup> The Neap. MS. has παλιτυχῇ, (sic) (gl. ἐναντία δυστυχεῖ), an attempted correction, no doubt, of Triclinius.

wear and tear of life, as life wears or rubs on, more fully explains χρόνος, *justo tempore tandem*, with which compare v. 125, and see Wunderl. Obs. Crit. p. 57.

449. ἀμανρόν] On the etymology of this word, see Blomf. Gloss. Pers. 228: "ἀμῆν est manu radere (puta arenam) et adæquare, ab ἄμα—hinc ἀμανρόν est quidquid cum solo æquatur." Here accordingly, and Ch. 853, ἐξ ἀμανρᾶς κληδόνας, it means low, obscure—τιθείω ἀμανρόν, they lay low, or bring down; compare Hesiod, Ἔργ. 323, ρείᾳ τέ μιν μαυροῦσι θεοί—but in v. 527, and Ch. 157, ἐξ ἀμανρᾶς φρενός, it expresses downcast, afflicted; by the very same metaphor which the Psalmist employs, Ps. cxix. 25: *My soul cleaveth unto the dust*.

Ibid. ἐν δ' αἰσούσι, κ. τ. λ.: compare a parallel passage, Eum. 560–65, from which we shall be led to translate οὔτις ἀλκά, *no help for him* (see v. 376); though it might also signify *no help in him*, as in v. 370, ἔπαλξις πλούτου. Hesych.: "Αἴστος· ἀφανής. ἀνιστόρητος. Ἀίστωθείς· ἀφανισθείς: compare below, v. 208. Prom. 910. Pers. 811.

451. τὸ δ' ὑπερκότως, κ. τ. λ., cum magna populī invidia laudari grave est, is the interpretation of Wellauer, referring to ξὺν κότῳ, v. 441; though in his Lexicon he has rendered ὑπερκότως, *immodice*, in accordance rather with the general sense of the passage, and with the gloss annexed to it in the Neap. MS.: ἤγουν τὸ λίαν, ἀπλῶς; and equally good is Klausen's version: *bene audire cum ira ejus quem dicentem audimus*. Blomfield reads ὑπερκόπως—the conjecture, as he tells us, of Pearson, Grotius, and Voss; but the passage which he adduces in support of it, Ch. 134, οἱ δ' ὑπερκόπως ἐν τοῖσι σοῖς κακοῖσι χλίουσιν μέγα, is not a case in point; since there the subject of the sentence is active, whereas here it is passive. With κλύειν εὖ, *bene audire, laudari*, compare Eum. 430, κλύειν δικαίως μᾶλλον ἢ πρᾶξαι θέλεις. Prom. 868, κλύειν ἀναλκῆς μᾶλλον ἢ μαιφόνος.

452. βάλλεται γὰρ ὅσσοις] The editor cannot in any words so well convey his own sense of this passage, as by transcribing Klausen's admirable comment upon it. "*Ejicitur enim oculis a Jove fulmen—insignis et audax dativi usus, sed justus. Inspici et inspiciendo gubernari res humanas a superis, communis est Græcorum cogitatio. Ab hac inspectione tum auxilium expectatur, (Suppl. 144.) tum poena, ut Theb. 485. Ζεὺς νεμέτωρ ἐπίδοι κοταίνων, et Ag. v. 879. (916.) θεῶν μὴ τις πρόσσωθεν ὀμματος βάλοι φθόνος. Vides ibi invidiam ex oculo divino ferientem: videas Prom. 356, Typhonem, qui torvum ex oculis splendorem fulgurat, ἐξ ὀμμάτων δ' ἥστραπτε γοργῶ*



πόν σέλας : aliamque oculi potestatem, Prom. 903. μηδὲ κρείσσόνων θεῶν ἔρος ἄφυκτον ὄμμα προσδράκοι με. Apparet ex his optime dici posse Jovem ex oculis dejicere fulmen, potest (posse) jam etiam dici oculis dejicere." See further on v. 916.

454. κρίνω, *I decide for this or that result*—hence *I give the preference to, or approve* : compare Suppl. 396. κρίνε σέβας τὸ πρὸς θεῶν. Eur. Med. 641, ἀπολέμους δ' εὐνάς σεβίζουσ' ὀξύφρων κρίνοι λέχην γυναικῶν.

*Ibid.* ἄφθονον ὄλβον. Stanley compares Pind. Pyth. xi. 77. Horat. Od. ii. 10. "Auribus Atheniensium, δημοκρατίας studiosorum, proculdubio arridebant hæc, sententiæ illi Phocylidis affinia, μέσος δ' ἔλον ἐν πόλει εἶναι." S. L.

459. εἰ δ' ἐτητύμως, *but whether correctly, who can tell? or, behold now, is it not a divine illusion?* see on v. 262. On this mode of interpreting τοί—as a means here of calling attention to the expression of an unfavourable opinion, *Is there not reason to fear* &c. which μὴ with an Indicative hazards upon a past or passing transaction ; Matth. Gr. Gr. §. 520. and §. 608. Obs. 3.—see the explanation given of τοὶ and δὴ in Stephens' useful little *Treatise<sup>i</sup> on the Greek Expletive Particles*, pp. 49, 50, and compare in particular the examples adduced under this head, Eur. Med. 344, οὔκτειρε δ' αὐτούς· καὶ σύ τοι παίδων πατήρ πεφύκας· εἰκὸς δ' ἔστιν εὐνοϊάν σ' ἔχειν, *behold, thou thyself art* &c.—Soph. Phil. 821, &c. κάρα γὰρ ὑπτιάζεται τόδε. ἰδρῶς γέ τοι νιν πᾶν καταστάζει δέμας—for, *see, his head is sinking downwards : profuse perspiration, observe, is running down in drops over his whole body.* Wellauer's interpretation, adopted by Scholefield, amounts to nearly the same thing—only he has not sufficiently marked the interruption after τίς οἶδεν, by which the structure of the sentence is suddenly changed. Compare vv. 479, 480. and Eum. 524. ἡ πόλις, βροτός θ' ὁμοίως, *and it is the same with every mortal man*—instead of ἡ βροτός.

461. τίς ὧδε παιδνός, *Who is so utterly childish, or clipt of understanding*—φρεν. κεκ. mente læsus, Blomf., who quotes Theogn. 223. κείνός γ' ἄφρων ἐστὶ, νόου βεβλαμμένος ἐσθλοῦ<sup>k</sup>. On the construction of the Infinitive after ὧδε, *thus far*, (which might here be expressed

<sup>i</sup> *A Treatise* &c. by Edward Stephens, M. A. of Exeter college, Oxford; Talboys, 1837.—an excellent Manual for the classical student.

<sup>k</sup> "Constructionem illustravit Blomf.

ex Theogn. 223. Peculiariter etiam dicitur κόπτεσθαι de frumento vitiatō atque corrupto, sive roso, ab animalculis quod σῖτος κεκομμένος dicitur a Theophrasto C. Plant. iv. c. ult." S. L.

by the Latin *usque adeo*) see Matth. Gr. Gr. §. 532. d. who compares Eur. Orest. 566. *εἰ γὰρ γυναῖκες εἰς τόδ' ἤξουσιν θράσους, ἀνδρας φονεύειν*, and observes that *ὥστε*, which might be substituted in most cases of this kind, (e. g. Theocr. xiv. 58. *εἰ δ' οὕτως ἄρα σοὶ δοκεῖ, ὥστ' ἀποδαμείν*, where *ὥστ' ἀποδαμείν* contains an epexegetis of *οὕτως*,) would necessarily express a consequence; whereas the Infinitive alone subjoins only a further explanation of something that has been left indefinite. Compare the construction of vv. 443. 1635.

465. *γυναῖκος αἰχμᾷ κ. τ. λ.* *It is quite in character with a woman's spear*—i. e. with woman's weakness; compare Ch. 630. *γυναικῶν ἀπολμον αἰχμάν*—*before ocular proof had, to go with the stream in assenting<sup>1</sup> to what gives pleasure<sup>m</sup>. Too easily persuaded, the female division attaches itself to this or that party with hasty step; but with no less hasty decline a rumour set on foot by women dies away.*—Schol. *ὁ θῆλυς ὅρος ἤγουν περιφραστικῶς ἢ γυνή<sup>n</sup> ὥς ταῦτόν γυναικα εἰπεῖν καὶ ὅρον αὐτῆς ἐκθεῖναι*—"quod nec plane falsum," observes Klausen, "nec omnino verum: de definitione enim vel descriptione non cogitandum est, sed de descripto fine, de quo ὅρος semper dictum a tragicis: alteram illam significationem a philosophis accepit." But, whilst Klausen interprets *ὁ θῆλυς ὅρος* (*the feminine term*) of *the range or compass of a woman's mind*—"valde enim credulus ambitus mentis muliebris movetur cita mutatione"—I certainly follow the Scholiast in applying it simply to *all that comes under the predication of* (that *ἀντίπαλον ἐν ὄνομα*, as Thucydides would call it) *Γυνή*, or *Woman*. At the same time, I believe this peculiar expression<sup>o</sup> (with which compare v. 1119. *ὅρους θεσπεσίας ὁδοῦ*), to have been adopted here in preference to the more common circumlocutions, *τὸ θῆλυ γένος*, or *ὄνομα*, (Matth. Gr. Gr. §. 430.) the better to introduce that peculiar notion of *a division*, which in Latin and English

<sup>1</sup> See Monk on Eur. Hipp. 37. and Alcest. 2.

<sup>m</sup> Compare *χαρίς*, v. 343.

<sup>n</sup> "πιθανὸς ἔγαν ὁ θῆλυς ὅρος. h. e. *sexus muliebris*, si vera est hæc lectio ὅρος. Speciosa est Bl. conjectura *ἔπος*, nescio an satis certa ut in textum admitti debeat. Shakespearii locum bene contulit Symmonsius, Hamlet Act. iii. Sc. 2: *For women hope too much, e'en as they love, And women's hope and love hold quantity, In neither aught, or in extremity.* Verterim: *valde ad persuadendum accommodata muliebris definitio,*

seu opinio, cito grassans distribuitur, seu spargitur in populum, sed cito etiam extinctus perit rumor a mulieribus excitatus." S. L

<sup>o</sup> A somewhat similar expression occurs in St. Paul's 1. Cor. iv. 3: *ἐμοὶ δὲ εἰς ἐλαχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας*—Eng. Vers. *Man's judgment*—in connection with the precept, *μὴ πρὸ καιροῦ τι κρίνere*, *ἕως ἂν ἔλθῃ ὁ Κύριος*, ib. versē 5.; which time is elsewhere called *ἡ ἡμέρα τοῦ Κυρίου Ἰησοῦ*, ib. v. 5.

phraseology the words *ire pedibus in sententiam alicujus*, and *to come over to this or that opinion*, at once suggest to the mind; and for the association of which with *ἐπινέμεται*, although in itself a less familiar term, we are not without authority from Grecian history: see Thucyd. i. 87, and compare Soph. *Æd. T.* 495. οὐτε τανῦν πω ἔμαθον πρὸς ὅτου δὴ βασάνῳ ἐπὶ τὰν ἐπίδαμον φάτιν εἴμ' Οἰδιπόδα—where, agreeably to the Scholiast's interpretation: *τίνας πράγματος κρίσει χρησάμενος, τοῖς λεγομένοις πιστεύσω κατὰ Οἰδίποδος*, I understand εἴμι ἐπὶ to mean, *I shall accede to the declaration of our national Oracle* (Tiresias) *respecting Ædipus*. Hesychius has ἐπινέματο· ἐπήλθεν—referring, it is probable, to Thucyd. ii. 54. ἐπινέματο δὲ Ἀθήνας μὲν μάλιστα: but here, as Blomfield remarks, and in the other passages which he has adduced, Callim. *Hym. Dian.* 78. ὥς ὅτε κόρη Φωτὸς ἐνιδρυθείσα κόμην ἐπινέματ' ἀλώπηξ, and Herodot. v. 101. τὸ πῦρ ἐπινέμετο τὸ ἀστυ ἅπαν, to which we may add Herodian. lib. vii. εὐμαρέστατα γὰρ τὸ πῦρ ἐπινέμεται τὰς πόλεις αὐτῶν, the verb may possibly come from νέμω, *rasco*; ἐπινέμεσθαι, *depasci, depopulari*. It is ἀπαξ λεγόμενον in Tragedy; and that, if the view that has now been taken of it be correct, in the sense of *προσνέμεσθαι* or *προσνέμειν ἑαυτὸν*: see Scap. *Lex.* who quotes from Plutarch, *προσνέμειν ἑαυτὸν τῷ Καϊκίνῳ*, *se Cæcinnæ partibus adjungere*, and *προσνεμηθεὶς τῇ φρατρίᾳ*, *in tribum ascriptus*.

471. παραλλαγὰς] “Παραλλαγὰί. *Vices*. Nescio an alibi apud antiquiores scriptores reperiatur,” Blomf. “Quod hic vocat πυρὸς παραλλαγὰς, ignium invicem successionem, simili compositione τῆς παρὰ supra expresserat v. 281. σέλας παραγγείλασα, et 286. παρήγγειλαν πρόσω.” S. L.

472. εἴτ' οὖν ἀληθεῖς] Εἴτε . . . εἴτε, observes Matthiæ *Gr. Gr.* §. 617. 5. are sometimes accompanied by οὖν, either in the first clause Æsch. *Ag.* 474. 816. Blomf., or in the second Soph. *Phil.* 345, or in both, as Plat. *Apol. Socr.* c. 23. οὐ μοι δοκεῖ καλὸν εἶναι ἐμὲ τούτων οὐδὲν ποιεῖν, καὶ τηλικόνδε ὄντα, καὶ τοῦτο τοῦνομα ἔχοντα, εἴτ' οὖν ἀληθές, εἴτ' οὖν ψεῦδος, with which compare Ch. 683. εἴτ' οὖν κομίζειν δόξα νικήσει φίλων, εἴτ' οὖν μέτοικον, ἐς τὸ πᾶν αἰεὶ ξένον, θάπτειν, ἐφετμὰς τάσδε πόρθμευσον πάλιν. What effect is produced by this accompaniment, he has not noticed; nor has Hermann on Viger p. 515. n. 311. A careful consideration, however, of the above passages will shew that the οὖν in every case exerts its *conclusive* power; by inviting particular attention to the clause in which it stands, as connected with the preceding context much in the same way as a con-

clusion with its premises. Thus, in the passage before us, we may translate *whether they are indeed true—true*, that is, *as we may reasonably conclude* from the fact of such an apparatus being employed—and in v. 812. *whether he is indeed dead—whether I am speaking, as you may conclude* from my having just spoken of him in the past tense, *of one that is dead*—which might otherwise have been expressed by *ἐὶ καὶ θανόντος*, *if indeed I am speaking of one that is dead*—καὶ, conformably to what has just been implied, from which the οὖν also draws an *according* inference. The passage from the Chœphoræ, which differs from the rest in that it is the opening of a new sentence, we may simply translate, *Whether, then.....or whether.....in either case—and under the circumstances*, the double οὖν implies, *the one is as likely as the other—do thou bring back word accordingly*: and not very different from this are the words attributed to Socrates—*whether<sup>p</sup> concluded to be true, or whether, as some are just as likely to conclude, it is a misnomer—it matters not* (he argues) *in my view* of the fact; *I have this great name, and must act worthily of it*. On the whole, it will be seen that the particle οὖν, in its most general sense, expresses *accordance*—whether it be the strict and logical accordance of a conclusion with its premises; or the more general accordance of an effect with its producing cause; or lastly, the analogous (and it is often a<sup>q</sup> faintly analogous) accordance of something following with something spoken of as going before<sup>r</sup>. Εἴτ' οὖν, consequently, introduces a supposition which, whether right or wrong, has at least some previous foundation to rest upon, and may therefore, in general, be

<sup>p</sup> More literally, *whether on that account true, or set down as a lie*—and here again, instead of the second εἴτ' οὖν, we might have had εἴτε καὶ, and the case is unaltered supposing it even an *untruth*—as also in the Chœphoræ, εἴτε καὶ, and in like manner if... do thou in this case also, bring back word.

<sup>q</sup> As, for example, in the case of what Stephens for the sake of distinction calls *historical succession*—that is, when the introduction of ἔπα, ὅ (ὅν) or οὖν implies nothing more than a bare sequence to some prior event: see his *Treatise*, p. 109.

<sup>r</sup> Hence its use, after a short digression, in resuming a previous train of thought, and, as it were, re-constructing a broken sentence *according to its be-*

*ginning*—much as, in English, we use the word *however*—e. g. Plat. Apol. S. c. 23. ἐὶ δὴ τις ὑμῶν οὕτως ἐχει—οὐκ ἀξιώ μὲν γὰρ ἐγωγε· εἰ δ' οὖν,—*but supposing it to be as I have stated*, then &c.; and to this head belongs also Soph. Antig. 722. εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτη βέβαιον, *but take another view of the case I have supposed, for it does not often happen precisely as it stands here* (τοῦτο)—on which see Matth. Gr. Gr. §. 617. b. Compare further, Plat. Apol. Socr. c. 15. Bekk. οὐκοῦν δαιμόνια μὲν φησὶ με καὶ νομίζουσιν καὶ διδάσκουσιν, εἴτ' οὖν καὶνὰ εἴτε παλαιὰ; ἀλλ' οὖν δαιμόνιd γε νομίζω κατὰ τὸν οὖν λόγον—*whether then... still then—whether it be* (as you say) *new, or old, still in that* (your own) *case, &c.*



rendered *whether it really is, as there exists this or that presumption for supposing the case to be*—whereas εἴτε alone hazards only an unsupported conjecture. Take for example the only remaining passage above quoted, Soph. Phil. 345. λέγοντες, εἴτ' ἀληθές εἴτ' ἄρ' οὖν μάτην, ὡς οὐ κ. τ. λ. saying—*whether truly, or whether it was, as from the mention of Ulysses (in the preceding line) you will anticipate, falsely—that, &c. where the use of ἄρ' οὖν, as we might expect, so to conclude*—i. e. *just as was to be expected*—affords a remarkable illustration of Hoogeveen's distinction: “*ἄρα est illativum, οὖν conclusivum.*” See the use of these particles further explained in Stephens' *Treatise*, pp. 101–112.

473. ἐφῆλωσεν] ἠπάτησεν: Hesych.—φῆλος· ὁ ἀπατηλός. φηλοῦν: ἀπατᾶν. καὶ φηλωθεῖσα, ἀντὶ τοῦ ἐξαπατηθεῖσα. ἐνθεν καὶ φήλικες, τὰ ἄγρια σῦκα, τὰ τῇ δεῖξει πέπειρα: Suidas. Compare Eur. Suppl. 243. γλώσσαις πονηρῶν προστατῶν φηλούμενοι. Apol. Rhod. iii. 982. μηδέ με τερπνοῖς φηλώσης ἔπεσιν. Incert. Rhes. 217. φηλητῶν ἀναξ. Soph. inc. fr. 671. ἀνδρὶ φηλήτῃ Ch. 1001. φιλήτης ἀνὴρ. Suidas: φιλήτης· ἐραστής. φιλήτης δέ, ὁ κλέπτης.

474. κατὰσκιον, shaded, covered. Compare Suppl. 345. τάσδ' ἔδρας κατασκίους. 354. ὀρῶ κλάδοισι νεοδρόποις κατὰσκιον νέον θ' ὄμιλον τόνδ' ἀγωνίων θεῶν. Eur. Phœn. 654. χλοηφόροισιν ἔρνεσιν κατασκίοισιν. Androm. 1115. λόχος δάφνη σκιασθείς. Virg. Æn. vi. 772. umbrata gerunt civili tempora quercu. Lucret. ii. 628. ninguntque rosarum Floribus, umbrantes matrem comitumque catervas.

475. κάσις] Compare Theb. 494. λιγνὸν μέλαιναν, αἰόλην πυρὸς κάσιν—and with ξύνουρος, v. 1613. ὁ δυσφιλὴς σκότῳ λιμὸς ξύνουκος, and Ch. 598. παντόλμους ἔρωτας ἄταισι συννόμους βροτῶν. “*Bene pulvis dicitur ξύνουρος, vicinus, quia ibi est pulvis, ubi desinit luti humor.*” Klausen. Compare διψίαν κόνιν, Soph. Antig. 246. 429. In what follows, Wellauer rightly places the opposition between κόνις and καπνῶ. *The dust, which I see advancing with him, tells me that, as not without speech, so neither (as you will have it) lighting up a flame of mountain wood will he communicate with us by the smoke of fire*—i. e. that, whilst we shall have more than the silent testimony of dust—on which see Theb. 81. αἰθερία κόνις με πείθει φανείσ', ἀνανδος, σαφής, ἔτυμος ἄγγελος—it yet will not be, what *you* consider (see v. 462.) the uncertain testimony of fire. Καπνῶ πυρός, Blomfield translates *ignis splendore*, but gives no authority for this interpretation which is both more spirited in itself, and more in character with the context. A more recent editor of the Agamemnon



(Dr. Kennedy of Trin. Coll. Dublin) who has adopted it, adduces the doubtful support of Apoll. Rhod. iv. 139. Pind. Pyth. i. 43. Nem. i. 35., and notices a similar use of *Aura* among the Latins: e. g. *luminis auras*\* Virg. Georg. ii. 47. Æn. vii. 660. *auri per ramos aura refulsit*, Æn. vi. 204. which Servius interprets *splendor*, comparing Hor. Od. ii. 8, 24. *tua ne retardet Aura maritos*. The etymology, we may add, of κάπνος (κάπτω or κάπω, τὸ πνέω, whence κάπτος and καπνός, Eustath.) favours the metaphorical translation, *gleam of fire, gleam of gold, beauty*, &c.

478. ὕλης ὀρείας] “Φλόξ ὕλης ὀρείας intelligendum videtur de igni forte fortuna in saltu exorto.”—Klausen: who thinks that this may be the θεῖον ψύθος intended in v. 460.

This ingenious explanation derives great confirmation from the introduction of the idiomatic σοὶ to *please you, for your information or comfort, as you say or think*—on which see note on v. 32. and compare τὸ σὸν, v. 531—and from Thucyd. ii. 77. καὶ ἐγένετο φλόξ τοσαύτη, ὅσην οὐδεὶς πω ἔς γε ἐκείνον τὸν χρόνον χειροποίητον εἶδεν· ἥδη γὰρ ἐν ὄρεσιν ὕλη τριφθείσα ὑπ’ ἀνέμων πρὸς αὐτὴν ἀπὸ ταῦτομάτου πῦρ καὶ φλόγα ἀπ’ αὐτοῦ ἀνῆκε—where the stress that is laid upon the limitation χειροποίητον, *made by the hand of man*, points to this spontaneous ignition of mountain forests as a natural phenomenon, which the Greeks would be sure to call θεῖον τι.

481. εὖ γὰρ] *for to what has been well begun (opened well) may the accession be only Well!* see the note on v. 244.

486. πολλῶν ῥαγισῶν ἐλπιδῶν] “Metaphoram ab anchora sump-tam hoc loco vult Schol.: ἡ λέξις ἐκ μεταφορᾶς τῶν ἀγκυρῶν, ὧν πολλῶν ῥαγισῶν ἐς τὸ ὕδωρ, μία τις περισώζει τὴν ναῦν: cujus sententiam egregie confirmat Blomf. citatis Soph. CEd. C. 146. κατὰ συμφορὰς μέγας ὥρμουν. Aristoph. Eq. 1241. λεπτή τις ἐλπίς ἐστ’, ἐφ’ ἧς ὀχούμεθα. Pors. ad Orest. 68. et Epist. ad Hebr. vi. 18: κρατῆσαι τῆς προκειμένης ἐλπίδος, ἣν ὡς ἀγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ καὶ βεβαίαν.” S. L.

487. οὐ γὰρ ποτ’ ἠῤῥουν] *nunquam enim credidi*; see Blomf. Gloss. on Prom. 710. and compare Eum. 561. τὸν οὐ ποτ’ αὐχόιντ’ ἰδὼν ἀμηχάνους δύαις λέπαδνον. Suppl. 329. Pers. 741. Eur. Heracl. 931. Helen. 1619.—ἐξηύχει, below v. 841. Soph. Antig. 390. Phil. 869. Αὐχεῖν is, properly, *to speak confidently; to make bold to say*;—whence also its frequent signification, *to boast; to vaunt one’s self*; Suidas:

\* Another reading of these two passages is *oras*.

αὔχει· κανχᾶται—the ground or radical idea, according to Buttm. *Lexil.* art. 21. §. 10, being to *speak aloud*, as in εὔχεσθαι and ἀπειλεῖν: see v. 1468. *Prom.* 338. *Eur.* *Alcest.* 95. *Heracl.* 333. The phrase οὐποτ' ἤλχουν, *I never expected*, therefore, is in principle to be classed with οὐ φημι (v. 359.) *I negative*; οὐκ ἐῶ, *I would have you not*; οὐκ ἀξιῶ, or δικαῶ, *I think it meet, or right, that you should not*—on which see Hermann's Appendix to Viger, sect. iv. p. 711.

488. μεθέξειν μέρος] Compare Ch. 291. κρατῆρος μέρος μετασχεῖν, and see Matth. Gr. Gr. §. 325. Obs. 1.

491. λήπτων μηκέτ', casting, say I, *no longer*—"nunc utinam ex adversario servator denuo factus," as Klausen well conveys the sense of the original—to be distinguished from οὐκέτ' λήπτων, which would have contained no more than a simple predication of the fact; or, at most, the habit; as in *Eum.* 132. κύων μέριμναν οὐποτ' ἐκλεπῶν πόνον, *Hor. Od.* iii. iv. 60: *Nunquam humeris positurus arcum.* See Hermann on Viger, p. 458. n. 267. "Οὐ negat rem ipsam; μὴ cogitationem rei. Hinc fit, ut οὐ absolute dicatur, nec pendeat ex alio vel addito vel intellecto verbo, οὐκ ἔστι ταῦτα. Μὴ contra non aliter dicitur, nisi aut addito aut intellecto verbo, quo cogitatio, suspicio, voluntas significatur." Ἰάπτων εἰς ἡμᾶς βέλη—the allusion appears to be to *Hom.* II. i. 48–53.

492. ἄλῃς κ. τ. λ. Translate: *sufficiently on the banks of the Scamander came he in unkindly mood*—ἀνάρσιος, as applied to persons, denoting *uncongenial, unfriendly*; see the different Scholia on *Hom.* II. xxiv. 365, οἱ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν. ἀνάρσιοι ἄδικοι. ἐχθροί. ἀνάρμοστοι τὴν γνώμην. oppositum τῷ ἐρήρῳ.—from all which (as from Heyne's interpretation οὐκ ἀραρότες, ἄρμενοι, *dissidentes, infesti*) we might suppose the word was derived from ἄρω; and so *Scap. Lex.* and *Eustath.* on *Odyss.* x. p. 1664. Ἀνάρσιοι<sup>t</sup>. οἷς οὐκ ἔστιν ἄρσεσθαι ὃ ἐστὶν ἀρέσασθαι καὶ φιλιωθῆναι: *Hesych.*: Ἀνάρσιοι ἀνάρμοστοι, πολέμιοι. ἀπὸ τοῦ μὴ συναρμοσθῆναι τοῖς ἡθεσιν: but *Timæus Lex. Plat.* and *Suidas* derive it, like μετάρσιος, from αἶρω. Ἀνάρσια. ἃ οὐκ ἂν τις ἄραιτο. ἄδικα: and so also *Hesych.*: Ἀνάρσιον ἀβάστακτον, ἀκαταφόρητον, ἄδικον, ἀνάρμοστον. Compare

<sup>t</sup> Persons whom there is no pleasing—literally, *whom there is no fitting or pairing with*—ἂν οὐκ ἔστιν ἄρσις (from ἄρω), or (if ἄρσις from αἶρω), *whom there is no bearing with*—the general sense of the word being in either case the same.

Hence probably its twofold etymology—of which the former, I think, is to be preferred, as more easily lending itself to the application of ἀνάρσιος, *unkindly* alike to persons and to things.

Theocr. Id. xvii. 101, where it is applied to a *hostile invader*, and Id. ii. 6. οὐδὲ θύρας ἄραξεν ἀνάρσιος, where it might be expressed in English by *unkind*! or *disagreeable creature*! As applied to *things*, Herodot. i. 114. iii. 10, 74. ix. 37., it expresses *disagreeable* with an accompanying notion of *indignity* or *unfitness*; as we find it also in the only other instances in which it occurs among the Attic poets, Soph. Trach. 641. ὁ καλλιβάς τάχ' ὑμῖν αὐλὸς οὐκ ἀναρσίαν ἄχων καναχὰν ἐπάνεισιν, and 853. οἷον ἀναρσίῳ<sup>u</sup> οὐπῶ Ἡρακλέους ἀγακλειτὸν ἐπέμολε πάθος οἰκτίσαι—for where the Oxford Sophocles has κἀνάρσιος, Achill. Conv. fr. i. 2, Dindorf, fr. 146, reads καὶ ἀνάρετος, from Stob. xxvi. 1.

So much for the sense of the passage—on behalf of the metre, ἦλθ' ἀνάρσιος has been substituted for the old reading ἦλθες ἀνάρσιος, which Wellauer and Dindorf have retained; whilst Scholefield and Klausen, after Blomfield, have edited ἦσθ' ἀνάρσιος, on the authority of Askew's Marginal readings<sup>v</sup>. The transition from the 2nd to the 3rd pers., if this conjecture be allowed—though easy<sup>x</sup> to be explained after the use of the nominative ὁ Πύθιος τ' ἀναξ (on which see Matth. Gr. Gr. §. 312.), and the line that follows, spoken (as we should say) aside, and *at* him rather than *to* him—may, nevertheless, have speedily led to a correction obvious in itself, and involving, as it would be thought, little or no sacrifice of metrical harmony<sup>y</sup>. How far the interpolated -εσ may have itself suggested the marginal reading ης or ησθ', it is impossible to say—but, whilst ἦσθα with ἴσθι immediately following appears somewhat tame, ἀνάρσιος, which agreeably to its termination<sup>z</sup>, and as may be seen in the examples above quoted, expresses generally of an un-

<sup>u</sup> Hermann's interpretation of this is: *quale ne ab hostibus quidem insigne Herculis malum gemendum venit*. I would translate: *such as in respect of disagreeables—by way, or in point, of indignity—a genitive of reference*, Matth. Gr. Gr. §. 339.

<sup>v</sup> “ἦσθ”. Sic Marg. Ask. Blomf. ἦλθες Stanl., habetque illa lectio quo se commendat, modo, ordine verborum mutato, versus ad numeros revocetur, Παρὰ Σκάμανδρον ἦλθες ἄλις ἀνάρσιος. Sed primum locum in sententia melius occupabit ἄλις.” S. L.

<sup>w</sup> We find a similar transition below, vv. 495—8.

<sup>x</sup> More especially if χαίρω be supplied, as in such cases it probably ought to be supplied, to make out the construction. We may observe, further, that the renewed address ἀναξ Ἀπολλων, v. 494, agrees better with a *recurrence* to the 2nd pers. after ἦλθε preceding, than with a *continuation* of it after ἦσθα.

<sup>y</sup> See Wellauer: “ἦσθ' ἀνάρσιος Marg. Ask., sed nisi forte ἀνάρσιος alius vocabuli glossema est, anapæstum retinere malim, quam in reliquis aliquid mutare.”

<sup>z</sup> See Matth. Gr. Gr. §. 110, and note on v. 296.



friendly or unpleasant character, may be thought almost to require the accompaniment of ἦλθε to limit its application to that passage in the ten years' siege, which the poet appears in these two lines to have had more immediately in view: see II. i. 43-48. 'Ως ἔφατ' εὐχόμενος τοῦ δ' ἔκλυε ἁ Φοῖβος Ἀπόλλων. Βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ, Τόξ' ὤμοισιν ἔχων, ἀμφηρεφέα τε φαρέτηρην ἔκλαγξαν δ' ἄρ' οἴστοι ἐπ' ὤμων χωομένοιο, Αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ εἰοκάς. Ἐξέτ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκε.

*Ibid.* Παρὰ Σκάμανδρον, "alongside of the Scamander." Matth. Gr. Gr. §. 588. β., like παρὰ Σκαμάνδρον πόρον, Ch. 366. (compare also Prom. 531. 810. Pers. 303.) conveys a more general designation of locality, than παρὰ with a dative, as in Theb. 392. βοᾷ παρ' ὄχθαις ποταμίας, where it marks the particular position of Tydeus, with difficulty restrained from crossing the Ismenus.

493. καὶ παιώνιος] This ingenious correction of the Florentine MS., which has ΚΑΙ ΠΑΓΩΝΙΟΣ, first suggested by a learned writer in the Classical Journal, and adopted by Professor Scholefield in his second edition, is greatly to be preferred to the common reading *καπαγώνιος*, which, if with Heath, Schutz, Maltby, and Klausen, we resolve it into καὶ ἐπαγώνιος, *adjuvans in certaminibus ludorum*, leads to an awkward tautology in the next line; or, if with the Scholiast, Blonfield, and Wellauer, into καὶ ἀπαγώνιος· ἀπόμαχος, *belli certamine liberans*, introduces an equally awkward variation of meaning in the simple word ἀγώνιος—granting even that it may be applied to warlike contests, which the single authority of Soph. Aj. 195. ἀλλ' ἀνα ἐξ ἐδράνων, ὅπου μακραίωνι στηρίζει ποτὲ τᾷδ' ἀγωνίῳ σχολᾷ is insufficient to establish; since it there refers rather to Ajax's long absenting of himself from the assemblies (ἀγῶνες) of his brother Greeks; compare below, v. 814. With παιώνιος, which follows in admirable keeping with σωτήρ, and contrast with ἀνάρσιος, as above interpreted, compare vv. 99. 817. 1166. 1215. Suppl. 1067. εὖ χειρὶ παιωνίᾳ κατασχεθών.

494. ἀγωνίους θεοὺς] See the note on v. 89. and Müller's *Dissertations on the Eumenides*, Appendix, p. 153. "The orchestra," he observes upon the passage now before us, "in which the elders, the πρέσβος Ἀργείων (v. 824.), are assembled, must represent a public

<sup>a</sup> Compare a similar representation, Eum. 297. ἔλθοι, κλύει δὲ καὶ πρόσωθεν ὢν θεός.

place of assembly, an ἀγορά<sup>b</sup>, which in most of the old Greek cities probably lay in front of the palaces of the ἀνακτες. It is only there<sup>c</sup> that the altars of the gods of the ἀγορά could stand; and from the anapests in the Parodos (vv. 88—91.) it is probable that they were visible. In the essential particulars these gods are identical with the ἀγῶνιοι θεοί, which are not gods of battle, either in the Agamemnon or in the Supplices (vv. 189. 242. 332. 355.), but gods of assemblies, (from ἀγών, in its original<sup>d</sup> signification), as can be proved from Homer<sup>e</sup> and Hesiod, (according to the genuine reading of Theogon. 91.): whence the ancients themselves explained the ἀγῶνιοι θεοί of Æschylus as ἀγοραῖοι<sup>f</sup>.

Taking all this into consideration, perhaps it may not appear an improbable supposition, that in the Agamemnon the *Thymele* was decorated and furnished with statues in imitation of the κοινοβασία of the Argive ἀγορά. (Suppl. 222.) On an ample base the altar of Jupiter, as ἵππατος, rose above all the rest; and about it were altars of other ἀγοραῖοι, or ἀγῶνιοι θεοί, especially those of Apollo ε, Artemis, and Hermes. Even the ἡρώων θῆκαι may possibly have been exhibited; as tombs of heroes in market-places were nothing uncommon, and there was a considerable number of them in the Agora at Argos." Compare v. 497. with Suppl. 26.

495. τιμᾶσπον] Τιμᾶσπος<sup>h</sup>—by contraction τιμωρός· βοηθός, Hesych.: τιμωρεῖν· βοηθεῖν. καὶ τιμωρός· ὁ ἐκδικητής. Suid.—an avenger, one that gets him honour upon his adversary; ἀπὸ τοῦ τιμὴν ἀείρειν, (ἥραρον, ἥορα, ἄρος), as Blomfield has noticed, comparing Apoll. Rhod. iv. 1309. ἡρώσσαι, Λιβύης τιμῆοροι, with apparent reference

<sup>b</sup> Or ἀγών: Apollon. Lex. ἀγών· ὁ τόπος, εἰς ὃν συνάγονται. Il. xviii. 376.

<sup>c</sup> Hence it is called θεῖος ἀγών, the sacred place of assembly. Hom. Il. vii. 298. on which see Heyne's note, and compare Il. xviii. 376. where the same words describe the actual council-chamber of the gods themselves. Compare also Theb. 220. μήποτ' ἐμὸν κατ' αἰῶνα λίποι θεῶν ἄδε πανάγυρις.

<sup>d</sup> Probably, a gathering, (ἄγων from ἄγω,) applied first to the object, next to the place of attraction; and lastly, to the crowd of spectators gathered, and still gathering, thick around.

<sup>e</sup> See Il. xxiii. *passim*, and Scholl.

on Il. xxiv. 1.

<sup>f</sup> Καὶ παρ' Αἰσχύλῳ ἀγῶνιοι θεοί, οἱ ἀγοραῖοι. Eustath. on Il. ω'. p. 1335. 58. Nor is this incompatible with Hesych.: ἀγῶνιοι θεοί οἱ τῶν ἀγῶνων προστάτες: which Blomfield translates, *Dii qui certaminibus præeunt*. Compare Theb. 272. τοῖς πολιτισσοῦχοις θεοῖς, πεδιονόμοις τε κἀγορᾶς ἐπισκόποις.

<sup>g</sup> More especially addressed v. 494.

<sup>h</sup> Τιμᾶσπος, uncontracted, does not occur in Sophocles, nor in Euripides but once. Dan. fr. ix. 4. Stob. 75. p. 452. In the more rare signification, a patron or befriender, in which it occurs here, we find it Pind. Ol. ix. 124: compare also τιμᾶω, Suppl. 43.



to which Etym. M. p. 759. 1. has Τιμήφοροι ἥρωες καὶ ἔφοροι. Compare vv. 1247. 1291. 1549. Ch. 143.

496. Ἑρμῆν] Compare Schol. on Pind. Pyth. ii. 18. εἰ τ' ἐναγώνιος Ἑρμᾶς: Ἐναγώνιος δὲ ὁ Ἑρμᾶς, ὡς τῶν ἀγώνων προϋπάτης, ὡς καὶ Αἰσχύλος (fr. 375.) Ἐναγώνιε Μαίᾶς καὶ Διὸς Ἑρμᾶ: Ol. vi. 134. Isthm. i. 85.—κηρύκων σέβας, *idol of heralds*<sup>1</sup>: compare Prom. 1091. Suppl. 776. Ch. 54. 157. 628. Eum. 92. 690. Soph. Electr. 685. See also Suppl. 920. and Eur. Suppl. 121, κήρυξιν Ἑρμοῦ πίσυνος.

497. ἥρωες τε τοὺς πέμψαντας] “Heroas intelligit in terra Argiva olim ab exercitu in profectione veneratos, quod ex sq. πάλιν δέχεσθαι satis patet. Ut Mercurius πομπὸς sæpissime dicitur. Soph. Philoct. 149. Ἑρμῆς δ' ὁ πέμπων δόλιος ἡγήσαιο νῶν. CEd. Col. 1548, Ἑρμῆς ὁ πομπός.” S. L.

500. σεμνοὶ τε θᾶκοι] See the note on v. 176.—Δαίμονες τ' ἀντήλιοι, is addressed to the statues of certain deities (among them Apollo Ἀγνιεύς, v. 1044.) standing on the proscenium, or stage, in front of the palace, and facing the east: see Müller, as before, and Hesych.: Ἀντήλιοι θεοί· οἱ πρὸ τῶν πυλῶν ἰδρυμένοι. Εὐριπίδης Μελεάγρῳ. (fr. xxiv.) Compare Theb. 449. προστατηρίας Ἀρτέμιδος εὐνοίαισι. Soph. Trach. 209. τὸν εὐφάρετραν Ἀπόλλωνα προστατάν. Electr. 637. Φοίβε προστατήριε, on which the Scholiast observes: ὅτι πρὸ τῶν θυρῶν ἰδρυται, and so also Hesych. and Phot. Lex. Προστατήριος Ἀπόλλων· ἐπεὶ πρὸ τῶν θυρῶν αὐτὸν ἰδρύοντο. Σοφοκλῆς. Ἀντήλιοι· οἱ εἰς τὴν ἀνατολήν ὀρῶντες. Schol.—ἀντήλιος, ἤγουν προσήλιος. Eustath. on Il. ζ'. p. 1562, 37., who remarks that it is an *Ionic* compound; the aspiration of ἥλιος being rejected as in ἀπηλιώτης, on which Suidas and Lex. Seguer. p. 424. 25: Ἀπηλιώτης ἐν τῷ π., καὶ ἀντήλιος, καὶ πάντα τὰ ὅμοια ψιλῶς. καὶ ἡ ἐπηλὶς ἐστὶ παρὰ Ποσειδίππῳ. It occurs once also in Sophocles, Aj. 805. οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους ζητεῖτ' ἰόντες,—and once in Euripides, Ion 1550. ἀντήλιον πρόσωπον ἐκφαίνει.

501. εἴ που, if on any occasion—a form of obtestation, on which see Blomfield's note—is Stanley's correction of ἢ ποῦ, and is consistently enough followed by φαιδροῖσι τοισὶδ' ὄμμασι, *eyes pleasant here, or on this occasion*; a phrase equivalent to νῦν, or καὶ νῦν, as εἴ που is to εἴ ποτε. Klausen remarks; “τοισίδε. δεικτικῶς de tem-

<sup>1</sup> It is thus also that τὰ σεβάσματα ὁμῶν, Acts of the Apostles, xvii. 23, should be translated; not *your devotions*, Eng. Vers., but *the objects of your devotion*—as in the Margin, *gods that ye*

worship. Compare 2 Thess. ii. 4.

<sup>2</sup> The Neapolitan MS. has ἢ που— with the gloss: *ὄντως, ἵσως*—and τοῖσιν ὄμμασιν. On the accentuation of τοισίδε, see Elmsl. on Eur. Med. 1262.

pore : *nunc, ut alibi de loco*"—and on v. 502 : "*κόσμῳ* <sup>k</sup>. *κατὰ κόσμον, κατὰ τάξιν*. Hesych — *πολλῷ χρόνῳ* <sup>l</sup>, *post longum tempus, ut μακρῷ χρόνῳ*, Soph. El. 1273. *Longo tempore* (per longum tempus) est ἐν πολλῷ χρόνῳ, vv. 532. 591." See on v. 681.

505. *καὶ γὰρ οὖν*, *for so it is right to greet him*—the *οὖν* (see note on v. 472.) expressing *according to* what has been said, and so briefly recalling the words *εὖ νυν ἀσπασάσθαι*, as the subject of the proposition *καὶ γὰρ πρέπει*, which might otherwise have been the commencement of an entirely new sentence. *Καὶ γὰρ* <sup>m</sup>—answering to *etenim* in Latin, as *ἀλλὰ γὰρ* to *enimvero*—is an elliptical expression, which may be rendered in English by *and that, because*—or, *and why ? it is* &c. See Matth. Gr. Gr. §. 615. *Καὶ γὰρ οὖν* differs from *καὶ γὰρ τοι*, with which Viger, c.viii. sect. vii. 26, connects it as an equivalent phrase, only in being less positive and precise <sup>n</sup>—*καὶ γὰρ οὖν*, *for even so it is*—*καὶ γὰρ τοι*, *for surely thus it must be*—*etenim profecto, vel sane*; as Hermann renders it.

507. *μακέλλη, σπάθη*. Schol., whence *spade*, Blomf.—*Μάκελλα* δέκελλα, Suid.; but see Apollon. Lex. Hom. *Μάκελλαν δέκελλαν, κακῶς ἔστι γὰρ τὸ πλατὺ σκαφεῖον*, Angl. *a shovel*, Blomf., who quotes also Theon on Arat. Phoen. p. 2. *μάκελλα, ἡ μονόθεν κέλλουσα, ἥγουσιν τέμνουσα δέκελλα δὲ ἡ διχόθεν*. Compare Aristoph. Av. 1240. *ὅπως μὴ σου γένος πανώλεθρον Διὸς μακέλλη πᾶν ἀναστρέψῃ Δίκη*, on which the Scholiast observes, *παρὰ τὸ Σοφόκλειον* (fr. 767.) *χρυσῇ μακέλλῃ Ζηνὸς ἐξαναστραφῇ*. The word is written *μάκελα*, Apoll. Rhod. iv. 1533. Hes. *Ἔργ.* 468. Theocr. Id. xvi. 32. *τῇ*, the article for the relative *ῆ*: see Blomf. on Theb. 37. Monk on Eur. Hipp. 527. Matth. Gr. Gr. §. 291.

508. *βωμοὶ δ' αἵστοι*, sc. *εἰσί*: compare *τοιοῖδ' ἔτοιμοι*, v. 301. and the well-known construction of *φρουῶδος*, with or without a verb following. Soph. *Ced.* C. 660. Antig. 15. Aj. 735. Phil. 561. Eur. Hec. 162. Orest. 720. Iph. T. 1289, &c. &c.

512. *τίεσθαι*—*Πάρις γὰρ*. Klausen invites attention to this close

<sup>k</sup> See Matth. Gr. Gr. §. 400. 5 ; and compare Pers. 400.

<sup>l</sup> Matth. Gr. Gr. §. 406. a.

<sup>m</sup> If the etymology of *γὰρ* be, as Stephens supposes (Appendix, p. 153.), *γῆ* and *ἄρα*, the *καὶ*, thus rendered emphatic, and very nearly corresponding to our English *yea*, may be supposed to add something of a confirmatory nature, which the illative *ἄρα* at once connects in the mind with what has just pre-

ceded. Thus *καὶ γὰρ οὖν πρέπει, yea, and it is meet and right so to do*—or, *yea, and the connection* (of the two propositions, as it were of cause and effect) *is obvious—it is meet &c.*

<sup>n</sup> This is, as we might expect—*οὖν, sic fere, ad hunc modum ; accordingly ;* but *τοὶ* (old dative of *δ* or *τὸς*) *sic, adeo ; in the way which has been laid down*. Compare Stephens's *Treatise*, p. 49. and Appendix, p. 143.

connection of Agamemnon's honours with the fact of his having *avenged himself upon his adversary*—a connection, as he adds, so inseparable in the minds of the early Greeks, that it even shews itself in the composition of their words: see, for example, the note on v. 495. On the construction of this line, the Scholiast observes, ἀπὸ κοινού τὸ οὔτε ληπτέον καὶ εἰς τὸ Πάρις· συνυπακούεται γὰρ ἐκ τοῦ ἐπαγομένου. Compare below v. 1370. Ch. 294. as corrected by Hermann and others, δέχεσθαι δ', (or δέχεσθαί τ') οὔτε συλλέγειν τινά, and see Erfurdt on Soph. Aj. 628. Elmsl. on Œd. T. 817. Markl. on Eur. Iph. T. 1368. Schweighæus. on Herod. v. 92, 26. Herm. in Classical Journal, N<sup>o</sup>. XXXVIII. p. 277. “*Συντελής. Socius. Qui eodem τέλει est.*” Blomf.—Compare Theb. 251. ὁ ξυντέλεια (θεῶν πανάγυρις, v. 220.) μὴ προδῶς πυργώματα. Ib. 773. ξυνέστιοι πόλεως. Soph. Antig. 733. Θήβης τῇσδ' ὁμόπολις λεώς, and Œd. T. 222. ἀστὸς εἰς ἀστούς τελῶ, on which see Ruhnck. on Timæus, p. 251. Wellauer and Klausen render it *universus*; the latter explaining his meaning by reference to Theb. 245. αὐτὴ σὺ δουλοῖς καὶ με καὶ σὲ καὶ πόλιν. Perhaps in this instance it is to be considered as a compound adjective employed to improve the sound, rather than the sense, of the original: see Musgrave on Eur. Orest. 964. καλλίπαις θεά, and Matth. Gr. Gr. §. 446. Obs. 3. a. who notices under this head, Soph. Antig. 985. ὀρθόπους πάγος, for ὀρθός. Ib. 1016. ἐσχάροι παντελείς, for πᾶσαι<sup>o</sup>. Trach. 823. παλαίφατος πρόνοια, for παλαιά. In this case it may be expressed in English by *neither Paris, nor his Country to boot*. Suidas and Harpocration notice the word only as it occurs among the Orators: *Συντελείς· οἱ συνδαπανῶντες καὶ συνεισφέροντες· τὸ δὲ πρᾶγμα συντέλεια καλεῖται.* Τὸ δρᾶμα τοῦ πάθους—Compare v. 1534. Ch. 313.

516. τοῦ ῥύσιον, *that which he carried off*, properly as a reprisal—as Herodotus i. 3. on the authority of Persian annalists, actually represents Paris to have carried off Helen, in retaliation for the rape of Medea—but it may here mean simply as a prize. See the Scholl. and Heyne on Hom. Il. xi. 673. ῥύσι' ἐλαννόμενος, and Brunck on Soph. Œd. C. 858. καὶ μείζον ἄρα ῥύσιον πόλει τάχα θήσεις· ἐφάσσομαι γὰρ οὐ ταῦται μόναι. Compare also Suppl. 314, 412, 728. and Soph. Phil. 959. φόνον φόνου δὲ ῥύσιον τίσω τάλας, where the Scholiast, referring to the above passage of Homer, has ἐνέχυρον, ἀμοιβὴν ἐκτίσω: and so Hesych. and Apollon. Lex: ῥύσια· τὰ ἐνεχυ-

<sup>o</sup> So Erfurdt and Brunck ad loc.

ράσματα. The verb *ῥυσιάζειν*, Angl. *to distrain*, and hence *to carry off by violence*, occurs Suppl. 424. Phin. fr. 237. (Athen. x. p. 421.) Eur. Ion. 523. 1406; and the adjective *ἀῤῥυσίαστος*, *inviolable*, Suppl. 610. Prof. Scholefield translates *τοῦ ῥυσίου*, *his pledge*, in which sense the word occurs in Apoll. Rhod. i. 1351. and understands it of the *gage* or *caution-money* deposited by the parties before the trial of a law-suit. Heyne prefers the Etymologist's explanation *τὸ κατεχόμενον*, (as from *ῥύεσθαι*, *servare*, *custodire*), to what he has also proposed, *τὸ ἐλκυστὸν* as from *ἐρύειν*, because in this the *υ* is short, whereas in *ῥύεσθαι* (Exc. iv. on Il. i. 141,) it is long—but on this point see Buttm. *Lexil.* art. 53. §. 8.

517. *αὐτόχθονος*,] Angl. *land and all*; sc. *σὺν αὐτῇ χθονί*—an *ἀπαξ λεγόμενον*, like *αὐτότοκος* v. 135. and *αὐτόκοπος* Ch. 162: but just as in v. 135. the poet declares his own meaning by subjoining to *αὐτότοκον* the words *πρὸ λόχου*, and in Ch. 162. by prefixing *σχέδια* to *αὐτόκοπα βέλη*, so here he has studiously<sup>q</sup> given us a word, *πανώλεθρον*, in connection with which we can scarcely fail to interpret the passage: *he has swept away* (mowed down) *his father's house*, *involved in one common destruction with the land itself*—or in other words, *utterly ruined land and all*.

It is idle, therefore, to object that there is no other authority for *αὐτόχθονος*, and wholly unnecessary with Blomfield to read *αὐτόχθον' ὧν*—although, if this were admitted, we might undoubtedly translate, without any violent extension of the ordinary signification of *αὐτόχθων*, *αὐτόχθον' ἔθρισεν*, *ab ipsa terra demessuit* (*cum solo æquavit*. Blomf.) which interpretation would still be strengthened and confirmed by the accompanying *πανώλεθρον*, much as in Eum. 401. *ἔνειμαν αὐτόπρεμνον* is by the annexation of *ἐς τὸ πᾶν*. Still this would greatly detract from the spirit of the present text, and there is yet another objection to the change. The accumulation of the possessive *ὅς* (itself of very rare occurrence in the tragic poets) upon the possessive *πατρῶος*, is at once unnecessary and inelegant—as may be seen in the very first authority for it which Blomfield

<sup>p</sup> Τὰ *πρυτανεῖα*, Aristoph. Vesp. 659. Nub. 1136, &c. See Pott. *Grec. Ant.* i. 138. and Pollux, Suidas, and Harpocrat. in voc.

<sup>q</sup> Compare the notes on vv. 56. 424. 524. 546. 596. 786. and take as further illustrations of this *self-interpreting* principle in the writings of Æschylus,

Ch. 675. *στείχοντα δ' αὐτόφορον*, *οὐ κεία σάγη*, *ἐς Ἄργος*. Eum. 401. *ἔνειμαν αὐτόπρεμνον*, *ἐς τὸ πᾶν*, *ἐμοί*; in which sense (Angl. *root and branch*) Sophocles also uses *αὐτόπρεμνος*. Antig. 714. *τὰ δ' ἀντιτείνοντ' αὐτόπρεμ' ἀπόλλυται*.



has adduced, Theb. 639. καὶ θεοὺς γενεθλίους καλεῖ πατρῶας γῆς ἐποπτήρας λιτῶν τῶν ὧν γενέσθαι, and again ib. 647. καὶ πόλιν ἔξει πατρῶαν δωμάτων τ' ἐπιστροφάς.

Yet Wellauer—*quantum mutatus ab illo Hectore!*—remarks: “αὐτόχθορον obelo notavit Glasg. (Porson), nec alibi hæc forma exstat; quare non improbabilis est Blomfieldii emendatio αὐτόχθον' ὄν.”—and Klausen: αὐτόχθον' ὄν em. Bl. Vulg. αὐτόχθορον, quod nihil est—and the Bp. of Lichfield: “Pulchram hanc emendationem Blomf. in textum libenter recepi, nec video cur αὐτόχθων non æque significare possit *una cum solo*, atque αὐτόχθορος. Αὐτόχθορος certe nulla analogia [auctoritate] defendi potest; nam αὐτοκτόνοις, non αὐτοχθόνοις, legendum esse in Lycophr. 714. monuit Blomf., nec aliud simile compositum novi præter κατάχθορος apud Hesiod. Ἔργ. 617. quod jamdiu in κατὰ χθονὸς mutatum est.”

Ibid. ἔθρισεν, vastavit, demessuit; Stanl. Schol: ἐθέρισεν, ἔκειρε. κοινῶς δὲ ἔθριξεν, ἀφείλεν. ἀφ' οὗ καὶ ἡ θρίξ. καὶ Εὐριπίδης ἴδετε παρ' ἄκρας ὡς ἀπέθριξεν τρίχας—see Orest. 128., where Porson and Dindorf agree in reading (Ἀττικῶς) ἀπέθρισεν. Compare Suppl. 636. Soph. Aj. 239. Tyro fr. 587, 4. Eur. Suppl. 717. Hyps. fr. vi. 5. τὰ ἀμάρτια τὸν μισθὸν τῆς ἀμαρτίας: Schol.

521. ἐγύμνασεν. “Vox Æschylo plerumque in malam partem accepta; Pr. Vinc. 585. ἄδην με πολὺπλανοὶ πλάναι γεγυμνάκασιν. ibid. 592. Ἥρα στρυγιδὸς πρὸς βίαν γυμνάζεται. Euripidi Hippol. 112. in bonam, γυμνάσω τὰ πρόσφορα.” S. L. Eur. Scyr. fr. i. 3. μῶν κρυμὸς αὐτῆς πλευρὰ γυμνάζει χολῆς;

523. ἄρ' ἦτε,] The Florentine MS. has ἄρ' ἴστε, which Klausen alone retains, and translates *Num novistis vos intulisse hunc lætum morbum?* but ἐπήβολος<sup>s</sup>, *compos*, is one that has hit the mark which the accompanying genitive expresses; see Timæus p. 116: Ἐπήβολοι· οἱ ἐπιτυχῶς βάλλοντες· ἢ οἱ ἐντυγχάνοντες (with the examples in Ruhnken's note); Suidas: Ἐπήβολος ἐπιτενκτικός, ἐπιτυχής: and compare φρενῶν ἐπήβολους, Prom. 444. Soph. Antig. 492. Alcm. fr. 95. χρημάτων ἐπήβολος, Archippus (Comic poet) Etym. M. p. 357. 26. Hom. Od. ii. 319. οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων. Herodot. viii. iii. τουτέων τῶν θεῶν ἐπήβολους ἔοντας Ἀνδρίους. Sometimes, but

<sup>r</sup> Wellauer appears at a later period to have decided in favour of the text as it is—for in his Lex. Æschyl. we find “αὐτόχθορος, *cum ipsa terra*.” Ed. Lips. 1830.

<sup>s</sup> “Ἐπήβολος, *qui aliquid molitur, adsequi studet: ἐπήβολος, qui adsecutus est, tenet, possidet*.” Wesseling on Dioscor. Sicul. i. 19. Comp. Schæf. Melet. crit. p. 48.



more rarely, it is found in a passive sense, as Blomfield has shewn from Apoll. Rhod. i. 694. νῦν γὰρ δὴ παρὰ ποσσὶν ἐπήβολος ἔστ' ἄλωρῃ, to which we may add Theocr. Id. xxviii. 2. γυναιξιν πόνος οἰκωφελείεσσιν σὸς ἐπάβολος—and in this sense, *hit, hit upon, or attained to*, it is to be taken here, as appears from the explanation πεπληγμένος v. 525. Translate: *then were ye overtaken herein by a pleasing pain*—ἀρ' ἦτε, as it now turns out, *ye were—ye were all the time—ye were and knew it not*—see Matth. Gr. Gr. §. 505. 2.

524. πῶς δὴ] Blomfield, after Schutz, places the mark of interrogation after these words, as in Eum. 202. 601. Eur. Hel. 1246; but this necessarily leads him to adopt Schutz's further innovation πεπληγμένοι, in the following line. Translate: *How, I pray you, informed shall I be master of this saying?* i. e. "what information must I first receive in order to comprehend your meaning?" To this virtual question the direct answer is, "the information contained in these four words, τῶν ἀντερόντων ἰμέρῃ πεπληγμένος;" which, however, we may go on to translate, *In that you were smitten with a love for them<sup>t</sup> that love in turn*: the construction being in fact διδαχθεὶς πεπληγμένος, i. e. διδαχθεὶς σε πεπληῆχθαι, Matth. Gr. Gr. §. 548. 2. Or we might translate, more in the form of question and answer, *How, pray, in point of information am I to master this saying?* Smitten, &c.—whereby διδαχθεὶς is made more *Æschyleo* to limit the application at once of πῶς, and of δεσπόσω in this novel sense of the word; of which no other instance occurs: see Prom. 208, 930. Soph. Trach. 363. and Euripides *passim*—and in a slightly derivative sense, Ch. 188, πῶς γὰρ ἐλπίσω ὑστῶν τῷ ἄλλον τῇσδε δεσπόζειν φόβῳ<sup>u</sup>.

526. Dindorf and Klausen very properly omit the mark of interrogation, which Heath, Blomfield, Wellauer, and Scholefield, have placed after this line. Translate: *you mean to say (ἐν τῷδε λόγῳ, v. 524.) that this land longed for the Army, as much as the Army was longing for it.*

528. στήγος στρατῷ] Rather than with Wellauer and Scholefield on the authority of Soph. Electr. 749. interpret στρατῷ, *the people*, in direct opposition to its meaning in v. 526, I have not hesitated to adopt Blomfield's proposed punctuation of this line, and trans-

<sup>t</sup> On this use of the Article, see Matth. Gr. Gr. §. 268. omni exercitui hæc res agenda erat cum choro, sed præconi: δεσπόσεις πεπληγ-

<sup>u</sup> Klausen observes upon v. 525. μένος." "πεπληγμένοι conj. Tyrwhit. At non

late: *Whence came upon you this distress of mind, an abomination to the victorious Army?* Compare vv. 539. 1380. Ch. 392, καρδίας θυμὸς, ἔγκοτον στύγος. Ib. 1028, μητέρα θεῶν στύγος. Eum. 644, παντομοσὴ κνώδαλα, στύγη θεῶν. Theb. 653. Compare also what the Herald says, v. 617.

530. καὶ πῶς; *quomodo enim id esse posset?* Viger, c. vii. sect. xi. 7: see also Porson on Phœn. 1373. Translate *As how? How so?* or *Why, how could that be?*—according to Scholefield's improved punctuation of the line, which, in v. 1277, has been adopted by Pauw, Butler, Blomfield, and Wellauer, with the concurrence also of Dobree on Aristoph. Plut. 1021, and which ought in like manner to have been introduced here. An emphasis is thus thrown upon ἔτρεῖς τινάς—as in v. 1277, upon θυμάτων ἐφεστίων—in the absence of the sovereigns had you any to be afraid of?<sup>v</sup> and with this agrees the reply in v. 531—much better than with the question καὶ πῶς ἔτρεῖς, *And how came you to fear?—In very deed* (δὴ), as<sup>w</sup> you just now observed, even death had been matter of much thankfulness. Τὸ σὸν—compare Soph. Aj. 99, ὡς τὸ σὸν ξυνήκ' ἐγώ. Plato Sophist. p. 233, τὸ σὸν δὴ τοῦτο, σχολῇ ποτ' ἂν, κ. τ. λ. Herod. i. 86, τὸ τοῦ Σόλωνος. Thuc. iii. 47, τὸ Κλέωνος—and see Matth. Gr. Gr. §§. 280. 283. 432. 5. Κοιράνων is the reading of the Neap. MS., and so Canter had corrected the text of Vettori and preceding editors—“ἀπόντων τυράννων. videtur scribendum κοιράνων, quod et in Eurip. Iphigenia posteriore (v. 1080.) olim reposuimus, et in alio ejusdem versu, quem e Dictye (fr. xviii.) citat Stobæus, Serm. xlii.” See Blomf. on Prom. 994. Gaisford on Iph. T. 1081.

533. εἶ γὰρ πέπρακται, *Aye, and so it would—for we have made a prosperous ending.* The Herald's thoughts are thus, naturally enough, diverted from the half-uttered suspicions of the Chorus respecting Clytemnestra.

534. τὰ μὲν τις εἶ λέξειεν] This is the reading of the Florent. and

<sup>v</sup> To understand the force of this question, see v. 245. Klausen reads καὶ πῶς—with this whimsical note: “Vulg. καὶ πῶς, quod sensum pervertit; tum enim mirum videretur præconi, quod absente rege aliquid timuerit chorus. Quod mirum esse non poterat; reges enim Græcorum sunt tutores populi, non carnifices.”

<sup>w</sup> ὡς νῦν, is Stanley's correction of ὧν νῦν, the reading of Vettori, and of the Neap. MS. “Insigne est per totam

hanc στιχομυθίαν poetæ artificium. Seorsim fingamus stare Clytemnestram, suis cogitationibus unice occupatam, dum hæc cum præcone loquitur Chorus; in quibus latentis mali indicia timide ac tecte prodit, ita ut neque Clytemnestra audiat, nec præco nimis clare intelligat, quæ tamen a poeta cum spectatore communicanda erant, ut animum ejus ad sequentia præpararet.” S. L.

Neap. MSS. : yet, after Vettori and Canter, Klausen is the only editor who has permitted it to stand. "Particulam *ἄν* huic sententiæ interserendam viderunt Stanleius et Heathius, sed male collocavit uterque; hic scilicet *ἄν* λέγειν, ille *εὖ* λέγει' *ἄν*, legentes. Repone ταῦτα δ' *ἄν* πολλῷ χρόνῳ, ut vs. 516 (502) : "Pors.—but Porson himself afterwards preferred τὰ μὲν τις *ἄν* λέγειν, and this is the reading also of Wellauer, and of Dindorf; though Wellauer appears to object rather to the presence of *εὖ*, than to the absence of *ἄν*.

Were any change to be made, Stanley's has the recommendation of offering the least violence to the MSS.; but, with Klausen, I am inclined to believe that it is unnecessary; though Klausen's translation, by the way, *partim laudes*—rather *laudaveris* or *laudaverit aliquis*—can belong only to *εὖ* λέξει τις, when preceded or followed by *ἄν*. The optative, as the mood which expresses the speaker's own thought, is used without *ἄν* in the most general and indefinite expression of a wish; Matth. Gr. Gr. §. 513; why not, therefore, in the most general form of expressing a bare notion or supposition of something that might be, which the introduction of *ἄν* would tend to define more particularly, just as it serves to reduce the broadest possible statement of inclination<sup>x</sup>, *I would*, or *Would that*, within the tangible limits of certain actual circumstances, expressed or understood. Compare Matth. Gr. Gr. §. 514. c. §. 515. Obs. and see further on vv. 601. 1011. 1342. 1478.

We have only, then, to substitute for Klausen's *partim laudes* the more exact equivalent to τις *εὖ* λέγειν, *laudare poterat*<sup>y</sup>, and we may translate the passage: *But of these things, spread as they are over a long space of time*, (sc. ἐν π. χ. γεγόνετα,) *some one might perhaps speak favourably of, that they have fallen out well; others again one, may be, might find fault with—speak of (καὶ) as to be blamed: com-*

<sup>x</sup> Compare the use of ἐβουλόμην without *ἄν*, Angl. *I would have*, or *could wish that*—my virtual inclination or heart's desire is to—Matth. Gr. Gr. §. 509. a. Acts of the Apostles, xxv. 22. Romans, ix. 3.

<sup>y</sup> Compare Horace, Ep. ad Pis. 326: Dicat Filius Albini, si de quincunce remota est uncia, quid superet? *Poteras* (rather, as Bentley reads, *poterat*) dixisse; Triens: Angl. *Possibly he might say; we will suppose him to have said*. On the same principle I would

explain another remarkable expression in the same studiously accurate writer, Od. I. 37. 4: nunc Saliaribus ornare pulvinar Deorum Tempus erat dapibus, sodales. Angl. *Now were it a time to, &c.* i. e. the present occasion is one on which *we might have* a Public Thanksgiving,—to be distinguished from that more precise and practical admonition, which alone is properly addressed to his boon companions, *Now's the time to make merry, &c.*

<sup>z</sup> Compare vv. 430. 561.

pare v. 143. and Ch. 830, ἐπίμομφον ἄταν. On the construction ταῦτα...τὰ μὲν...τὰ δέ, see Matth. Gr. Gr. §. 289. 8, and on the expegetic use of the infinitive, as in εὐπετῶς ἔχειν, ib. §. 532. d.

536. δυσανλίας, graves excubias; Blomf.: Anglo-Gallice, bivouackings. Hesych.: Δύσανλος· δυσαύλιστος. Σοφοκλῆς Ἀλεξάνδρῳ (fr. 84.) Schol. on Antig. 356, δυσαύλων πάγων: εἰς οὓς δυσκόλως αὐλίζεται τις. Compare Hom. Il. x. 183, ὥς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ· where the Scholiast: τὸ δυσωρεῖσθαι δηλοῖ τὴν δυσχερῆ παραφυλακὴν.

537. σπαρνὰς παρήξεις, "Σπαρνός, rarus; formatum a σπεῖρω:" Blomf. Hesych.: Σπαρνάς· σπανίους, ἀραιούς, διεσπαρμένους. Callim. H. Dian. 19, σπαρνὸν γάρ, ὅτ' Ἀρτεμις ἄστν κάτεισι. Photius: Σπαρνόν· σπάνιον. οὕτως Πλάτων. Παρήξεις, accessus, landings<sup>a</sup>, as Schutz and Schneider interpret it. "Vocem πάρηξις sunt qui de παρόδῳ (Athen. v. 203.) interpretentur, de foris (Anglice, the gang-ways, or hatches,) in utroque latere navium prope remiges. Ita Schol. παραδρομὰς ἐπὶ τοῦ καταστρώματος τῶν νεῶν. Tum vero Æschylus non potuisset non uti ipsa voce πάροδος, ut certo declararet quod vellet: nec apte addidisset σπάρνας." Klausen. This line appears to be a mere ἐπεξήγησις of the preceding.

Ibid. τί δ' οὐ—nay, what were we not bewailing, what not in the habit of receiving as our day's portion, i. e. day by day? Scholefield, following Wellauer's interpretation, translates *Qua parte diei non gementes, quippe his incommodis carentes?* but there is an awkwardness in thus detaching οὐ λαχόντες from the negation on which the whole question—*what hardship, in short, did we not encounter?*—evidently turns; and ἡμᾶτος μέρος much more naturally connects itself with λαχόντες, than with the distant τί. The participles, which as in v. 410, appear to stand in the place of finite verbs, serve, in point of sense, to connect what is here said with the subjects of the action<sup>b</sup> expressed by the substantive παρήξεις, under those particular circumstances (the incidents, namely<sup>c</sup>, of their sea-voyage) which have just been described; whilst, in point of construction, it is an obvious σχῆμα πρὸς τὸ σημαϊνόμενον to make them depend upon ἡμεν, as virtually expressed in the speaker's de-

<sup>a</sup> For the purpose, namely, of passing the night, or bivouacking: see Thirlwall's *History of Greece*, vol. i. p. 219. Mitford's *Hist.*, Ch. II. sect. iii.

<sup>b</sup> See note 2, p. 81.

<sup>c</sup> This appears from what is said in v. 539, τὰ δ' αὐτὲ χέρσφ.

scription of the *past* condition of himself and others. Compare Matth. Gr. Gr. §. 557. 3.

539. τὰ δ' αὖτε κ. τ. λ.] I agree with Klausen in thinking that the comma ought to be omitted after προσῆν, not merely because (as he says) the καὶ is to be referred to πλείον, but because, without the addition of πλείον στύγος as its predicate, the sentence is incomplete. Εὐναὶ γὰρ—this is subjoined as an explanation, *par parenthese*, of πλείον στύγος: and then follows in direct line ἐξ οὐρανοῦ γὰρ κ. τ. λ., enlarging upon the general subject of the sentence, τὰ ἐν<sup>d</sup> χέρσφ γεγονότα. Compare the passages which Wellauer has adduced in defence of the second γὰρ—against Casaubon who wished to read ἐξ οὐρανοῦ δ' αὖ, and Pearson and Heath who proposed ἐξ οὐρ. δέ, the reading of Schutz and Blomfield—below, vv. 730–34. Suppl. 483–86. Eur. Suppl. 842–44.

543. δρόσοι—τιθέντες] A remarkable anomaly, on which see Matth. Gr. Gr. §. 436. 2. Klausen remarks: “τιθέντες, audax structura, quasi respiciens ὄμβροι quod latet in δρόσοι<sup>e</sup> (rather in ἐξ οὐρανοῦ). Rore enim campestri vix tangebantur crines. Cf. Bernhardy Synt. p. 429. not. 79.” This agrees with Matthiæ’s notion, that the participle in such cases conveys a loose and general description: see also his concluding *Observation*, Gr. Gr. §. 434. In v. 542 Dindorf reads κατεψάκαζον, because of ψακάδι v. 1357: see on ψέκας v. 1506. \*Ενθηρος, *ferus*; Soph. Philoct. 698. ἐνθήρου ποδός. Incert. Rhes. 289. δρυμὸν ἐνθηρον. Blomfield aptly compares Livy xxi. 39. squalida et prope *efferata* corpora: Abresch Soph. Aj. 1207. κείμεναι δ' αἰὲν πυκιναῖς δρόσοις τεγγόμενος κόμας.

546. εὔτε πόντος—εὔδοι, as when the sea might be slumbering, &c., i. e. such as it was, say when the sea, in British seamen’s phrase, had turned in for his meridian nap—a definite and recurring period (see on v. 12.), which, as the above translation is intended to convey, is fixed on in the prosecution of the supposition εἰ λέγοι τις—, and therefore introduced in the optative (or rather, potential) mood. Thus εὔτε, ἢ or ὥς ὅτε, serves, like οἶον in v. 545<sup>f</sup>, to tie down a

<sup>d</sup> χέρσφ, Angl. *by land*, i. e. on the land; see note on v. 27.

<sup>e</sup> That δρόσος admits of the most extensive application, appears from v. 1357. φοινῖας δρόσου. Eum. 904, ποινῖας δρόσου, &c. Hence we have ἐξ οὐρανοῦ δρόσοι, the *deus* of heaven and on the

part of the earth (ἀπὸ γῆς, or γῆθεν, Eum. 904.) meadow *deus*, or *damps*, λειμώνια, or ἐκ λειμώνων; for which Blomfield, after Schutz and Bothe, has edited λειμωνίας.

<sup>f</sup> Compare also οἶος καὶ Πάρις, v. 388.



general description to particular facts: *Again, if one were to describe a bird-killing winter, such for example as the snow on Mount Ida used to occasion, of intolerable severity; or heat, as it was, say when, &c.* *Νηνέμοις* is a corrective epithet, restraining the boldness of the metaphor *ἐν μεσημβριναῖς κοίταις*, which Blomfield rightly derives from the meridiatio of the ancient, and *siesta* of the modern, inhabitants of southern Europe; comparing Theocr. Id. i. 15. *Οὐ θέμις, ὦ ποιμᾶν, τὸ μεσαμβρινὸν οὐ θέμις ἄμμιν τυρίσδεν· τὸν Πᾶνα δεδοίκαμες. ἥ γὰρ ἀπ' ἄγρας τανίκα κεκρακὼς ἀμπαύεται.* Ibid. vii. 22. *Σιμιχίδα, πᾶ δὴ τὸ μεσαμέριος πόδας ἔλκεις, Ἀνίκα δὴ καὶ σαῦρος ἐν αἵμασίαισι καθεύδει.* Callim. Lav. Pall. 72. *μεσαμερινὰ δ' εἶχ' ὄρος ἀσυχία.*

549. *παροίχεται δέ]* This δέ follows, not in opposition, but simply in further speaking to what precedes; as might indeed be expected from the repetition, in such cases, of the same or similar words: see on v. 197. Translate: *It is gone bye, I say, to the dead indeed—* opposed to *ἡμῖν δὲ τοῖς λοιποῖσιν*, v. 554.—*to the extent of never more caring even to rise again:* τὸ μή, which subjoins the measure, as it were, of the movement expressed by *παροίχεται*, being in fact equivalent to ὥστε μή: see on v. 15.

551. *τοὺς ἀναλωθέντας]* “*Οἱ ἀναλωθέντες ii sunt, quos ad verbum nostrates senatores, cum de casibus militaribus loquuntur, expended vocant.*” S. L.

552. *παλιγκότου*, cross (properly, in disposition), adverse; below, vv. 832. 843. Suppl. 376. *ἄγος μὲν εἶη τοῖς ἐμοῖς παλιγκότοις.* Pind. Ol. ii. 36. *πῆμα παλίγκοτον.* Nem. iv. 156. *τραχὺς παλιγκότοις ἔφεδρος.* Mosch. Id. iv. 92. *παλίγκοτον ὄψιν.* Eur. CEnom. fr. iii. 2. *φέρειν τὰ συμπίπτοντα μὴ παλιγκότως.*

553. Translate: *I e'en bid good-bye to misfortunes:* see Blomfield's note, and Monk on Hippol. i 12. *Πολλὰ χαίρειν φράσας· ἀποταξάμενος.* Hesych.: *ἀποταξάμενος, ἀπογνοῦς:* Suidas. Compare Eur. Orest. 1680, *σπένδομαι δὲ συμφοραῖς*, Angl. *I make a truce with Misfortune.* Καὶ—*No use!* it is implied—*accordingly I &c.*

556. *ὥς κομπᾶσαι κ. τ. λ., so that—go where we will—flying over sea and land, we have good reason to boast unto, or in the face of, this bright sun* (v. 489): *the armament of the Greeks, &c.* These which as Wellauer has noticed, are the very words of the said reasonable boasting, ought not to have been separated from it, as in almost all the editions they are, by a full stop after *ποτωμένοις*.

§ Hermann quotes this line on Soph. Philoct. 1084. *σύ τοι κατηξίωσας*, which he translates *decevesti.* Angl. *hast thought meet for thyself.*

559. λάφυρα, ελευτία : τὰ ἐκ τῶν πολεμίων ἔτι ζώντων λαμβανόμενα· τὰ δὲ τεθνεώτων αὐτῶν σκύλα λέγεται: Suidas and Hesych. Compare Theb. 278. πολεμίων δ' ἐσθήματα, λάφυρα δέων δουρίπληχθ' ἀγροῖς δόμοις. Inc. Rhes. 180. καὶ μὴν λαφύρων γ' αὐτὸς αἰρήσει παρών. Θεοῖσιν αὐτὰ πασσάλευε πρὸς δόμοις. Γάνος, *quicquid voluptatem affert*; Klausen: *gandium, oblectamentum*; Scap. Lex. Compare v. 1359. Pers. 483. ἀμφὶ Κρηναίων, or rather κρηναίων γάνος, as in Lycophr. 247, where Tzetzes: γάνος, νῦν τὸ ὕδωρ ἀλλαχοῦ τὸ γάλα. Ibid. 615. ἀμπέλων γάνος. Eur. Suppl. 1159. Ἀσάπου γάνος. Iph. T. 634. ἀνθεμόρρντον γάνος ξουθῆς μελίσσης. Bacch. 261. 382. βότρυος γάνος, on which Etym. M. p. 221, 21. γάνος—ὑπὲρ ἔστι τὸ πῶμα τὸ λαμπρόν: see Malby, Lex. Gr.: “γάνος, *letitia*; *splendor*; item, *quod in quaque re venustum est*.” From all this it will be seen that the particular interpretation of γάνος must in every case be determined by the context; whence, as it cannot stand alone, we may observe in passing, that ἀρχαίων must on no account be changed into ἀρχαίους, as Blomfield has edited on the suggestion of Porson. *Advers.* p. 157. Here we may render ἐπασσ. ἀρχ. γάνος, *have hung up as*—i. e. to be—an antique ornament, or gem; an embellishment of olden time. Θεοῖς, which Valck. on Eur. Phoen. 88. would alter into θεῶν, is unto, or in honour of the gods—and δόμοις is constructed, as in v. 27, and Theb. 278.

563. πάντ' ἔχεις λόγον] Compare Eum. 710, εἴρηται λόγος. Soph. Aj. 480, πάντ' ἀκίκοας λόγον. Eur. Orest. 1203, εἴρηται λόγος; and see Valck. on Herodotus, p. 469.

564. νικώμενος...ἀναίνομαι] Compare below, vv. 1004. 1240. Eur. Iph. A. 1503. θανούσα δ' οὐκ ἀναίνομαι, (for which, below v. 1623, we find οὐκ ἀναίνομαι θανεῖν), Herc. F. 1235, εὖ δράσας δέ σ' οὐκ ἀναίνομαι: and see Matth. Gr. Gr. §. 555.

565. ἡβῆ] Τοῦτ' ἔστιν, ἀκμάζει. Schol. Translate: *for it is a thing ever young unto the aged to learn well*: i. e. the old are always young enough to learn what is good. On this construction of the infin. without the article, see Matth. Gr. Gr. §. 541. Obs. 1., and compare v. 174.

568. ἀνωλόλυξα μὲν, is H. Stephen's emendation of ἀνωλολύξαμεν, the reading of the MSS. Flor. and Farn. (the latter of which has the gloss: *ἡγουν ἐπαινίσταμεν*), whilst the poetical Cento<sup>b</sup>, entitled Χριστὸς Πάσχων, in which is found a corrupt transcript of this and

<sup>b</sup> See Porson's *Tracts*, p. 227. ed. Kidd.

some of the following lines, has ἀηλάλαξα μὲν (v. 70.), as also ἀλαλαγμὸν (v. 78.) in place of ὀλολυγμὸν v. 576—on which see the note on v. 29.

570. ἄλωσιν Ἰλίου τ' ἀνάστασιν, for Ἰλίου ἄλωσ. Ἰλίου τ' ἀνάστ., which in regular course would be Ἰλ. ἄλ. ἀνάστασιν τε. The τε, like the Latin *que*, when thus irregularly placed, will be found to attach itself always to an emphatic word, common to both members of the sentence, and upon which they may be said to hinge: see, for example, Hor. Od. II. xix. 28: *sed idem pacis eras mediusque belli*; Ib. III. iv. 11: *ludo fatigatumque somno*; and compare v. 513, (οὐ) Πάρις γάρ, οὔτε συντελὴς πόλις.

571. καὶ τίς μ' ἐνίπτων, and somebody chiding me said—the allusion is to vv. 461–69, and the indefinite τίς is used, a little scornfully we may suppose, in the sense nearly of ὁ δεῖνα, a certain person: see Matth. Gr. Gr. §. 487, 11.; and compare Theb. 402. τάχ' ἂν γένοιτο μάντις ἢ νοία τινί. Soph. Aj. 1138. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί. Antig. 751. ἦδ' οὖν θανέεται, καὶ θανούσ' ὀλεῖ τινά. Arist. Ran. 552, 544. κακὸν ἦκει τινί.....δῶσει τις δίκην. Ibid. §. 487, 3.—Ἐνίπτειν κακοῦν. ψέγειν. λοιδορεῖν: Hesych. Another, and perhaps more ancient, form of this verb is ἐνίσσω: see Passow's Lexicon, and compare Hom. Il. iii. 438. μή με, γύναι, χαλεποῖσιν ὀνειδεσι θυμὸν ἔνιπτε, xxii. 407. ὀνειδείουσιν ἐνίσσων, xxiv. 238. ἔπεσ' αἰσχροῖσιν ἐνίσσων, and 768. εἵτις με καὶ ἄλλος ἐνίπτει. Etym. M. p. 342. derives it from ἐνέπω; Blomf. Gloss. from ἵπτω, *lædo*; and so also Ruhnck. Ep. Crit. i. p. 40, and Heyne on Il. iii. 438.—but Buttm. *Lexil.* art. 21. §. 21, has shewn the great improbability of its being a compound verb; whilst, in relation to ἐνέπω, *I relate, declare*, of which another form ἐνίπτω, noticed also by Heyne, does indeed occur (e. g. Pind. Pyth. iv. 358, ἀδείας ἐνίπτων ἐλπίδας), he has most ably argued, that this verb and ἐνίπτω, *I reproach*, are not only separated by usage, but that most probably they are not at all akin to each other. “The appearance of their being so,” he tells us, “arose from the false supposition that ἐνέπειν means to address or speak to—

<sup>i</sup> This supposition, as Buttmann has shewn, derives considerable support from the analogy of πέσσω, of which all the tenses (πέψω, πέπεπται &c.) have the π, whilst the present πέπτω, from which they might be thought to have sprung, is not found but in writers posterior to Homer. The same observation applies

to the Homeric verb ὄσσομαι, whence (not from ὀπτομαι, which nowhere occurs) ὄψομαι, ὀφθῆναι, ὀπωπα &c. From ἐνίσσω, in like manner, may have come aor. 2. ἤνιπον, ἐνένιπον, and ἡνίκαπον, perf. 2. ἤνικα, whence ἐνιπή. See *Lexil.* 21. §§. 18, 19.

which it never does, but governs always the accus. of the *thing* only; whereas *ἐνίπτειν*, if we consider in it merely the idea of *to say, to speak*, has always the meaning of *to speak to*—and hence it governs regularly the accus. of the *person* only. The Pindaric *ἐνίπτειν* for *ἐνέπειν* is distinguished also by the same construction, governing, as we have seen, the accus. of the *thing*: and since *ἐνίπτω*, *I say*, bears exactly the same relation to *ἐνέπω* as *τίκτω* does to *τίκω*, we can acknowledge it in Pindar in each sense as genuine, without mixing it up etymologically with the Homeric *ἐνίπτω*, *I reproach*. For the improbability of the one being akin to the other is completed by the form of the word; as the *ι* here is radically long, and hence also the verbal substantive of the one is *ἐνιπή*, of the other *ἐνοπή*." See *Lexilogus*, art. 21. §. 20.

573. *πρὸς γυναῖκός*, in the character of Woman; the part of a woman; compare vv. 705. 1607. Soph. Aj. 319. 581. 1071, and see Matth. Gr. Gr. §. 316. d. Obs. and §. 590. Hermann on Viger, p. 660. n. 420.

574. *ἐφαινόμην*] Observe here the peculiar force of the Greek imperfect, *I was being convicted*—whence the meaning of the line is, *the tendency of such remarks was to shew that I was mad* (v. 461.); *but still I went on sacrificing*. See further on v. 772, and compare Matth. Gr. Gr. §. 497. c. Also on *φαίνομαι ὦν*, *I am convicted of being*, *I evidently am*, to be distinguished from *φαίνομαι εἶναι*, *I appear to be*, see Matth. Gr. Gr. §. 549. 5. Πλαγκτός, Hesych.: *πλαγκτέ· παράφρων καὶ πεπληγμένε τὴν διάνοιαν: πλαγκτόν· ἀνόητον, τὰς φρένας βεβλαμμένον, πλανώμενον*. Suidas: *πλαγκτή· ἡ πλανωμένη*: compare Prom. 483, *ἀποσφαλεῖς φρενῶν πλανῆ*. Eum. 330, *παραφορὰ φρενοδαλῆς*.—After this line, which the author of the poem already alluded to has altered, as his purpose required, into *λόγοις δὲ τοῦδ' ἐππλαγκτος οὖσ' ἐφαινόμην*, follows at v. 75, *πεισθείσα τῷ φέροντι θέσκελον φάτιν*—a line sufficiently applicable to the Annunciation of the Blessed Virgin, but which, with Wellauer and Klausen, we must think it indeed surprising, that Hermann (*de Verss. spur.* p. 11.) should deem not unworthy of being admitted, even on this slender authority, into the text of Æschylus.

577. *ἔλασκον εὐφημοῦντες—κοιμῶντες*—, *raised with acclamations*,

§ This is the case also with *ἐνίψει*, once from this *ἐνίπτω* for *ἐνέπω*, rather Hom. Il. vii. 447. Od. ii. 137. xi. 148. than from an aorist *ἤνισπον*, whence —a future, which it is surprising that the infin. *ἐνισπεῖν*, and fut. *ἐνισπήσω*. Buttman should not have derived at *Lexil.* 21. §. 15.



at the same time *extinguishing*—i. e. as they were extinguishing &c. This is, no doubt, the meaning of the passage, as Butler has given it ; but *εὐφημ.*, which he connects with *κοιμῶντες*, as equivalent to *κοιμ.* *ἐν εὐφημοῖς*, I have preferred to connect with *δολογμὸν ἔλασκον* : compare *δολογμὸν εὐφημοῦντα*, v. 28. *Δάσκειν* λέγειν, *φθέγγεσθαι*. Hesych. : compare v. 834. Eur. Andr. 672. Electr. 1213. Inc. Rhes. 724. *Κοιμῶντες φλόγα*—Blomfield compares a line of Phrynichus ; *ἔπειτ' ἐπειδὴν τὸν λύχρον κατακοίμηση*, Athen. xv. p. 700. Pollux vii. 178 ; Stanley : *sopitos suscitāt ignes*, Virg. Æn. v. 743.

579. *τὰ μᾶσσω*, the longer part ; more ; compare Pers. 440, *κακῶν ῥέπουσαν ἐς τὰ μᾶσσονα*. 708, *ὁ μᾶσσων βίотος ἦν ταθῇ πρόσω*. Prom. 629, *μή μου προκίδου μᾶσσον*. From *μακρός*, or rather from the subst. *μάκος*, (or from an old adj. *μακύς*,) came *μακίων* and *μᾶσσων*, *μάκιστος* : see Blomf. Gloss. on Pers. 446. Matth. Gr. Gr. §. 131. Obs.

583. *φέγγος ἥδιον δρακεῖν*] Translate : *what more delightful vision of light*—i. e. of good fortune ; compare vv. 503. 869. Pers. 300, *ἐμοῖς μὲν εἶπας δώμασιν φάος μέγα, καὶ λευκὸν ἡμᾶρ νυκτὸς ἐκ μελαγχίμου*. Soph. Œd. T. 987, *μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι*. *Ib.* *τούτου*, than this, sc. *τοῦ ἀνοίξαι πύλας, ἀπὸ στρ. ἄνδ. σ. θ.*, when the Deity has brought one's husband safe home from a foreign expedition, to throw wide one's gates ? compare Eur. Alcest. 879. *τί γὰρ ἀνδρὶ κακὸν μείζον ἀμαρτεῖν πιστῆς ἀλόχου* ; Plat. Gorg. p. 474. E. *οὐ δὴ ποὺ ἐκτὸς τούτων ἐστὶ τὰ καλὰ, τοῦ ὠφέλιμα εἶναι ἢ ἡδέα ἢ ἀμφότερα* : and again without the article, *ibid.* p. 519. D. *καὶ τούτου τοῦ λόγου τί ἂν ἀλόγωτερον εἴη πρᾶγμα, ἀνθρώπους...ἀδικεῖν* ; Matth. Gr. Gr. §. 472. 2. b. Compare also §. 450. Obs. 2.—*Ἀπὸ στρατείας—σώσαντος*, compare vv. 332. 599. Eum. 631, *ἀπὸ στρατείας γὰρ μιν—δεδεγμένη*.

587. *ἐν δόμοις εὖροι*] H. Voss proposed to read *ἂν δόμοις*, Schutz *ἔνδον εὐρήσει*, of which Butler approves. Blomfield translates *utinam inveniāt*—and so also Wellauer : “ *utinam veniat*, i. e. *utinam celeriter veniat, ut inveniāt*”<sup>k</sup>—but far the best explanation is that proposed by Matth. Gr. Gr. §. 529, 3 ; to suppose an ellipsis, namely, of *ὥς* or *ὅτι*, and to connect *εὖροι*, as an optat. in the *oratio obliqua*, with *ταῦτ' ἀπάγγελον*, which is thus made to include both a direct message or bidding, *ἦκειν ὅπως τάχιστα*, and a report of what

<sup>k</sup> And so the Bishop of Lichfield : *sine quadam sceleris conscientia*. So—*εὖροι. Utinam inveniāt. Hoc aut non læca erit locutio, nisi ita interpretere.*



Clytemnestra would have the messenger represent her to have said, whilst yet—so true to nature is the conception of the present scene—she dare not say it otherwise than indirectly, as in v. 593. We may translate: *carry back this word to my husband—to be here<sup>1</sup> with all speed, object as he is of his people's love; and that, when he is come, he will find &c.* Matthiæ notices under the same head Soph. Phil. 617, *ὑπέσχετο τὸν ἀνδρ' Ἀχαιοὺς τόνδε δηλώσειν ἄγων, οἷοίτο μὲν μάλισθ' ἐκούσιον λαβῶν, εἰ μὴ θέλοι δ', ἄκοντα.* Angl. *he should think indeed—and this were most to be desired—with his own consent; but if not, &c.* See further on vv. 601. 1011.

590. *σημαντήριον*, *sigillum*; *σφραγίδα* τῆς πρὸς τὸν ἄνδρα εὐνῆς. Schol.: but Klausen understands it literally of the seal upon the king's treasury, which he argues from v. 883 to have been in the custody of the queen. Perhaps both meanings may be included under the general expression, *having broken seal of no kind, or in no respect*; accordingly as we compare it with *μάντιν οὔτινα ψέγων* v. 179, or with Soph. Antig. 393. *ἡ παρ' ἐλπίδας χαρὰ ἔοικεν ἄλλη μῆκος οὐδὲν ἤδουῃ.* Compare Eur. Iph. T. 1372, *δεινοῖς δὲ σημαντροῖσιν ἐσφραγισμένοι.* Hyps. fr. xii., *εὖσημα, καὶ σᾶ, καὶ κατεσφραγισμένα.* Herodot. ii. 121, 32. *τῶν τε σημαντρῶν ἐόντων σώων, καὶ τοῦ οἰκήματος κεκλειμένου.* Hesych.: *Σήμαντρα* σφραγίδες. Harpocration: *Ἀσήμαντα* τὰ ὑφ' ἡμῶν λεγόμενα ἀσφράγιστα· *σημεῖα* γὰρ ἔλεγον τὰς σφραγίδας. Sophocles has *σημάντρια*, Naupl. fr. 379, 6., but in another sense of *σημεῖα* σύμβολα, *watch-words*<sup>m</sup>.

593. *μᾶλλον ἢ χαλοῦ βαφάς*] Translate—*any more than I know how to dye brass*: see the note on v. 230, and compare v. 929, *εἰμάτων βαφάς*, *a means of dying garments*. Ch. 1013, *πολλὰς βαφὰς φθείρουσα τοῦ ποικιλματος*. The general sense of the passage is well expressed by the scholiast: *ὥσπερ οὐκ οἶδα τὰς βαφὰς τοῦ σιδήρου, οὕτως οὐδὲ ἤδουῃν ἐτίρου ἀνδρός*—and it is really surprising that Wel-lauer should follow Schutz in translating *χαλοῦ βαφὰς*, *vulnera ferro inflicta*, (or, as he should rather have translated, *ferri immersionem*, *Anglice fleshing, or imbruing of the sword in blood*), of which Clytemnestra's ignorance, as Klausen justly remarks, could no

<sup>1</sup> Compare v. 835. *καὶ τὸν μὲν ἤκειν, τὸν δ' ἐκπεσφέρειν*—*and that one should be come, another*—Also v. 600, *ἤξει, v. 660, ἤξειν, will presently be here*; see Matth. Gr. Gr. §. 221. iv. 1. §. 504. 2.

<sup>m</sup> "Apud Romanos lege Romuli,

teste Plutarch. in Romulo, p. 31. F., *licebat uxorem dimittere, si claves adulterinas nacta esset.*" S. L. Compare Cic. ad Fam. xvi. 26. Hor. Epist. ii. 2, 134. Pers. Sat. vi. 17. Juv. Sat. xiv. 132—3.

more be presumed, than her professed unconsciousness of conjugal infidelity. Porson remarks that the author of the *Χριστὸς Πάσχα* reads *χαλκός* in this line, (as also *τινὸς πρὸς ἀνδρός*—in the mouth, namely, of the Virgin,) and this change was proposed by Pauw and Abresch, whose interpretation of this passage, as given by Blomfield, is: "*non magis novi voluptatem ex alio viro, quam scio æris tincturam*, i. e. rem quæ fieri nequit; vel, si *χαλκός* legatur, *magis quam æs tincturam*; ferrum enim aqua tinctum *στόμῳ*σιν accipit, non item æs; etiamsi Proclus in Hesiod. Op. 142. et Eustath. ad Il. A. 236. tradunt æs apud veteres calidum in aquam frigidam demersum fuisse, quo durius fieret<sup>n</sup>."

595. *ὥς γυναῖκι γενναίᾳ*] Translate—particularly for a noble lady,—and compare Matth. Gr. Gr. §. 388. a., as also §. 628. 3. e. Two constructions, in fact, appear to be united—*οὐκ αἰσχρὸς γυναῖκι γενναίᾳ*, and *ὥς πρέπει γυν. γ.*—all which we may perhaps express by translating, is, as we might expect from such a character, no disgraceful boast for a noble lady to utter.

596. *αὕτη μὲν οὕτως κ. τ. λ.* Wellauer translates: *hæc sic tibi, si intelligis, verbis sententiam ipsius clare interpretantibus artificiose rem suam explicavit*: and not very different appears to be the interpretation proposed by Scholefield: "*οὕτως εἶπέ σοι εὐπρεπῶς μανθ. λόγ. τορ. ἔρμ.*, sine quibus intelligere non potes." It is clear, however, that *οὕτως* has nothing whatever to do with *εὐπρεπῶς*, any more than *εἶπε* has to do with *λόγον*. *Αὕτη μὲν οὕτως* belongs to a summary form of words, by which Æschylus loves to dismiss one subject, whether person or thing, and pass on to another: compare v. 919. *τούτων μὲν οὕτως τὴν ξένην δὲ τήνδε*—so much for that: but this stranger—v. 1415, *ὁ μὲν γὰρ οὕτως ἡ δὲ τοι*—Ch. 453, *τὰ μὲν γὰρ οὕτως ἔχει, τὰ δ' αὐτὸς ὀργᾷ μαθεῖν*. Eum. 453, *ταύτην μὲν οὕτω φροντὶδ' ἐκποδῶν λέγω, γένος δὲ τοῦ μὲν ὥς ἔχει πείσει τάχα*. Theb. 422, *τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί. Καπανεύς δ'*—Again, the meaning of *τοροῖσιν ἐρμηνεύσιν*—which, if with Blomfield we were to read *λόγοις*, might be rendered, according to Wellauer's translation, *clear interpreters of thought*, to wit, words; see Bernhardt, Synt. p. 128, and the Schol.: *ἀκριβέσι λόγοις καὶ ἐξηγητικοῖς*—is determined by the

n "Proverbiali usa locutione, a re *ἄδυνάτῳ* comparisonem ducit. *Haud magis novi voluptatem ex alio viro, quam tincturam æris*; h. e. *quam qua ratione æs, ad instar lanæ, colorem tingendo*

*bibat*. Sunt qui interpretantur de ratione æris, tanquam ferri, per immersionem indurendi. Nos nostra teneamus." S. L.

(more *Æschyleo*<sup>o</sup>) annexation of εἰπεπῶς, fitly, conveniently. Translate therefore: *She indeed thus far has been speaking to you, whilst you, as it were, through clear interpreters, have been aptly ascertaining her meaning: but do you now tell us, Herald—compare below, vv. 1010. 1025. Μανθάνοντι σοι, to you ascertaining the while—i. e. whilst you, on your part, were &c.—a collateral circumstance, expressed by means of the participle, Matth. Gr. Gr. §. 557. 1. Klausen connects τορ. ἐρμ. with εἰπεπῶς—“ita ut decet claros interpretes, omnino perspicue. Sententiam tibi summa perspicuitate exhibuit regina”—which might perhaps be allowed, but for the necessity which it would impose upon us of connecting v. 597 with εἶπε, overlooking and almost annihilating μανθάνοντι. Pers. 247, Περσικὸν πρέπει μαθεῖν, which Klausen quotes, cannot surely form any apology for such an interpretation.*

601. οὐκ ἔσθ' ὅπως λέξαιμι] Monk on Eur. Alcest. 117. has illustrated, but not explained, this construction, by adducing Alcest. 52, ἔστ' οὖν ὅπως Ἀλκηστis εἰς γῆρας μόλοι; Æsch. Prom. 291, οὐκ ἔστω ὅτφ μείζονα μοῖραν νείμαμι ἢ σοί. Ch. 172, οὐκ ἔστω ὅστις πλὴν ἐμοῦ κείρατό νιν. See Elmsl. on Œd. C. 1172, and the examples adduced by Matth. Gr. Gr. §. 515. Obs. and §. 528. Obs., from a careful comparison of which with the use of ὅπως ἄν, already explained on v. 353, it will appear that the omission of ἄν with the optative, in cases like the present, is to be attributed to the *indefinite generality* of the proposition, whether interrogative or affirmative, in which such omission is found q. Thus οὐκ ἔσθ' ὅπως λέξαιμι—it is impossible that I should report, &c. is a general assertion of its

<sup>o</sup> That εἰπεπῶς, on the principle noticed on v. 517, and again exemplified in v. 673, κυναῖοι κατ' ἔχρος, was designed to help out both the construction and interpretation of τορ. ἐρμ., as the dative namely of the *instrument*, will be seen to be very probable on an inspection of the examples given in the following note: “Si sanus est hic locus, ita verterim. *Hæc quidem ita locuta est tibi discenti, vel audienti, orationem speciosæ, speciosam, claris interpretibus.* Tu hæc audis, sed non intelligis. Nos clare interpretari possumus. Locum sic ordinat Scholef.: “ὅπως εἰπέ σοι εἰπεπῶς μανθάνοντι λόγον τορ. ἐρμ., sine quibus intelligere non potes:” quæ constructio vereor ut probari possit. Dativum rei vel instrumenti post μαν-

θανειν legimus apud Eur. Hec. 602. Heracl. 5. Fragm. Alexandr. xviii. 1; item apud Soph. Œd. C. 403; nunquam vero, quod sciam, *personæ*; sed semper genitivum, additis παρὰ, ἀπὸ, ἐκ vel πρὸς, Soph. El. 352. Œd. T. 398. 924. Œd. C. 13; nonnunquam etiam sine præpositione, Antig. 723. El. 565. Lenis est emendatio Schützii legentis τῶροισι θ' ἐρμ., ut sit oppositio inter μανθ. σοι quod de præcone dicit Chorus, et τορ. ἐρμ. quod de seipsis. Τορ. ἐρμ. λόγοις, quod legit Blomf., fateor mihi quidem videri nimium ponderis habere.” S. L.

p Compare the note on v. 1572, ξυνδικῶς ἄρᾳ.

q Compare Hermann on Soph. Aj. 1200. (1222.)

being impossible under any circumstances to report &c.; but Aristoph. Nub. 1181, οὐ γὰρ ἐστ' ὅπως μὲ ἡμέρα γένοιτ' ἂν ἡμέραι δύο is a negation of the possibility of a particular circumstance which has just before been affirmed to be true, and should be translated accordingly, with greater definiteness of application, *for it is not possible that one day can be two days*<sup>r</sup>. Again, Prom. 291, οὐκ ἔστιν ὅτῳ κ. τ. λ. means, *there exists not one to whom in any conceivable case I should assign &c.*—and the same explanation may be given of Ch. 172, *no one in the world but me can be imagined to have cut it off*;—though this, in the train of εὐξέμβολον τόδ' ἐστὶ παντὶ δοξάσαι, Ch. 170. belongs rather like v. 587, to Matth. Gr. Gr. §. 529. 3.—but Eur. Heracl. 972, οὐκ ἔστι τοῦτον ὅστις ἂν κατακτάνοι means, *there lives not the person who under the peculiar circumstances just before described should put this man to death, i. e. who, supposing the notion to be entertained<sup>s</sup>, is likely, or would be found to carry it into effect<sup>t</sup>.*

Compare in particular, among the passages referred to by Matthiæ, Hom. Il. vii. 48, ἦ ρά νύ μοι τι πίθοιο; *would you now, I wonder, hearken unto me in a matter I have to propose?* Il. xxii. 348. ὥς οὐκ ἔσθ', ὅς σῆς γε κύνας κεφαλῆς ἀπαλάσκοι, Anglice, *who by any possibility should*—i. e. *of whom it can be for a moment supposed that he should*—ward off &c.; and nearly resembling this, in the train of a wondering speculation, πῶς ποτε, πῶς ποτ'...πῶς ἄρα κ. τ. λ. Soph. Phil. 695, οὐκ ἔχων τιν' ἐγχώρων κακογείτονα, παρ' ᾧ ἀποκλαύσειεν, *having not so much as a single native of the isle, with whom he might*—i. e. *with whom we can conceive it possible that he should*—bewail &c. Eur. Iph. A. 1210, οὐδεὶς πρὸς τὰδ' ἀντίποι βροτῶν, *no mortal man would*—i. e. *can be supposed to*—have any thing to say against this: Soph. Œd. C. 1172, καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμί τι; *and who in the world is he, to be (γε) one whom I (emphatic) should*

<sup>r</sup> More literally—for *there is no way for (ὅπως ἂν) one day to be two days*: but the position of ἂν would indicate that it belongs rather to the proposition μὲ ἡμέρα γένοιτ' ἂν ἡμέραι δύο, *One day will under certain circumstances have become, i. e. may be, two days*; and this is confirmed by the reflected question οὐκ ἂν γένοιτο; and reiteration, πῶς γὰρ, εἰ μὴ πέρ γ' ἅμα αὐτῇ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή; where in strictness ἂν is inadmissible: see note on v. 899. We may then translate, *Under no cir-*

*cumstances can it be true that &c.*: as in the text, *Under no circumstances could I tell, or can I imagine myself telling &c.* Prom. 291. *To no person living would I, or am I disposed to &c. &c.*

<sup>s</sup> See more particularly on v. 1342, πῶς τις φράξειεν.

<sup>t</sup> Different from this, again, because still more positive and precise, is that which immediately follows in the same play, v. 977. οὐκ ἔστι θνητῶν ὅστις ἐξαίρησεται, *there lives not the man that shall deliver him out of my hands.*

be conceived<sup>u</sup> to find any fault with?—Plat. Euthyd. p. 292, Ε. τίς ποτ' ἐστὶν ἡ ἐπιστήμη ἐκείνη, ἡ ἡμᾶς εὐδαίμονας ποιήσειεν; which should—i. e. which is conceived of as able or likely to—make us happy? to be distinguished from what immediately follows, p. 293. Α. τίς ποτ' ἐστὶν ἡ ἐπιστήμη, ἥς τυχόντες ἂν καλῶς τὸν ἐπίλοιπον βίον διέλθοιμεν; which having realised we should (actually) pass &c. or, which, if we could obtain, we should then &c. Matth. Gr. Gr. §. 515. Obs.

To return, now, to the text of Æschylus—we may translate: *It is impossible that I should report pleasant things which are false, for friends to enjoy for any length of time*: where, first, it is to be observed, that the direct reference expressed by the dative φίλοις—with an eye to my friends, (Matth. Gr. Gr. §. 387,) τὸ, or ὥστε, καρποῦσθαι (αὐτούς,) to wit, that they should enjoy &c.—connects this object with the preceding action in the same form of immediate and anticipated consequence, which we have already seen expressed by what we have termed the potential use of ὅπως ἂν, for to; so as to be able, or likely, to. Secondly, ἐς τὸν πολλὸν χρόνον, Anglice “for long, or a length of time<sup>v</sup>,”—i. e. a space of time assumed<sup>w</sup> to be long; just as τὰ ψευδῆ καλὰ, false good news, are “good news assumed to be false”—is to be noticed as a familiar illustration of Bp. Middleton’s theory, that “the Greek Article is in all cases the Subject, and its adjunct the Predicate of an assumptive Proposition, of which the Participle of Existence, expressed or implied, is the Copula.” See *Doctrine of the Greek Article*, Chap. ii., and compare Theb. 283, ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον, Anglice, “in great style”—in the way, that is, of greatness, or of great men; whereas without the Article, the subject of this assumptive proposition being withdrawn, μέγαν τρόπον, great fashion or greatly, would become a mere adjunct of ἀντηρέτας.

603. πῶς δὴτ' ἂν, *How, then, are you to contrive so as, in having told us good things, to have hit upon (telling us) things which are true?* as if it had been written πῶς δὴτα πρακτέον, ὅπως ἂν κ. τ. λ., which potentially we may express by: *How then might you, telling us good things, tell us at the same time things which are true?*—and

<sup>u</sup> One, that is, whom I should be thought either to have found, or to be likely to find fault with—accordingly as we suppose ψέξαιμ, which is in *oratione obliqua*, to represent ἐψεξα, or ψέξω, in *oratione recta*: see Hermann’s note, and compare Matth. Gr. Gr. §. 529. 2. Perhaps under the indefiniteness of the in-

quiry both these senses may be included—and the translation is designed to carry both.

<sup>v</sup> Compare below v. 968, τὰς πολλὰς ὑγίαιας, Anglice *the fulness of health*.

<sup>w</sup> This too we might express in English phraseology by “*what may be called a long time*.”



this is but another form of expressing a *wish*; as *πῶς ἂν* afterwards <sup>x</sup> came to be considered: see Matth. Gr. Gr. §. 514. c. Τύχοις, which is Porson's undisputed correction of τύχης<sup>y</sup>, might possibly of itself be followed by τᾶληθῇ, Matth. Gr. Gr. §. 328. Obs.—but it is better, as Wellauer proposes, to repeat *εἰπὼν* with it.

604. σχισθέντα δ', *for, when divided, these things are not well concealed*: i. e. when good tidings are *not* true, it is not easy to conceal it: τὰδε, sc. τὸ τ' εἰπεῖν κεδνὰ καὶ τᾶληθῇ: compare Soph. Œd. C. 808, χωρὶς τό τ' εἰπεῖν πολλὰ, καὶ τὰ καίρια. Professor Scholefield's punctuation and version of this line has been adopted, in preference to that of Blomfield: *namque hæc a te modo disjuncta fuisse satis<sup>z</sup> apparet*: which he further explains in the words of Pauw: *dum falsa a veris separas, facile apparet quid velis nobisque dicturus sis*. This appears to be the meaning also of Wellauer's remark upon these words of the Chorus, “*ab interpretibus (he tells us) non intellecta*,”—“*quomodo igitur fieri poterit, ut bona narrans, vera dicas?* i. e. quum mendacia pulchra fore dixeris, vera non possunt bona esse, ideoque te mala nuntiaturum esse intelligo.”

605. ἀνὴρ ἄφαντος] It is surprising that ἀνὴρ has been so long permitted to stand in this line, instead of ἀνὴρ (Matth. Gr. Gr. §. 54.) which is here required by the sense, as in Eum. 757, Ἀργείος ἀνὴρ ἀδύς, ἐν τε χρήμασιν οἰκεῖ πατρώοις, alike by the sense and metre—and which in both passages, being clearly distinguishable as the *subject* of a proposition whereof the neighbouring adjective is the *predicate* (Matth. Gr. Gr. §. 277. b.) renders the omission of the *copula* (ἐστίν) of less importance: compare Soph. Phil. 212. οὐκ ἔξεδρος, ἀλλ' ἐντοπος ἀνὴρ. Theb. 509. ἐχθρὸς γὰρ ἀνὴρ ἀνδρὶ, τῷ ξυστήσεται: and see the note on v. 508. and below v. 638.

607. ἀναχθεῖς, *having set sail*: ἀνάγεσθαι ἀπαίρειν. ἀναγωγὴ ὁ τῶν νηῶν ἔκπλους: Suidas. Compare Hom. Il. i. 478, καὶ τότε ἔπειτ' ἀνάγοντο. Thucyd. i. 137. ὁλκάδος τυχὼν ἀναγομένης ἐπ' Ἰονίας. iv. 31. vi. 65. vii. 69, &c. In the opposite sense, but more rarely occurring, we find κατὰγεσθαι, and καταγωγὴ (Thuc. vi. 42.) In the next line, στρατοῦ depends upon κοινὸν ἄχθος.

<sup>x</sup> Blomfield remarks that *πῶς ἂν* with an optative, in the sense of *utinam*, though common enough in Euripides, is more rarely to be met with in the older Tragedians, and that he knows no other instance of it in Æschylus. *Πῶς ἂν* with an optat. occurs Ag. 1165. Suppl. 226. 227. 509. Pers. 243. 788.—

but in every instance, not in a really optative, but in a potential sense.

<sup>y</sup> The Neap. MS. has, τᾶληθῃ τύχῃ.

<sup>z</sup> This might be a correct translation of οὐκ εὐκρυπτα ἐστὶν ὁ ἔφυ, but not of οὐκ εὐκρυπτα γίγνεται, which should rather be *haud facile celanda fiunt, or evadunt*.

609. ἄκρος] πρῶτος, ἐξάίρετος: gloss in Neap. MS.; Anglice *capital*, as Blomfield well translates it, comparing v. 1095. Soph. Electr. 1499. ἐγὼ σοι μάντις εἰμι τῶνδ' ἄκρος. Herodot. vi. 122, ἀπὸ ἄκρος ἐλευθερῶν τὴν πατρίδα. Demosth. de Cor. 40, τριταγωνιστὴν ἄκρον: and Wesseling (and Schweighæuser) on Herod. v. 124. ψυχὴν οὐκ ἄκρος.

610. συντόμως ἐφημίσω, *hast concisely worded*, or *expressed in few words*. Φήμη, in its proper and primary signification, is *a voice*, or *utterance*: Suppl. 696. ἀγνῶν τ' ἐκ στομάτων φερίσθω φήμα φιλοφύργμυξ. Ch. 1045. μήτ' ἐπιζευχθῆς στόμα φήμαις πονηραῖς. Theb. 866. πρότερον φήμης, (*before they break silence*.) Soph. Phil. 846. βαῖάν μοι, βαῖαν, ὃ τέκνον, πέμπε λόγων φήμαν—whence φημίζεσθαι here, and in Hesiod. Ἔργ. ii. 382. is simply *to clothe in words*, or *give utterance to*. Next, in a larger sense, it is applied (1) to a *vox divina*, a *prophetic voice* or *message*<sup>a</sup>, Hom. Odys. ii. 35. xx. 100. Soph. Œd. T. 86. 475. 723. Trach. 1150. Eur. Hipp. 1056. Arist. Av. 720.—whence Hesych.: φημίζεται: μαντεύεται: see below vv. 1128, 1140. Ch. 558. ἥ καὶ Δοξίας ἐφήμισεν—(2) to a *vox populi*; a *town's talk*, or *tidings*; *prevailing opinion* or *report*; below v. 907. Ch. 730. φήμης ὕφ', ἥς ἤγγειλαν οἱ ξένοι. Suppl. 760. ἀλλ' ἔστι φήμη, τοὺς Λυκοὺς κρείσσους κινῶν εἶναι. Soph. Electr. 65. 1066. 1109. Trach. 204. Eur. Phœn. 1218. Iph. A. 426: and from this last meaning it is that Euripides has deduced that singular application of the verb, ἦν ἐφήμισεν πατὴρ μοι, Iph. A. 1356. on which see Markland on v. 130. κείνῳ παῖδ' ἐπεφήμισα. (*betrothed*). The same explanation, *mutatis mutandis*, may be given of the sister-form φάρις v. 612. and its derivative verb φαρίζω, Soph. Aj. 715. Œd. C. 139. and Eur. Iph. A. 135. 936—in which last play the use of φαρίζω is in fact identical with that of φημίζω, *ibid.* 130. 1356.

611. πότερα γὰρ] Translate: *Ha! did you learn this from himself alive*, or, *he being dead*, *was it a rumour spread by other navigators?* A definite verb is expressed in but one clause of the sentence, and, as the natural consequence of apposition, is in strictness applicable to that clause only; in the other we must supply one that will suit the sense. This is technically called *Zeugma*, Matth. Gr. Gr. §. 634. 3. On the same principle of apposition and attraction it is, that an adjective, referring equally to two substantives, generally takes the *gender and number* (supposing them different) of that

<sup>a</sup> See Buttm. *Lexil.* Art. 86. §. 5.

which it stands nearest to; and that sometimes even, as we have seen on v. 50, an adjective falls into the case of a substantive nearer to it than its own.

With *πότερα γὰρ*, which Stanley would have altered to *πότερα δ'* ἄρ', compare Pers. 239. *πότερα γὰρ τοξουλκὸς αἰχμὴ διὰ χειρὸν αὐτοῖς πρέπει*; *Well!* (to proceed) *have they &c.*? below v. 615. *πὼς γὰρ* — *Why*, (what kind of storm must it have been?) *how say you that &c.*?

618. *χωρὶς ἡ τιμὴ θεῶν*] sc. *ἔστω*: *separate<sup>b</sup> be the worship of the gods*—the *Supplicatio*, as it were, of the Romans; a day of public thanksgiving and rejoicing: compare vv. 306. 342-3. and the Scholiast's explanation: *ἡγουν ταῦτα λέγοντες ἀτιμάζομεν τοὺς θεοὺς*. Professor Scholefield translates *θεῶν*, *Deorum* sc. *quibus bona, et quibus mala nunciare curæ est*: and this interpretation of the passage—the gods have each his own honor exclusively—may derive some confirmation from what is said in vv. 1038, 1042: see also Stanley, Heath, and Blomfield. We find *δίχα* similarly constructed in v. 1336, and *χωρὶς*, Soph. *Ced. C.* 808. *χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια*, and in a line preserved by Suidas, which Hermann assigns to Æschylus, *χωρὶς τὰ Μυσῶν καὶ Φρυγῶν ὀρίσματα*.

621. *ἐν τὸ δῆμον*, *one common wound*—*unum<sup>c</sup> et publicum vulnus*, not as Blomfield translates, *unum vulnus, nempe publicum*, which belongs rather to *ἄλκος ἐν δῆμόν τε*—the Article, as we have seen on v. 601, assuming its<sup>d</sup> *Predicate*; and the accompanying adjective *ἐν* being predicated<sup>e</sup>, not of the public affliction as one thing, opposed to a multitude of private losses as another—for this opposition is sufficiently marked by *μὲν* and *δέ*—but of the public, as one uniform and general loss, opposed to particular bereavements, as many and sundry kinds of death. The sentence from *πόλει μὲν*—to τοιῶν δε μέντοι, v. 625, where the construction is changed, proceeds in apposition to *φέρη ἀπενκτὰ πῆματα*.

622. *ἐξαγισθέντας*] *ἐξορισθέντας*, Schol. *exterminated, or driven out of*—with the accompanying notion, *as an unclean thing*; such as we know a dead body to have always been accounted; Genesis xxiii. 4. Levit. xxii. 4. Numb. v. 2. Thucyd. i. 126, 134. Eur. *Alcest.* 22.

<sup>b</sup> To wit, in the language of the Epistle to the Hebrews: ὅσιος, ἔκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἑλλων: vii. 26.

<sup>c</sup> Compare the well-known idiom πολλὰ καγάθ᾽, many and those good

things.

<sup>d</sup> See Middleton's definition of the Greek Article: chap. ii.

<sup>e</sup> Compare Matth. Gr. Gr. §. 277. a. and b.

Hipp. 1437-8. on which see Ælian in Suid. Lex. v. Φιλήμων, and Eustath. on Il. xvi. p. 1081, 19. and Od. xxii. p. 1932, 12. With this solitary instance in which the verb *ἐξαγίζειν* occurs, we may compare Soph. Œd. T. 402. κλαίων δοκεῖς μοι καὶ σὺ, χά' ξυνθεῖς τάδε, ἀγῆλατῆσειν, on which Hesych.: ἀγῆλατῆιν<sup>f</sup> διώκειν, ὡς ἄγος ἐλαύνειν, φυγαδεύειν. τινεὶς δὲ ἔ, ῥαπίζειν. See also Herodot. v. 72, and vi. 91. Suidas has: ἐξάγιστος· ἀκάθαρτος, ἡ πονηρός: and with this explanation agrees Demosth. c. Aristog. p. 798, 6. τοὺς πονηροτάτους καὶ τοὺς ἐξαγίστους ὀνομαζομένους. Hesych.: Ἐξάγιστος· ἀκάθαρτος, πόρνος: but Hesychius has also: ἐξάγιστα· πάντα τὰ ἱερὰ καὶ ἀφωσιωμένα, ἃ οὐχ οἷόν τε ἐκκομίσσθαι τῶν ἱερῶν, ἔνιοι δὲ ἀγνὰ ἀπέδοσαν: with apparent reference to Soph. Œd. C. 1526. ἃ δ' ἐξάγιστα, μηδὲ κινεῖται λόγῳ, on which see Brunck's note. To remove this seeming contradiction, we must have recourse to the most general meaning of ἄγος which, like the Latin word *sacer*, (see Arnold on Thucyd. i. 126, 7.) denotes "something set apart or devoted to some god, whether for good or for evil"—or, as Arnold on Thucyd. i. 71, 20. explains *δσια* to be a term applicable both to *holy things*, and to things that may be used or handled holily, i. e. without profanation; consequently, *things profane*; so the neuter ἐξάγιστα may be applied to things, the removal, or use, of which would be accompanied with an ἄγος—*things*, consequently, *of a mysterious and unapproachable sanctity*<sup>h</sup>. Thus considered, the explanation given by Hesychius is perfectly consistent with the following equivocal gloss of Harpocration: ἐξάγιστος· ἀντὶ τοῦ, λίαν ἐναγῆς<sup>i</sup> καὶ ἔμπλεως ἄγους: (Anglice *charged with ἄγος*.) Indeed, the term ἐξάγιστος, or ἐναγῆς, would have been equally applicable to the holy apostle St. Paul, when under the vow of the Nazarite (ἀγνισθεῖς) Acts xxi. 26. and to those wicked conspirators among the Jews, who "bound themselves under a curse (ἀνεθεμάτισαν ἑαυτοὺς) saying that they would neither eat nor drink till they had killed Paul:" Acts xxiii. 12.j. The

<sup>f</sup> On the variation of the *breathing* in this word, Elmsley on Œd. T. 402. observes: "Veteres scilicet ἄγος aspero spiritu notabant, quæ vox in hodiernis codd. semper, ni fallor, levigatur. Mansit tamen asper spiritus in derivatis, ἀγνός, ἄγιος, καθαγίζω."

<sup>g</sup> This notion may suit ἐξαγισθέντας in the text, followed as it is by διπλῇ μάστιγι.

<sup>h</sup> Literally, *things made a curse*, not in themselves, but in effect, or in their

general relation to others: compare, in construction and sense, Theb. 433. φλέγει δὲ λαμπὰς διὰ χειρῶν ὀπλισμένη, *made*, i. e. represented as, *an implement*.

<sup>i</sup> Compare the use of ἐναγῆς, Soph. Œd. T. 656. τὸν ἐναγῆ φίλον, (sc. τὸν ἐν ὄρκῳ μέγαν v. 652.) *sacramenti religionem innexum*, Elmsl., with Thuc. i. 126. 12. ἐναγείς καὶ ἀλιτῆριοι τῆς θεῶν.

<sup>j</sup> It is an epithet, in fact, equally applicable to τὰ ἀναθήματα, *consecrated persons or things*, and to τὰ ἀναθέματα,



simple form ἀγίζω, *consecro*, occurs Soph. Œd. C. 1495. βούθνον ἐστίαν ἀγίζων<sup>k</sup>—and so Pauw and Butler interpret ἐξαγισθεῖς, “*consecratus*, mortis scilicet, ut piacularis victima:” compare Eur. Alcest. 75. ἱερὸς γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν, οὗτος τόδ’ ἔγχος κρατὸς ἀγνίστη τρίχα (Θάνατος loquitur): also Orest. 40. σφαγαῖς θανοῦσα μήτηρ πύρρῃ καθήγνισται δέμας. Soph. Antig. 1081. ὅσων σπαράγματ’ ἦ κύνες καθήγισαν, ἢ θήρες—where Boëckh: “*καθαγίζω* est *consecrare*, et, de mortuis dictum, *iusta persolvere*.”

623. διπλῇ μάστιγι, *vehemente flagello*; Blomf.: but we may understand it literally of the *double thong*, or *two-tailed scourge*, which from Soph. Aj. 241, μέγαν ἱπποδέτην ῥυτῆρα λαβὼν, παῖε λιγυρᾷ μάστιγι διπλῇ, appears to have been in well-known use, at the same time that, with Stanley, we apply it metaphorically to *fire and sword*<sup>1</sup>; as διπλῆς μαράγνης. Ch. 375, is applied to a *double affliction* that follows. Compare also Prom. 682. Theb. 608. Soph. Aj. Loer. fr. 14. 5.

624. διλογχὸν ἄτην, *duplicem calamitatem*, sc. *publicam et privatam*; Blomf.—the metaphor being suggested, as Klausen remarks, from Homer’s representation of warriors carrying *two spears*—ξυνωρίδα, a pair, properly of horses or other animals, *drawing together*; Hesych.: *ξυνωρίς*: ἄρμα ἵππων ἐξευγμένον. Suid.: *ξυνωρίς*: συνυγία: from *ξυναίρω*, Eustath. p. 573. 36—not, as Hesychius explains it: *ξυνωρίδα*: ζυγὴν ἐπὶ τῶν ἡμίονων. ὁρεὺς γὰρ ὁ ἡμίονος. In this primary sense it is found in two beautiful lines of Æschylus, (fr. 298,) preserved by the Scholiast on Il. xvi. 542: ἵππου γὰρ ἰσχύς συνυγούσι καὶ δίκη, ποῖα *ξυνωρίς* τῶνδε καρτερωτέρα; hence it is metaphorically applied to *any thing that draws or holds together*; as a *yoke* (Hesych.;) or a *fetter*, Ch. 982, πέδας τε χειροῖν καὶ ποδοῖν *ξυνωρίδα*: and generally, to *any pair of things or persons*; as in the present passage, Soph. Œd. C. 895. Eur. Phœn. 448, 1085. 1618. Med. 1145. Bacch. 324. Scir. fr. ii. 2.

625. σεσαγμένον] This correction, first proposed by Schutz, has

or ἀνάθεμα γεγονότα, *accursed persons or things*; on which Zonar. ad Can. iii. p. 263: ὡς τὰ ἀναθήματα προσαγόμενα τῷ θεῷ χωρίζονται ἀπὸ τῶν κοινῶν καὶ ἀνθρωπίνων πραγμάτων. οὕτω καὶ ὁ ἀνάθεμα γινόμενος (Rom. ix. 3. Gal. iii. 13.) ἐκκόπτεται καὶ ἀποδιαίρεται ἀπὸ τῆς τῶν πιστῶν διηγήσεως.

<sup>k</sup> Compare also a comic application of the word Aristoph. Plut. 681. ἐπέερα

ταῦθ’ ἤγειρεν εἰς σάκταν τινὰ, *he reverently swept them into a sort of bag*.

<sup>1</sup> “Locum haud absimilem habet Shakespearus noster, Hen. VI. Pars prima, p. 75. Edit. Malone: *But if you frown upon this proffer’d peace, You tempt the fury of my three attendants, Lean famine, quartering steel, and climbing fire.*” S. L.



been all but universally received in place of *σεσαγμένων*, which Butler indeed retains and translates *tot congestis calamitatibus*; but *σάττειν*, as Blomfield has shewn, is not *congerere* but *onerare* or *farcire*, Anglice, *to load or stuff with*; Alexis in Athen. vii. p. 322. D. *τυρῶ τε σάξον, ἀλσί τ', ἥδ' ὀρυγάνῳ*. Herodot. iii. 7, *σάξαντες ὕδατι*. Aristot. Probl. 21, τὸ δὲ συνεχῶς προσφερόμενον σάττει μὲν καὶ πληροὶ τὴν ἐπιθυμίαν. Ibid. τὰ δὲ ἀγγεῖα σαττόμενα οὐδὲν μείζω γίγνεται. Lucian: *κεράμιον ψάμμῳ σεσαγμένον*. Xen. Œcon. *σάττειν τὴν γῆν*—and *σεσαγμένον* is no less requisite than *τοιῶνδε πραγμάτων* to identify this with the protasis of the sentence beginning *ὅταν ἀπενκτὰ πῆμας ἄγγελος φέρῃ*. On the construction of the genitive here, and in v. 627, see Matth. Gr. Gr. §. 344.

626. *παιῶνα τόνδ' Ἐρινύων*, a song of wrath like this, that follows in v. 631, &c. *Ἐρινύων*, of the Furies, i. e. in the abstract, of Vengeance, or of Wrath, (see note on v. 59.) is added here, as *ἐχθρόν* in Theb. 869, *τὸν δυσκέλαδον θ' ὕμνον Ἐρινύος λαχεῖν Αἰδᾶ τ' ἐχθρόν παιᾶν' ἐπιμέλπειν*, to limit the application of *παιᾶν*, which is properly a song of joy, and triumph, Ch. 342, *ἀντὶ δὲ θρήνων ἐπιτυμβιδίων παιᾶν μελόθροισ ἐν βασιλείοις*. Theb. 635, *ἀλώσιμον παιᾶν' ἐπεξιαχάσας*—though applied also, (as Monk on Eur. Alcest. 436 thinks probable, *per euphemismum*) generally to any religious hymn. See further on v. 1215. Blomf. Gloss. on Theb. 632. 867, and compare Pers. 393, Ch. 151. Soph. Œd. R. 5, 187. Trach. 210. Eur. Phœn. 1102. Iph. T. 185. 1404. Iph. A. 1469. Troad. 126. 578. Cycl. 664.

629. *πῶς—συμμίξω*] *How am I to—set about*, what immediately follows in act—the “conjunctivus deliberativus,” as it is called, to be distinguished from *πῶς ἂν τύχοιμι*, *how shall I be able to, how might I best, attain an end proposed*, (v. 603,) and both from *πῶς φράξαιμι*, *how ever should I?* i. e. *how can I be supposed to—?* (v. 1342.) The speaker, whom we may suppose to be labouring here under strong conflicting feelings, once more breaks abruptly off; his thoughts, naturally enough, reverting from the general to his own particular case.—*χειμῶν Ἀχαιῶν*, the storm of, i. e. which befell, the Greeks; compare v. 104. The introduction of this genitive, we may suppose, has led to the unusual construction *οὐκ ἄμην θεοῖς*, where we should rather have looked for *θεῶν*, as in v. 300, *οὐκ ἄπαππον Ἰδαίου πυρός*. Still the dative *θεοῖς*, as in v. 616, *δαίμωνων κότφ*, more distinctly expresses *through the agency of the gods*, than *θεῶν*, which we might have rendered *on the part of the gods*.

See Matth. Gr. Gr. §. 395. and §. 396. Obs. 1, and compare §. 374. b. Obs.

631. ξυνώμοσαν] Blomfield cites, in illustration of this spirited metaphor, Eum. 127, ὕπνος πόνος τε, κύριοι ξυνωμόται; Claudian: et conjurati veniunt ad classica venti: Ovid: in me jurarunt ventus somnusque: and last, but not least, Shaksp. Troilus and Cressida, Act. ii. Sc. 2: The seas and winds, old wranglers, took a truce, and did him service.

632. τὰ πίστ' ἐδειξάτην, exhibited pledges, i. e. gave open proof of their confederacy, by wrecking &c.: compare Eum. 672, καὶ τὰδ' αἰανῶς μένοι στέργειν τὰ πιστά—also πιστεύματα and πιστώματα, pledges; below, v. 847. Ch. 977-9. Eum. 214.

636. αἱ δὲ, κ. τ. λ., and they, being violently butted against each other by a typhonic tempest, accompanied by a storm of pattering rain—κερωτυπούμεναι is Porson's correction of κερωτυπούμεναι, which (see Preface to Hecuba, pp. 5, 6.) is inadmissible both on metrical and on philological grounds. χειμῶνι τυφῶ—Schutz, Blomfield, and Dindorf read τυφῶ, but, on account of σὺν ζάλῃ ὀμβρ., which is connected with it as further descriptive of the tempest in question, the old reading τυφῶ is to be preferred, and it may have been from a desire to shew that the whole sentence τυφῶ σὺν ζ. τ' ὀμ. was designed to characterise χειμῶνι, that a comma was inserted after χειμῶνι in the older Edd.<sup>m</sup> Compare Suppl. 560, τυφῶ μένος. Hesych.: Τυφῶν' ὁ μέγας ἄνεμος. Τυφῶ' ἀντὶ τοῦ Τυφῶνος. Σοφοκλῆς. Suidas: Τυφῶν' κεραυνὸς βίαιος, πολὺς, καὶ πνευματῶδες. ἡ πνεῦμα καπνῶδες, ἐρρώγος ἀπὸ νέφους. λέγεται καὶ διὰ τοῦ σ Τυφῶς: and again on Aristoph. Ran. 848: τοὺς γὰρ καταγιγνώδεις ἀνέμους τυφῶς λέγουσι: compare Schleusn. Lex. N. T. v. τυφῶν, and Blomf. Gloss. Prom. 362. Soph. Antig. 418. Eur. Phœn. 1154. Aristoph. Lys. 974. Nub. 336. Eq. 511. ζάλη. Hesych.: ζάλη' συστροφὴ ἀνέμων μεγάλων: Etym. Eustath. and Phot. Lex. MS.: ζάλην' μεγάλην ἄελλαν: whence Suidas is to be corrected: ζάλην' μεγάλην ἄλα. ἀπὸ τοῦ σφόδρα (ζά) ἀλίεσθαι. Τινές, ἄνεμος λάβρος, πνεῦμα θορυβῶδες. Τινές, ζάλην τὴν χάλαζαν: compare Prom. 371, πυρπνόου ζάλης. Soph. Aj. 352, φοινίας

<sup>m</sup> The Bishop of Lichfield would still retain the comma, and read τυφῶ. "Accipio hæc tanquam epexegesi τοῦ, χειμῶνι. Τυφῶς est ventorum vehemens conversio, vel quod Lucretius vocat v. 1225, vis violenti per mare venti, quod in orientalibus regionibus nostrates adhuc vocant sermone vernaculo a ty-

phoon. Hesiod. Theogon. 868, Ἐκ δὲ Τυφῶεός ἐστ' ἀνέμων μένος ὕγρον ἀέντων. Ζαλὴ est fluctuatio maris vehemens, ἀπὸ τοῦ ζεῖν τὴν ἄλα. Ex his duobus igitur tempestas conflata est, ventorum turbine et concitatione maris, imbris com-moti."

ζάλης. Στρόβος, a whirl, or whirling: Hesych.: στρόβου· συστροφαί.—but in Suppl. 457, ἔχω στρόβους ζώνας τε, συλλαβὰς πέπλων, it means a girdle. Compare στρόμβου, Prom. 1085, and στροβεῖν, v. 1185. Ch. 203. 1052. Ποιμένος κακοῦ: “improbis pastor dicitur ventus, ut qui huc illuc dissipat naves, quæ sibi ducendæ erant:” Klaus. Compare Suppl. 767. ναῶν ποιμένες. Soph. Aj. 360. Naupl. fr. 379, 10. Eur. Suppl. 674.

640. ἀνθούν νεκροῖς, ναυτικῶν τ' ἐρείπῳ, budding with dead bodies of Grecian men, Matth. Gr. Gr. §. 396, and full of wrecks of ships, Ibid. §. 352—another instance of Zeugma, but of a simpler kind than that already noticed on v. 611, inasmuch as the same verb is here connected with two distinct substantives; with the one in its literal, with the other in a slightly derivative sense: compare Herodot. iv. 106, ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην. We may thus account for the change of construction, noticed by Matth. *Miscell. Philolog.* ii. p. 6, note, and Voss. *cur. Æsch.* p. 22, to avoid which Professor Scholefield would connect νεκροῖς, in a similarly extended sense<sup>n</sup>, at once with ἀνδρῶν and ἐρείπῳ. On ἀνθούν νεκροῖς—with which compare Lucian, *Nigrin.* 16, τῶν δὲ ἔρημος ὁ χώρος γενόμενος...ἀνθεῖ πολλαῖς τε καὶ ἀγρίαῖς ἐπιθυμίαῖς, and De Dom. 9. οὐρανὸς...ἀνθῶν τῷ πυρί. Lucret. v. 1441. Tum mare velivolum florebat navibus pandis—Klausen observes: “plerumque res quæpiam eo efflorescere dicitur, quod ipsa insigne procreavit: velut κωκυτοῖς ἐπανθίζειν, Ch. 150. πολλοῖς ἐπανθίσαντες πόνοισί γε δάμους, Theb. 951. Hoc loco de iis quæ in ponto apparent, ipso tamen auctore.” Ἐρείπια, rudera: compare a parallel passage, Pers. 412–28.

644. θεός τις] This second τις, on which see Elmsl. on Aristoph. *Acharn.* 569, and Soph. *Œd.* T. 1100. Pors. on Hec. 1161, serves more particularly to define the τις preceding: some one—some god, that is, not man.

645. τύχη σωτήρ, for σώτειρα; compare Theb. 225, εὐπραξίας σωτήρ. Soph. *Œd.* T. 81, τύχη σωτήρι. Eur. *Elect.* 993, τιμὰς σωτήρας. Matth. Gr. Gr. §. 429. 4. Instead of ναῦν θέλουσ', Canter, Porson, Dindorf, and Elmsley on *Œd.* T. 81, read ναῦν στελοῦσ', Blomfield, after Stanley and Casaubon, ναυστολοῦσ'—which he supposes first to have been confounded with its synonym ναυσθλοῦσα,

<sup>n</sup> Thus: “ναυτικῶν ἐρείπῳ non ab νεκροῖς petendum est: θραύσασιν puta, ipso νεκροῖς pendere potest, sed a vocabulo ad sensum accommodato, quod a vel tale aliquid.” S. L.

then corrupted into ναυστολοῦσα, and finally changed into ναῦν θέλουσα—but Wellauer rightly translates θέλουσα, *lubens, propitia*; comparing Ch. 19, γενοῦ δὲ σύμμαχος θέλων ἐμοί. Suppl. 144, θέλουσα δ' αὖ θέλουσαν ἀγὰ μ' ἐπιδέτω Διὸς κόρα—and with the construction ναῦν ἐφέζετο, compare Eum. 409, βρέτας τε τοῦμόν τῳδ' ἐφημένῳ ξένῳ. and 446, τὸ σὸν ἐφημένη βρέτας.

647. ἐξοκέilai, Anglice, *to dash up*; Suidas: ὀκέλλει· προσορμῇ, ἐκρίπτεται. εἴρηται ἐπὶ τῶν νηῶν. καὶ ὀκέλλοι (Aristoph. Ach. 1159.) προσορμίζοι (rather προσορμοί). Κέλλειν and ὀκέλλειν—see Blomf. Gloss. Prom. 191, who remarks that the latter form is used by prose writers—is properly a transitive verb, *navem adpellere*, as in Herodot. viii. 84, (which Blomfield quotes in explanation of it), οἱ μὲν δὴ ἄλλοι Ἑλληνες ἐπὶ πρύμνῃν ἀνεκρούοντο, καὶ ὤκελλον τὰς ναῦς, *rowed astern, and (so) thrust their ships ashore*; compare v. 675. Soph. Trach. 804, ἐν μέσῳ σκάφει θέντες σφε πρὸς γῆν τήνδ' ἐκέλσαμεν μολὶς βρυχώμενον σπασμοῖσι. Eur. Electr. 139, Ἄργει κέλσας πόδ' ἁλάταν. —but, by an obvious omission of the accus. ναῦν or ἐαυτόν, it is oftener found in an intransitive sense; Eum. 10. Suppl. 16. 330. Eur. Hipp. 140. Iph. A. 167. Ὀκέλλειν occurs Eur. Iph. T. 1379. and ἐξοκέλλειν, Eur. Troad. 137—both with an active signification.

*Ibid.* κραταίλέων, *rocky*; Hesych. κραταίλεον(-λέων) ἔδαφος· ἐκ σκληροῦ λίθου γεγονός: from *lāas*, whence κραταίλαος. Compare Eur. Electr. 534, ἐν κραταίλῳ πέδῳ. Bacch. 1096, χερμάδας κραταιβόλους ο. Hom. Od. xxiii. 46. ἀμφὶ κραταίπεδον οὔδας, where Eustath. τὸ λιθόστρωτον, καὶ οὕτω στερρόν, p. 1827, 39; comparing also (p. 1938, 1.) κραταίβιος, κραταίπιλος, κραταίτονος, and κραταιγύαλος P. (Il. xix. 361.)

649. λευκὸν κατ' ἡμαρ] Compare Pers. 301, λευκὸν ἡμαρ νυκτὸς ἐκ μελαγχίμου, Soph. Aj. 709. λευκὸν εὐάμερον φάος, Eur. Electr. 102. Ἔως γὰρ λευκὸν ὅμ' ἀναίρεται, and 730. λευκὸν πρόσωπον αὐτὸς Ἐβουκολοῦμεν. ὥσπερ ἐθεραπεύομεν ἐν λογισμοῖς τισὶ τὴν νέαν συμφοράν, Schol. —Hesych: βουκολοῦμαι· ἀπατῶμαι: (Anglice, *I cheat myself, beguile*): Phavor: βουκολεῖσθαι χρησταῖς ἐλπίσιν· ἀντὶ τοῦ ἀπατᾶσθαι: Suidas, βουκολήσας· ἀπατήσας. καὶ βουκόλημα, τὸ θέλγητρον—for which he quotes Babrius: παρήλθεν οὕτω βουκολοῦσα τὴν λυπὴν, (Suid. Lex. v. Αἰωρά), and χῶπως ἔχει τι βουκόλημα τῆς λυπῆς, ἀνέθηκε τοίχοις ποικίλας γραφὰς ζώων. (Schol. Aristoph. Pax, 153.) Compare Eum. 78, καὶ

ο This is Heath's, and Brunck's correction of κραταῖβόλους: Musgrave proposed *καταβόλους*, and this is preferred by Maltby. p Add κραταίπους, Hom. Hymn. xlviii. 8, ἡμίονοι δ' ἄξουσι κραταίποδες ἐς τότε δῶμα.



μή πρόκαμνε τότε βουκολούμενος πόνον. ib. 91, τότε ποιμαίνων ἐμὸν  
 ἱκέτην. Pind. Ol. xi. 9. τὰ μὲν ἀμετέρα γλῶσσα ποιμαίνειν ἐθέλει. Theocr.  
 xi. 80. Πολύφαμος ἐποίμαινεν τὸν ἔρωτα μουσίσδων 9. Σποδομένου  
 διασκεδασθέντος δίκην σποδοῦ. Schol.: compare Theb. 809. κατεσπο-  
 δημένοι. "Per καμώντος non intelligo cum Stanl. in notis et Blomf.  
 plane *mortui*, quod nescio equidem an satis recte dici possit; sed  
 tantum *afflicti, laborantis*, sicut dixerat Sept. Th. 192, (210.) νεὼς  
 καμούσης πορνίῳ πρὸς κύματι. In σποδούμενος et hic, et apud Eur.  
 Hipp. 1238, σποδοῦμενος μὲν πρὸς πέτρας, metaphora sumpta est a  
 minutis pulveris vel cinerum particulis, quæ facile dissipantur et in  
 unum congregari nequeunt. Veritas igitur, in *partes minutas, cine-  
 rum instar, redactus*. Id sæpe fit tundendo vel verberando: hinc  
 Hesychii interpretatio: Σποδοῦμενος τυπτόμενος, καὶ τὰ ὅμοια." S. L.

654. ταῦτ' ἔχειν. Wellauer objects to this, which is the reading of  
 Stanley, Pauw, Schutz, Bothe, Blomfield, and Scholefield: "Male;  
 hoc enim foret τὰ αὐτὰ ἔχειν, ἃ ἡμεῖς ἔχομεν"—but why not resolve it  
 into ἃ ἡμᾶς ἔχειν ἐκείνοι δοξάζουσι? Ταῦτ', however, is the reading of  
 Vettori, Porson, Dindorf, Wellauer, and Klausen.

655. Μενέλεων γὰρ οὖν...εἰ δ' οὖν] "Οὖν often expresses the  
 state of mind which we are in during inquiry, whilst we are still  
 searching after the truth, and our opinion is as yet undetermined:"  
 Stephens' *Treatise* &c. p. 111. According to this view, we may  
 translate: *for as to Menelaus, now*, (the subject of inquiry, vv.  
 598—614), *first and foremost expect that he has by this time arrived*  
 —in the interval, namely, since the herald left the army, v. 519—  
*but, however that may be, if....., there is reason to hope that he*  
*soon will have come back to his home—πρῶτόν τε καὶ μάλιστα...εἰ δ'*  
*οὖν*, may be compared with that well known phrase in Thucydides,  
 μάλιστα μὲν...εἰ δὲ μή, *as the thing most to be desired—but if not that,*  
*then* &c. Μηχαναῖς Διός, *by some contrivance or other on the part of*  
*Jupiter*—see Porson on Phœniss. 423, and compare Soph. Œd. T.  
 962, νόσοις ὁ τλήμων, ὥς ἔοικεν, ἔφθιτο.

662. Here follows the third Stasimon, (see on v. 155),—the  
 second Act, as we should call it, being concluded by the departure  
 of the herald with the message of the Queen, v. 585. Clytemnestra  
 had quitted the stage, after v. 593.

q "Ejusdem farinæ est ἀβουκόλητον πύθεται, ἀνακρίνει, ὁρᾷ: ubi hunc Æs-  
 chyli locum Hesychio obversatum fuisse  
 r "ἰστορεῖ, νοεῖ, sive aspiciit. Hesych.: censet Arnaldus Lect. Græc. p. 74."  
 ἰστορεῖ μαρτυρεῖ, μυθεῖται, ἐρωτᾷ, ἐρᾷ, S. L.

*Tis ποτ' ὠμόμαζεν*—"Vexatissima erat in Scholis quæstio, utrum nomina φύσει, fuerint, an θέσει. Priorem sententiam tuentur Stoici, de quibus fusius D. Augustinus, de Dialectica, cap. 6. Posteriorem Pythagorei, quibus annumerantur Æschylus et Pythagoreorum sequaces Academici; ut Plato in Cratylo, et epitomator ejus Alcinous, c. 6. Porro cum ipsa nomina naturæ rerum quibus attribuantur apte congruant, idcirco Pythagoras eum, quicumque fuerit, qui rebus nomina imposuit, omnium sapientissimum esse duxit. Iambl. c. 18: *Τί τὸ σοφώτατον; Ἀριθμός* s. Δεύτερον δὲ τὸ [malim τὸν] τοῖς πράγμασι τὰ ὀνόματα τιθέμενον. Cic. Tusc. Quæst. I. 25. Aut quis primus, quod summa sapientiæ Pythagoræ visum est, omnibus rebus imposuit nomina?" Stanl.

664. *μή τις*, *may it not have been some one*—or, more clearly to express the rising thought<sup>t</sup>, which *μή*, when thus employed, discards or deprecates as soon as formed, *I hope, not some one whom* &c.—see Matth. Gr. Gr. §. 608. a. Obs. 3. and §. 614; and compare Theb. 208, *τί οὖν; ὁ ναύτης ἄρα μή εἰς πρόραν φυγὼν πρύμνηθεν εὖρε μηχανὴν σωτηρίας*; Soph. Electr. 446. *ἄρα μή δοκεῖς λυτήρι' αὐτῇ ταῦτα τοῦ φόβου φέρειν*; Antig. 632, *ὦ παῖ, τελείαν ψῆφον ἄρα μή κλύων τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει*; where Hermann: "*ἄρα μή* idem propemodum est, quod *μή* solum, nisi quod *ἄρα μή* paullo fortius: utrumque est *suspicantis* id factum esse, de quo sermo est<sup>u</sup>." Slightly different from this is the example given by Matth. Gr. Gr. §. 614. Plat. Phædr. p. 64. C. *ἡγούμεθά τι τὸν θάνατον εἶναι; πάνυ γε, ἔφη. ἄρα μή ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν*; *don't we hold that it may be something more than the liberation of the soul from the body?*

665. *προνοίαισι*] Blomfield well compares Eur. Phœn. 636. *ἀληθῶς δ' ὄνομα Πολυνείκη πατὴρ ἔθετό σοι θεία προνοία νεικέων ἐπάνωμνον*. On this mode of reasoning ἀπὸ τοῦ ὀνόματος, Aristot. Rhet. ii. 23, 29, see Elmsl. on Bacch. 508 v—*ἐν τύχῃ, feliciter*; Butl., Anglice *happily*. "Semel tantum alibi apud tragicos hanc constructionem offendi, idque in loco non plane gemello, Soph. Œd. T. 80, *εἰ γὰρ ἐν τύχῃ γε τῷ Σωτῆρι βαίη*. Non igitur temere rejicienda est Stanl. conjectura, *οὐ τύχα*, h. e. *non fortuito*, sed *προνοία*." S. L.

<sup>s</sup> See Prom. 459, *ἀριθμὸν ἔξοχον σοφισμάτων*.

<sup>t</sup> See note on v. 491.

<sup>u</sup> See also Herm. on Viger, p. 488. n. 295. Hoogeveen on the particles *ἄρα μή, ἄρ' οὐ*.

<sup>v</sup> To the examples there collected, add from our own Æschylus: "Said he, young Harry Percy's spur was cold? *Of Hotspur, coldspur?*" Second Part of K. Henry IV. Act i. Sc. 1.

667. τὰν δορίγαμβρον, the spear-wedded or spear-connected — compare Virg. *Æn.* vii. 318, indicated by Stanley; Sanguine Trojano et Rutulo dotabere, virgo, et Bellona manet te pronuba. Γαμβρός, any relation by marriage; see v. 686; Soph. *Ced.* T. 70, a brother-in-law; Eur. *Iph. A.* 986, a son-in-law; compare Phœn. 427. Hipp. 635 w. Androm. 359. 642. 739.

670. ἐκ τῶν ἀβροτίμων προκαλυμμάτων, coming forth of the luxurious<sup>x</sup>. priced coverings in front of her bridal chamber—compare v. 1145, though καλυμμάτων there is rather to be interpreted of the bridal veil. Klausen remarks that these nuptial hangings or curtains (προκαλύμματα or παρακαλύμματα) were at a later period known by the name of παρσπετάσματα, and that they were suspended on the inner side of the door, as appears from Pollux, x. 7, 32. and Sagittar. *de januis vet.* c. 24. He remarks also as matter of wonder, that no mention of them is found in Homer.—Instead of ἀβροτίμων, Salmasius, *Exerc.* p. 78, proposed to read ἀβροπήνων, on the authority of Lycophron, 863. μήθ' ἀβροπήνους ἀμφιβάλλεσθαι πέπλους, coupled with the preceding remark of Tzetzes: γίγνωσκε, ὦ Λυκόφρων, ὅτι τινὰς μὲν λέξεις ἀπ' Αἰσχύλου κλέπτεις—and this reading has been received by Porson, Dindorf, and Blomfield, who compares Eur. *Iph. T.* 814, εὐπήνους ὑφαίς: but with ἀβροτίμων compare *ibid.* 1148, χαίτας ἀβρόπλουτον ἐς ἔριν γ.

672. γίγαντος] Blomfield interprets earth-born, connecting the winds with Tellus through Astræus the son of Eurybie and Crius, the son of Tellus, and quoting from Hesiod: Ἀστραῖφ δ' Ἡὼς ἀνέμους τέκε καρτεροθύμους, ἀργέστην Ζέφυρον κ. τ. λ. Klausen, on the contrary, makes it a simple epithet, descriptive of the great strength of the winds; quoting Theb. 424, where the term is applied to *Cupaneus*, and Hesychius, who, with reference perhaps to this very passage, has: γίγαντος· μεγάλου, ἰσχυροῦ, ὑπερφυοῦς.

673. πολὺν ἀνδρῶν τε φεράσπιδες, and many warriors—as if it had been πολλοὶ ἄνδρες φεράσπιδες<sup>z</sup>; see on vv. 17. 374—like so many hunters following after the fleeting track of the oars, (sailed) when

<sup>w</sup> See Monk on this passage (v. 631.)

<sup>x</sup> The Neap. MS. has ἀβροτίμων, with the gloss: τῶν λαν τιμίων.

<sup>y</sup> “ἀβροτίμων. Sunt qui malint ἀβροπήνων ex conjectura Salmasii ad Solin. p. 78. ‘Αβρότιμος erit delicate cultus, h. e. venerabilis; ἀβρόπηνος, delicate textus. Ut ut legeris, notabis Æschylum verbis insolentioribus ab

ἀβρός compositis delectari: e. g. Pers. 41, ἀβροδίατος. *ib.* 541, ἀβρόγος. *ib.* 543, ἀβροχίτων. *ib.* 1072, ἀβροβάτης.” S. I. This may sufficiently account for the remark of Tzetzes, even though ἀβροτίμων be permitted to stand.

<sup>z</sup> Compare Theb. 849, διδυμάνορα κἀκ' αὐτοφόνα.

they meanwhile<sup>a</sup> had landed on the leafy shores of the Simois, to wage a bloody contest. *πλατᾶν*, the reading of Heath, Schutz, Butler and Blomfield has been adopted in preference to *πλάταν*, principally to avoid the forced interpretation of *κελσάντων*, proposed by Wellauer and adopted by Scholefield and Klausen, *eorum* (*Paridis et Helenæ*), *qui navem, non amplius conspiciendam, appulerant ad Simoëntis ripas*. The participle *κελσάντων*, it is plain, conveys no definition of certain persons, but only of certain circumstances, relating to some subject to be gathered from the context, where no mention whatever is made of *Paris*. But refer it in sense to *πλατᾶν*—i.e. understand it to relate to the fugitive party—and the construction is plain enough. The participle (Matth. Gr. Gr. §. 557.) expresses a collateral circumstance of the principal action, the pursuit—and with what looseness of application the best Greek writers indulged in this use of it—insomuch that had more than one person been said to have sailed in v. 671, even *κελσαντες* (the reading of Porson, Blomfield, and Dindorf) might have been applied to the persons so mentioned—may be seen in a well-known passage of Thucydides, ii. 3. 20: *ὅπως μὴ κατὰ φῶς θαρσαλευτέροις οὔσι προσφέρωνται καὶ σφίσιν ἐκ τοῦ ἴσου γίνωνται, ἀλλ' ἐν νυκτὶ φοβερώτεροι ὄντες ἤσους ὥσι τῆς σφετέρας ἐμπειρίας τῆς κατὰ τὴν πόλιν*: on which see Arnold's note. *Ἀξιφύλλους* is the emendation of Pauw, and has been very generally received in place of *ἀξιφύλλους*, which Maltby, however (*Lex. Gr. in voc.*), recognises as “*vox inter Æschyli ἅπαξ λεγόμενα recensenda*.” Stanley, Blomfield, and Scholefield have preferred Pearson's correction *ἀξιφύλλους*—but *ἀξιφύλλους*, which is found in the Neap. MS. with the gloss: *συνίησις*, is more likely to have been altered on account of the metre into *ἀξιφύλλους*—and with it we may compare *ἀξιγυῖος*, Pind. Nem. iv. 118, *ἀξιγυῖος* Orph. Hym. 50. *ἀξιγυῖος* Meleag. 110. *ἀξέειν* and *ἀξέσθαι* Ch. 825. Suppl. 856. Soph. Aj. 226. Eur. Hipp. 537.

678. *κῆδος ὀρθώνυμον*, a *κῆδος* (Anglice, perhaps we might be permitted to say, a *wo-man*) rightly so called; or, in every sense of the word—a *woe*<sup>b</sup>; as in Ch. 469, *ὦ δύστον' ἄφερτα κήδη*. Theb. 984, *δύστονα κήδε' ὁμώνυμα*—a relation by marriage; as in Suppl. 330, *κῆδος ἐγγενὲς τὸ πρίν*. Hesych. : *Κῆδος* κηδεία, πένθος, λύπη, φθορά, συγ-

<sup>a</sup> Compare the note on v. 596, *μανθάνοντί σοι*.

<sup>b</sup> We find a remarkable parallel to this passage in Shaksp. Troilus and

Cressida, Act ii. Sc. 2, where Cassandra exclaims: “Cry, Trojans, cry! a Helen, and a woe!”



γένεια, ὑποστία, θεραπεία, φροντίς. Ὀρθάνυμος, *nomini recte respondens*; Well. Lex.—opposed to which is ψευδάνυμος, Theb. 670. Prom. 85. 717—compare Theb. 9, ὃν Ζεὺς ἀλεξητήριος ἐπάνυμος γένοιτο Καθ-  
μείων πόλει. ib. 405, τῷ τοι φέροντι σῆμ' ὑπέροκμον τόδε γένοιτ' ἂν ὀρθῶς ἐνδίκως τ' ἐπάνυμον. Eum. 90, κάρτα δ' ὢν ἐπάνυμος πομπαῖος ἴσθι.

681. ἀτίμωσιν, is Canter's ingenious restoration of the text, which had been corrupted into ἀτίμως ἔν', as it stands in Vettori's edition, whilst the Neap. MS. wholly omits the -ιν, and supplies ἔνεκα to govern τραπέζας. Translate: *intending after a time to require at their hands the dishonouring of the Table and of the sacred ties<sup>c</sup> of social and domestic life, unseasonably celebrating, as they did, the bridal song, in the case of the nuptial hymn which then (in that particular instance) devolved upon the relations to sing.*

Ὑστέρω χρόνῳ, *after a certain succession of time*; i. e. *at some future period*, supposed to be determined, but known only to the Avenging Power (μῆνις)—whereas ἐν ὑστέρω χρόνῳ would be (indefinitely) *in after time*; as in v. 1636. ἐν ὑστέραισιν ἡμέραις, *in days to come*; *at some time or other*: see the note on v. 501. Πρασσομένα—applied here to that Supreme Power “to whom vengeance belongeth,” and to whose purposes all Time is one eternal *Now*<sup>d</sup>—takes a double accusative after it, as in v. 781; ἀτίμωσιν, with which compare Ch. 435, πατρὸς δ' ἀτίμωσιν ἄρα τίσει, and *the people of Ilium* v. 678, to whom *τίοντας* is to be referred. Ἐκφάτως is an ἀπαξ λεγόμενον, which Wellauer translates *clara voce*; but Blomfield, with better reason, *modo ineffabili*; in the same sense as ἀφάτως, or (see Maltby's Lex. Gr. in voc.) ἀμέτρως, ἐκτόπως. Ἐπιρρέπειν, *to incline towards* as a balance, and hence *to befall*, is properly a neuter verb, as here and in v. 1005, to which we may add Hom. Il. xiv. 99, ἡμῖν δ' αἰπὺς δλεθρος ἐπιρρέπη—but, from its occasional use in a transitive sense, as Theogn. 157, Ζεὺς γάρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλῳ, it signifies also *to apportion*, or *assign* (properly speaking) *by weight*; see v. 240, and Eum. 888, οὐ τὰν δικαίως τῇδ' ἐπιρρέποις πόλει μῆνιν τινα.

<sup>c</sup> This paraphrase—which might have been made yet more purely English, by translating: *the Table and the Fire-side*—has been substituted as the nearest equivalent to the Ζεὺς ξυνέστιος of the Greek; by which (see the note on v. 61.), as by the Roman *Lares* and *Penates*, we are simply to understand that impersonation of *something peculiarly sacred*, which not the Athenian

Orator's conception of *Holiness* herself—τὸ τῆς ὁσίας, ὁτιδήπου' ἔστι, τὸ σεμνὸν καὶ τὸ δαιμόνιον, (*Oration against Midias*, §. 36.)—can so forcibly set before the mind as that phrase without a parallel in any other language, *the Englishman's Fire-side*, or, in one magic word, *his Home*.

<sup>d</sup> Compare v. 125. χρόνῳ ἀγρεῖ.

687. μεταμανθάνουσα δ', *But learning now a song changed, from what it then was, to one of much weeping, the aged city of Priam, we may suppose, is greatly wailing, crying* <sup>c</sup> "Paris! Paris! Oh! *disastrously-married!*" when we consider that all along she has been struggling with a life of much weeping indeed, in the midst of her people's piteous blood—i. e. the bloodshed of her citizens; as Klausen well explains the force of μέλειον αἷμα; while he justly repudiates the introduction of φίλον—as Hermann proposes to read the line, αἰῶνα, φίλον πολιτῶν—as incompatible with the notion of blood poured out upon the ground.

Πολύθρηνον v. 689. describes, by a sort of Prolepsis not uncommon in the Tragic writers, the effect produced upon its substantive ὕμνον by the action of the verb μεταμανθάνειν to unlearn and learn anew. In v. 691, it is emphatically repeated with ἦ, (which Hermann has well detached in this form <sup>h</sup> from the corrupt reading παμπρόσθη,) to strengthen by this collateral consideration—*her having been all along in the midst of many sorrows*—the truth of what had just been stated as a *probable or conceivable case* (μέγα που στένει): see the explanation of the particles ἦ and ποῦ, Stephens' *Treatise*, pp. 34, 37, 43.

Τὸν αἰνόμετρον, *infelicem istum maritum! that man that was married in an evil hour!* an accusative used in exclamation, whether of sorrow or anger; Matth. Gr. Gr. §. 410. The true principle of this construction, as also of Soph. Aj. 726, τὸν τοῦ μανέντος κάπι-βουλευτοῦ στρατοῦ ξύναιμον ἀποκαλοῦντες, and Eur. Iph. A. 1354, οἷ με τὸν γάμων ἀπεκάλουν ἦσσονα<sup>i</sup>, appears to be this. The Article, as we have seen on v. 621, assumes its predicate; so that κυκλήσκουσα Πάριν τὸν αἰνόμετρον is in fact equivalent to κυκλ. Π. ὡς αἰνόμετρον ὄντα,

<sup>c</sup> Or, *crying with a loud voice* "Paris Oh!" &c. for κυκλήσκω, like ἀποκαλέω, is properly, *I call out, I cry aloud*—and, because this implies repetition and "much speaking," hence it is that both these verbs, considered as frequentatives of καλέω, have the signification, *I name*, (it may be, *nick-name*, Aj. 726. Iph. A. 1354) or *entitle*; *I range under this or that appellation*: see Pers. 655. Eur. Ion. 937. Elect. 118. Rhes. 279, 652. Xen. Mem. Socr. i. 2, 6, 57. 6, 13. ii. 2, 1.

<sup>f</sup> Blomfield compares Lycophr. 1353, *κευθμῶνος αἰνόμετρον μύχον*. Eur. Hel. 1120, Πάρις αἰνόμετρος. Hec. 944. αἰνόμε-

τρον. Orph. Arg. 885. *πάρθενος αἰνόμετρος* (ἢ Μήδεια). Add αἰνόμετρος v. 378. αἰνόμετρος, Ch. 315. αἰνόμετρος, Th. 904.

<sup>g</sup> Compare v. 1214, and see Matth. Gr. Gr. §. 446. obs. 2.

<sup>h</sup> Blomfield has edited *πάμπροσθη* ἦ, which Scholefield also has received; but the introduction of the Article in this place is, on more than one account, objectionable. Stanley, after Casaubon, reads *παμπροσθη*, Bothe *πάμπροσθεν*, Schutz *παμπρόσθη*.

<sup>i</sup> Compare also Prom. 944. Soph. Aj. 1228. Elect. 1445. Antig. 441. Eur. Med. 271. and Matth. Gr. Gr. §. 276.

or λέγουσ', *id id*, ἀνόλεκτε σὺ],—as we find it expressed at length. Eum. 508, μηδέ τις (ἡμᾶς) κυκλησκέτω, τοῦτ' ἔπος θροοῦμενος, ὦ δίκαι, ὦ θρόνοι τ' Ἑρινύων: compare also vv. 1439. 1448. Suppl. 212, 217. Eur. Tr. 470. Πάμπροσθε, i. e. πάντως πρόσθε as Klausen explains it, Anglice *every way*, or *all the way, before*, may derive some confirmation from the analogous compounds, (most of them equally rare) παμμάταιος, v. 376. παμπήδην, Pers. 729. Soph. Aj. 916. πᾶλλευκος, Eum. 352, πανοληθῶς, Suppl. 85. πανοίμοι, Ch. 875. πᾶμπολος Soph. Ant. 614. παμποίκιλος Eur. Hel. 1359. πᾶμπαν, Med. 1091.

'Ἀμφὶ μέλειον αἷμα might be translated, *quoad effusum sanguinem*, Anglice, *as regards* or *in relation to*; as in Suppl. 246, εἴρηκας ἀμφὶ κόσμον ἀψευδῇ λόγον, and Theb. 843, μέριμνα δ' ἀμφὶ πόλιν, the only instances in which Æschylus uses ἀμφὶ with an accusative in nearly the same sense as it is used with a genitive or dative; see vv. 62. 859. 862. 1037. 1046. 1106. Prom. 182. 702. Pers. 8. 168. Theb. 1012. Suppl. 391. 615. 806.—but it seems better to render it, *versata cum*, Anglice *engaged in* or *amidst*; as in Theb. 103. πῶτ', εἰ μὴ νῦν, ἀμφὶ λίταν (or λίταν') ἔξομεν: see Matth. Gr. Gr. §. 583. c. and Viger, c. ix. sect. i. 1.

695. ἀγάλακτον οὕτως] Anglice, *a foster-brother, just so*<sup>k</sup>—i. e. *just like one of the family*; see this idiomatic use of οὕτως, Homericæ αὐτως, ably vindicated and explained by Heyne on Il. iii. 220, and Buttmann on Demosth. Orat. ag<sup>t</sup>. Midias, §. 21. b. ἐν συνουσίᾳ τῶν καὶ διατριβῇ οὕτως ἰδίᾳ (*just a private party*): and compare with the examples which Buttmann has given, Theb. 1056, πρύμνοθεν οὕτως. Soph. Aj. 1206, κείμεν δ' ἀμέριμνος οὕτως. Œd. T. 1427. τοιόνδ' ἄγος ἀκάλυπτον οὕτω δεικνύναι. Thucyd. ii. 2. ἡμεῖς δὲ οὐδ' ἐπὶ ἀδύνατον ἀμύνεσθαι οὕτω πόλιν ἐρχόμεθα (*but neither are we marching against a city that is absolutely unable to protect itself*). ib. v. 104. καὶ οὐ παντάπασιν οὕτως ἀλόγως θρασυνόμεθα (*and it is not so utterly without reason that we are confident*). Hor. Sat. ii. 2, 46: *haud ita pridem* (Angl. *not so long ago*). ib. 3. 283: *quid tam magnum?* ib. 6. 1: *modus agri non ita magnus*. Also St. John's Gospel iv. 6. ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ, in Scottish phrase, *just sat himself down on or by the well*; as, lastly, in the Scottish ballad: "We are na fou, we are nay *that* fou."—'Αγάλακτον. Hesych.: 'Αγάλακτος' ἡ ὁμόθηλος. 'Αγάλακ-

<sup>j</sup> Soph. Phil. 759, *id id* δύστηνε σὺ.

<sup>k</sup> Klausen translates: *Ita leonem* v. 388." Let the reader make his choice.

τες· σύγγονοι, ἥλικες, ὁμόγαλακτοι. Ἀγαλακτοσύνη· συγγένεια: Suidas: Ἀγάλακτες· ὁμογενεῖς, ὅμαιμοι, ἀδελφοί. "Ἄλλοι δὲ τοὺς τῶν ἱερῶν κοινωνούς, καὶ συγγενεῖς. Οἱ δὲ, συντρόφους.

699. γεραροῖς, *elderly persons*; compare Suppl. 667. γεραροῖσι πρεσβυτοδόκοι γερόντων θυμέλαι. Eur. Suppl. 42. ἰκετεύω σε, γεραῖα, γεραῶν ἐκ στωμάτων: but γεραρόν, *dignified*, (ἐντιμον. Apollon. Lex.), Hom. Il. iii. 170. οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε. ib. 211. γεραρώτερος ἦεν Ὀδυσσεύς—so that the Tragedians would seem to be in favour of the derivation γέρων, γεραῖός, &c. from γέρας; not γέρας from γέρων. Klausen, on what authority I know not, calls γεραρός (as also γεαρός) an old form of comparative, (*senior*), which, when again augmented, becomes γεραρώτερος.

700. πολέα δ' ἔσχ', is Casaubon's correction of the common reading ἔσχ', which is found also in the Neap. MS. with the gloss: πρόσσεσχε, προσῆλθε, and in the Scholiast, who remarks: τὸ σαίνων πρὸς τὸ φαίδρωπός καὶ τὸ ἔσχε ἀποδώσεις. It is probable that, on account of the rare occurrence of this form -σκον in the Attic poets, the κ may at a very early period have been changed into χ: see Matth. Gr. Gr. 217. Obs. and §. 199. where it is remarked that verbs thus augmented are never mere imperfects or aorists, but have always a *frequentative* sense; whence, probably, the termination of frequentative verbs in -σκω. Compare Pers. 655. Θεομήστωρ δ' ἐκικλήσκειτο Πέρσαις, Θεομήστωρ δ' ἔσκειν. Soph. Antig. 963. παύεσθε—and with πολέα (πολλάκις) Suppl. 745. πολεὶ μελαγχίμφ' ἐν στρατῷ. Matth. Gr. Gr. §. 123.<sup>1</sup>

702. φαίδρωπός ποτὶ χεῖρα σαίνων τε] The comma, which is found in all the editions after χεῖρα, had better be omitted—or, if inserted at all, inserted after σαίνων τε—since ἀνάγκαις does not depend upon σαίνων, as Wellauer<sup>m</sup> appears to have thought, but is the dative of the occasion, or *exciting cause* of the action: Matth. Gr. Gr. §. 399. Translate: *fawning upon the hand and wagging his tail, when moved by his bodily wants*; and compare v. 767. ὑδαρεὶ σαίνειν φιλότῃ. Hom. Od. xx. 214. ἀλλ' ἄρα τοίγε Οὐρῆσιν μακρῇσι περισσαινόντες ἀνέσταν, ὧς ὅταν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἴοντα Σαίνωσ'. Nossis Antho-

<sup>1</sup> Dindorf and Klausen retain ἔσχε, which the latter connects with δίκαν and translates: *habebat id quod justum est infanti*, comparing Ch. 990. ἔχει γὰρ αἰσχυρτῆρος δίκην—but this is extremely forced; it were better to supply after ἔσχ', (ἐαυτόν) with δίκαν following in

apposition (if you choose to translate in strictness) *id quod justum erat infantis munus*, or *quemadmodum infantem sese habere decebat*. See note on v. 3.

<sup>m</sup> See his Lex. Æschyl. "σαίνειν, *inservire*," with a reference to this passage.



log. iv. v. 6. *σαῖροι κέν σ' ἐσιδοῖσα καὶ οἰκοφύλαξ σκυλάκαινα*. Soph. inc. frag. 700. (Athen. vii. p. 277.) *σαίνοντες οὐραίοισι τὴν κεκτημένην*, where we see that the *object* of the verb *σαίνειν* (on which see Blomf. Gloss. Theb. 379.) follows in the accusative; whence its metaphorical use, as a transitive verb, (1) with *persons*, in the sense of *striking upon the senses or feelings*; Soph. Antig. *παιδός με σαίνει φθόγγος*. Eur. Ion. 685. *οὐ γάρ με σαίνει θέσφατα*. Rhes. *σαίνει μ' ἔννευχος φρυκτωρία*, (compare Eum. 253. *ὁσμὴ βροτείων αἱμάτων με προσγέλῃ*): (2) with *things*, in the sense of *crouching under*, and so *endeavouring to avert, or avoid*; Theb. 383. *σαίνειν μύρον τε καὶ μάχην ἀψυχία*. ib. 704. *τί οὖν ἔτ' ἂν σαίνοιμεν δλέθριον μύρον*; Φαιδρωπός, Angl. *smooth-faced*, Blomf.: compare Eur. Orest. 894. *τὸ δ' ἔμμι' αἰὲ φαιδρωπὸν ἐδίδον*. Soph. Œd. C. 319. *φαιδρὰ γοῦν ἀπ' ὀμμάτων σαίνει με προστείχουσα*. Pers. 97. *φιλόφρων σαίνουσα*.

705. *ἦθος τὸ πρὸς γε τοκήων*] Blomfield who translates *ἦθος, indoles*, justly adds that it is very rarely, if ever, found in this sense, and instances in a parallel case Pind. Ol. xi. 22, *τὸ γὰρ ἐμφυῖες οὐτ' αἰῶν ἀλώπηξ, οὐτ' ἐρίβρομοι λείοντες διαλλάξαιντ' ἂν ἦθος*, and again (Lex. Seguiet. p. 386, 28.), *ἄμαχον δὲ κρύψαι τὸ συγγενὲς ἦθος*—to which we may add Prom. 184. Pers. 649. Soph. Aj. 595. Antig. 705, 746, and Eurip. *passim*. \**ἦθος* occurs, in fact, but this once in Æschylus, once in Soph. Phil. 894, *θαρσεῖ τό τοι σύνθητες ὀρθώσει μ' ἦθος*, and once in Eur. Suppl. 341, *πολλὰ γὰρ δρᾶσας καλὰ, ἦθος τόδ' εἰς Ἑλλάνας ἐξεδείξάμην*<sup>n</sup>, *αἰὲ κολαστὴς τῶν κακῶν καθεστάναι*: in both of which passages its use is remarkable, as denoting an outward act which habit had made *a part*, as it were, *of the man's nature* (*σύνθητες*)—for the words of the last speaker also are immediately preceded by *ὥς τοῖς ἐμοῖσιν οὐχὶ πρόσφορον τρόποις φεύγειν τὰ δεινὰ*, and followed by *οὐκοῦν ἀπανδᾶν δυνατόν ἐστί μοι πόνουσ*: Eur. Suppl. 340–44.

It would seem, then, that as *ἦθος*, a man's *disposition*, or more strictly, *manner, conversation, or character*, is but the aggregate—mathematically speaking, the *locus* (and this definition will take in the primary meaning of *haunt*, in which the plural *ἦθεα* is generally used)—of his individual *actions* or *habits* (*ἔθη*)<sup>o</sup>; so, conversely,

<sup>n</sup> This is Hermann's correction of *ἐξελεξάμην*—and it derives no little confirmation from the present text.

<sup>o</sup> See Aristot. Ethics ii. 1. ἡ δ' ἠθικὴ ἐξ ἔθους περιγίγνεται, *ἔθεν καὶ τοῦνομα*

*ἔσχηκε, μικρὸν παρέκκλινον ἀπὸ τοῦ ἔθους*. Also Quintil. Inst. vi. 2: *ἦθος, cuius nomine, ut ego quidem sentio, caret sermo Romanus; mores appellantur: atque inde pars quoque illa philosophiæ*

ἔθος may represent any *characteristic act*, or (with reference, again, to the *locus* of all such points) any *single point* in the *general character*: and, to return now to our text, we may translate accordingly—but after a time he displayed a specimen of temper quite in character with his parents, or parentage; compare v. 573, *κάρτα πρὸς γυναικός*.

The particle *γε*—which thus invites attention to what so *peculiarly belongs* to the animals in question, as to be their prevailing practice (*ἔθος*), and so, in fact their (*ἦθος*) acquired or *second nature*—is the suggestion of Bothe, proposed in the first instance to fill up the metre, and strongly confirmed by Ch. 419, *ἡ τὰπερ πάθομεν ἄχα πρὸς γε τῶν τεκομένων*, which Klausen compares, although he has not yet been induced to admit *γε* into the text. Wellauer has edited *πρόσθε*, which Dindorf also has received; whilst Blomfield and Scholefield, adopting a different arrangement, read *τοκέων*, and in v. 706. *τροφεύσιν*, on the authority of the Neap. MS., which here, as elsewhere, exhibits Æschylus as corrected by Triclinius.

*Χάριν τροφᾶς γάρ*—is Pearson's correction, adopted by Dindorf, Wellauer, and Klausen, as well as by Heath and Butler, in place of *χάριν γάρ τροφᾶς*, a transposition frequently made in the older editions from a needless anxiety to have *γάρ* in the second place; whereas, by placing it third, (to say nothing of the metre,) we give the important word *τροφᾶς* its due prominence in the sentence: *for by way of returning thanks for its education*—which same notion might have been more briefly expressed by *τροφεῖα γάρ ἀμείβων* or *πληρῶν*, Theb. 477, or by *τροφᾶς γάρ ἐκτίνων*, ib. 548.

707. *μηλοφόνουσι ἀγαῖσιν*] “*Libri ætatis contra metrum*. Herm. conj. *ἀγαισιν*⁹: at non intelligitur, quidnam sibi velit *invidia*. Non id agit leo, ut vitam pecudi invidet, sed ut cibum sibi paret. Itaque scripsi *ἀγαῖσιν*, cujus sensum exhibet grammaticus Sangermann. (*St. Germain's*). 336. Bekker.: ‘*Ἀγαί· οἱ τραγικοὶ τὰς τρώσεις οὕτως ἐκάλουν καὶ τὰ τραύματα· καὶ γὰρ τὸ τραῦμα οἶον κατάγμα γίνεταί·*” Klausen; who translates accordingly—*vulneribus oves occidentibus epulas injussus paravit*—and compares Pers. 425, *ἀγαῖσι κοπῶν θραύσασιν τ’ ἐρείπων*. Perhaps it would be more in accordance with

ἡθική, *moralis*, est dicta. Sed ipsam rei naturam spectanti mihi, non tam *mores* significari videntur, quam *morum quædam proprietates*: nam ipsis quidem omnes habitus mentis continentur.

⁹ Such, for instance, as in English we sometimes hear familiarly expressed by, *a bit of temper*.

⁹ See the note on v. 130.

this passage, and with Æschylus, to translate *with fragments of slaughtered sheep*—see on v. 673, and compare v. 1483, *κουροβόρῃ πάχῃ*. Soph. Antig. 1022, *ἀνδροφθόρου αἵματος*. Eur. Orest. 833, *ματροκτόνον αἶμα*. Matth. Gr. Gr. §. 446. Obs. 3. c. 'Ακέλευστος: compare v. 944, Prom. 1024, *ἄκλῆτος ἔρπων δαιταλεύς*.

710. *οἰκίαις*, the family, or household, in the largest sense; not the domestics, as the word ordinarily signifies, in contra-distinction to *οἰκείοι*, relations, a man's own people: compare Ch. 737.

712. *ιερεὺς τις ἄσας*, a priest as it were—because a divinely-appointed (*ἐκ θεοῦ*) minister—of evil: compare v. 1202, *Αἰδου μητέρα*. Theb. 574 (applied to Tydeus), 'Ερμύος κλητήρα, πρόσπολον Φόβου. Eur. Orest. 261 (spoken of the Furies), *ἐνέρων ιερίαι*. Alcest. 25. *Θάνατον εισορῶ πέλας, ἱερῇ θανόντων*. Προσεβρέφθη is Porson's correction of *προσετράφη*, which is found in all the older editions, and in the Neap. MS.

714. *παρ' αὐτῷ δ'*—]Translate: *Now parallel to these things, i. e. in the very same manner, I would<sup>r</sup> say that there came to the city of Ilium the spirit indeed—i. e. one breathing the spirit* (see v. 210, and Theb. 705, *δαίμων λήματος ἐν τροπαίᾳ χρονία μεταλλακτὸς ἴσως ἂν ἔλθοι θαλερωτέρῃ πνεύματι*)—of a settled calm; but she (Helen), quiet ornament of wealth as she was outwardly to look upon, in <sup>s</sup>the soft glance of her eyes, half-open, half-concealed, inspiring the soul-piercing flower of love, yet in the end occasioned sad<sup>t</sup> consequences of her marriage, fatal settler and fatal companion that she was, sped to the house of Priam under the guidance of Jupiter, patron and avenger of social rights, a wceful bride! a Fury!—as Blomfield well translates *νυμφόκλαντος*—although, as he adds, it may be translated also *sponsis defenda* (Angl. *the bane of brides*), in the same sense as Horace has: *Prælia conjugibus loquenda*: Od. iv. 4, 68.

The correctness of the version that has here been given to a passage of difficult, and, but for the parallel story that precedes it, of doubtful interpretation, mainly depends upon the right construction of the participle *παρακλίνουσα*, which Wellauer, Dindorf, and Klausen detach altogether from the preceding context; Wellauer trans-

<sup>r</sup> See Matth. Gr. Gr. §. 515. d., and compare below, v. 807.

<sup>s</sup> It may be necessary here to state, that in strictness *μαλθακὸν ὀμμάτων βέλως* follows *παρακλίνουσα*, while the apposition *δηξ. ἔρ. ἄσθος* describes the effect produced by the operation of these

side glances, "*coquet at once and coy.*"

<sup>t</sup> "Huic loco contulit Elmal. Med. 1385, *πικρὰς τελευταῖας τῶν ἐμῶν ὤδων γάμων*. Cf. etiam ib. 398. sq. *πικροὺς δ' ἐγὼ σφί καὶ λυγροὺς θήσω γάμους, πικρὰ δὲ κῆδος καὶ φυχὰς ἐμὰς χθονός.*" S. L.

lating it, as applied to Helen, *deflectens ab indole priore, et ad pejus conversa*; whilst Klausen applies it in an active sense to a literal Erinnys—"παρακλίνουσ' *deflectens statum felicitatis et lætitiæ*. Cf. v. 425. (448.) Soph. Electr. 488. sqq." Blomfield, on the contrary, has "Παρακλίνω. *Oblique flecto*, sc. ὁμμάτων βέλος. Aristoph. Pac. 979. καὶ μὴ ποίει γ', ἅπερ αἱ μοιχευόμεναι δρῶσι γυναῖκες. καὶ γὰρ ἐκείναι παρακλίνασαι τῆς αὐλείας παρακύπτουσιν· κἄν τις προσέχη τὸν νοῦν αὐταῖς, ἀναχωροῦσιν, i. e. (παρακλ.) *portæ valvarum alteram aliquantulum aperientes*, uti interpretatur Wesseling. ad Herodot. iii. 156, ὀλίγον τι παρακλίναντες, *portas scilicet*. (Eurip. Iph. A. 857. eodem sensu dixit πύλας παροίξας, sicut etiam Aristoph. Pac. 30.<sup>u</sup>) et sic Helena palpebras"—and this I believe to be the true interpretation; but, in point of construction, Blomfield would have done better, if instead of separating παρακλίνουσα from what follows, (apparently, as a *nominativus pendens*), he had allowed the comma of the older editions to stand, and compared Eur. Alcest. 204-6, where we find δέ following a participle under precisely similar circumstances, παρειμένη δὲ χειρὸς ἄθλιον βάρος, ὅμως δὲ, καίπερ σμικρὸν ἐμπνέουσ' ἔτι, βλέψαι πρὸς αὐγὰς βούλεται—but *relaxed*, as she is, as to the wretched weight of her hand<sup>v</sup>, yet, although having little breath still left in her, she wishes nevertheless &c. Παρ' αὐτὰ, Scholefield improperly renders *statim*—a meaning which παρ' αὐτὰ τὰδικήματα, Demosth. Mid. p. 523, 7. acquires only from the context τὴν τιμωρίαν ποιέισθαι—whilst Wellauer, who gives the correct version *similiter*, retains the wrong reading *πάντα*, which Hesychius explains by παραχρῆμα, εὐθέως, παραντικά (Angl. *at once, straightway, forthwith*), as Suidas also: Παραντόθεν· αὐτικά, ἀπὸ τοῦ πάροντος χρόνου.

Νην. γαλάνας—compare Soph. Electr. 899, ἐν γαλήνῃ πάντ' ἐδερκόμεν τύπον. Eur. Iph. A. 544. μάκαρες οἷ.... μέτεσχον λέκτρων Ἀφροδίτας γαλανεῖα χρησάμενοι. Dan. fr. iv. 7, θνητῶν σπέρμα τῶν μὲν εὐτυχεῖ λαμπρᾷ γαλήνῃ, τῶν δὲ συννεφεῖ πάλιν. fr. inc. xlvii. 4, ὅστις δὲ... μέθη ταράσσει καὶ γαληνίζει φρένα, *πάντα δ' ἥσθεις ὕστερον στένει διπλᾷ*.

Ἀκασκαῖον· λίαν κεκοσμημένον. Schol.: but Blomfield rightly derives it from ἄκασκα, and that from ἄκη, *silence*; on which see Buttm. Lexil. art. 13. 1. Hesych.: Ἀκασκα· ἡσύχως, μαλακῶς, βραδέως. Lex.

<sup>v</sup> Τρδὶ παροίξας τῆς θύρας, ἵνα μὴ μ' ἴδῃ.

<sup>v</sup> Schol. τὴν ἰσχὺν τῆς χειρὸς παραλελυμένην. Anglice, *though her poor hand hangs listlessly by her side*. Dindorf, after Matthiæ, reads this passage dif-

ferently. Perhaps, as Heath proposes, χειρὸς ἂθ. β. should be taken in apposition, and χειρὸς referred to the supporting hand of *Admetus* (v. 201.)—but this does not affect the construction now before us.



Seguier. p. 371, 1. "Ακασκα' ἤσυχα, βραδεία. Κρατῖνος Νόμοις. Ὡ πρεσβύται πάντ' ἡράλαιοι, σκηπτροῖσιν ἀκασκα προβάωντες. The insertion of δ' after ἀκασκαῖον is due to Porson. It is required both by the metre and sense, and yet might easily be lost in the MSS., as Wellauer observes, before the Α in ἀγαλμα.

"Αγαλμα πλοῦτου—compare v. 199. Prom. 446, ἀγαλμα τῆς ὑπερπλοῦτου χλιδῆς. Soph. Antig. 704, τί γὰρ πατὴρ βάλλοντος εὐκλείας τέκνοις ἀγαλμα μείζον; ib. 1116, Καδμείας νύμφας ἀγαλμα. Eur. Suppl. 1164, φίλον φίλας ἀγαλμα ματρός. Ὀρμμάτων βέλους—compare v. 229. Suppl. 1004, ὄμματος θελκτικόν τόξευμα. Δηξιθυμον—compare καρδιόδηκτον, v. 1441. δακίθυμος ἀτα Soph. Phil. 705. below, v. 760. δῆγμα λύπης. v. 1130, δῆγματι φοινίφ. Blomfield compares Sopater in Athen. iii. p. 101. B. τὴν δηξιθυμον ἐντὸς δέξιμην ἔχων. Sophocl. in Plutarch, p. 77. ἔρωτος δῆγμα. Ovid. Heroid. xiii. 30, Pectora legitimus casta momordit amor.

725. παλαίφατος. γέρων λόγος] See on v. 284. and add to the examples there adduced, Terent. Adelph. v. iii. 18: Vetus verbum. Cic. de Fin. ii. 16: Proverbium contritum vetustate. With the sentiment that follows, compare Theb. 769, πρόπρῦμα δ' ἐκβολὰν φέρει ἀνδρῶν ἀλφειστῶν ἄλβος ἄγαν παχυνθείς. Pind. Pyth. iii. 105. (190). ἄλβος οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται, πολὺς ἐντ' ἂν ἐπιβρίσας ἔπηται, and above all Longinus on the Sublime, §. 44, indicated by Dobree, χρονίσαντα δὲ ταῦτα ἐν τοῖς βίοις νεοτοποῖεῖται, κατὰ τοὺς σόφους, καὶ ταχέως γενόμενα πρὸς τεκνοποιῶν ἀλαζονείαν τε γεννώσι, καὶ τύφον, καὶ τρυφήν, οὐ νοθὰ ἐαυτῶν γενήματα, ἀλλὰ καὶ πάντ' ἡγήσια—see vv. 728. 733. 744.

731. τὸ δυσσεβὲς γάρ] The emphatic word *dyssebēs* has been rightly restored by Pauw, Heath, Schutz, Blomfield, and Wellauer to the place where both the sense and metre require it to be, before γάρ—see on v. 705. Translate: *for it is the impious act that brings forth more acts after it<sup>w</sup>, all bearing their family likeness—and, it is implied, the impious act alone; whence follows, in connection with this general purport of the sentence—for the lot of well-ordered families has a goodly succession for ever: compare L'um. 534, δυσσεβίας μὲν ὕβρις τέκος ὡς ἐτύμως· ἐκ δ' ὑγείας φρενῶν ὁ πᾶσιν φίλος καὶ*

<sup>w</sup> The *μέν* which follows *μέτα* (used here adverbially), in *succession*, serves to sustain it, much as *γέ* might have done; whilst the *δέ* sets, as it were, over against the fact just mentioned, the general observation upon it, which

is expressed in the above translation. Or, if any opposition be intended, it is implied that *though* the succession be multiplied, *yet* is the family likeness not diminished.

πολύευκτος ὄλβος. ib. 551, δίκαιος ὧν οὐκ ἀνολβος ἔσται: and with καλ-  
λίπαις, having goodly children, compare εὖπαις, Eur. Hec. 810.  
Suppl. 955. Ion. 491. It is not necessary, therefore, with Stan-  
ley and Blomfield to read δ' ἄρ' for γάρ in v. 734; though this cor-  
rection, due in the first instance probably to Casaubon, has ob-  
tained the sanction of Porson and of Dindorf. See the note on  
v. 539.

736. The following strophe and antistrophe have been variously  
arranged in different editions, but in none without considerable  
alterations of the text, suggested for the most part by an attempt  
to improve the interpretation, rather than the metre. Klausen,  
who has the merit of having proposed the simplest and most satis-  
factory emendation of ὅταν in v. 738<sup>x</sup>, is the only editor who has  
attempted to extract a meaning from the words φάους κότον v. 739.  
which he translates *lumen infensum*, comparing θράσος ἄτας i. e.  
θρασεῖαν ἄτην v. 741. and explaining it "de lumine, cujus splendor  
est terribilis et perniciosus, vel de igne divitias destruyente, vel de  
die infausto." In support of this interpretation he refers to v. 378.  
φῶς αἰνολαμπές, and Ch. 61-65. ῥοπή δ' ἐπισκοπεῖ δίκας ταχεῖα, τοῖς μὲν  
ἐν φάει, τὰ δ' ἐν μεταχειμῖφ σκότου μένει χρονίζοντα βρῦει, τοὺς δ' ἄκρατος  
ἔχει νύξ—a passage which, with Ch. 320. σκότῳ φάος ἰσόμοιρον, may  
be thought to lend at least an equal support to that conjecture of  
Casaubon, φάους σκότον, which the present editor has ventured to  
receive into the text. For the rest, the reading of the MSS. and  
older Edd. has been faithfully adhered to: although vv. 740. 748.  
might have been brought into more exact conformity, by changing  
in the former τὸν into τὰν, and in the latter προσέβα into προσέβαλε<sup>z</sup>,

<sup>x</sup> His note is worthy of being tran-  
scribed at length: "Libri ὅταν contra  
metrum. Herm. conj. εὐτ' ἂν: (Pauw.  
ὀππόταν): at tum antistrophe etiam  
mutanda, neque tamen omnia sibi re-  
spondent. Itaque scripsi ὅτε, vestigium  
rarioris hujus vocis usus agnoscens, qui  
apud Homerum notissimus a posteris  
magis magisque rejectus est. "Ὅτε cum  
conj. Homero est quando factum erit,  
certius definiens quam ὅταν c. conj.  
quando forte factum erit. Ita ἥως ὅτε  
δία φανήη Il. xxiv. 417. Cf. Il. xxi. 323.  
[xxiv. 396.] Thiersch. Gr. Gr. 321, 4.  
In tragicis εὐτε cum conj. Theb. 338.  
ἐπεὶ c. conj. Soph. Antig. 1016. Œd.  
Col. 1226. εἰ cum. conj. Ant. 710. (cf.

Herm.) Œd. Tyr. 198. Œd. Col. 1443.  
Aj. 496. In quibus locis εἰ sæpe a li-  
brariis mutatum in ἥν, et ita haud du-  
bie hoc nostro ὅτε in ὅταν.

<sup>y</sup> Excepting only the ejection of τοῦ  
after προσέβα, which Dindorf alone has  
retained (with marks of something lost),  
and which probably originated, as Blom-  
field and Klausen suppose, from the di-  
vision of the word πλούτου.

<sup>z</sup> This might be supported by Soph.  
Trach. 844. τὰ μὲν οὐτι προσέβαλε, (sc.  
τὸν νοῦν) apprehended, laid hold upon  
—but I know no instance in which  
δαίμων, thus figuratively applied, is  
found as a feminine substantive.

as Hermann has proposed. Of *καρὰ*, as it stands in v. 739. I can give no better account than Klausen has given—that it is the accus. plur., used adverbially, and that it serves by a sort of *ἐπεξηγήσεις* of the notion already conveyed by *καίρουσαν*, to connect with that participle the accusatives that follow, as the *forms* of evil in which the old *ἔβρις* is found to exhibit itself anew—*springing up* in the shape of *afflictions to mankind*, (which happen) *sooner or later, when the appointed time shall have come, anew*, i. e. *under new forms as &c.*—or, it may be, *newly, suddenly, by an unlooked-for change—in the light* (i. e. *where, or when there was light*, Matth. Gr. Gr. §. 377.) *darkness, and &c.*—compare a similar use of *καίρω* (properly an intransitive verb, Soph. Œd. C. 374. Trach. 144. Eur. Phœn. 713. 1619.) with an accusative following, expressive of its effect, Suppl. 103. *ἰδέσθω δ' ἐς ἔβριν βρότειον, οἷα (or οἷα) καίρει πυθμὴν δι' ἁμὸν γάμον τὸ θάλλος.* With *τότ' ἢ τότε*, Angl. *at some time or other*, compare Eur. Andr. 852. *ξυμφοραὶ θεήλατοι πᾶσιν βροτοῖσιν ἢ τότ' ἤλθον ἢ τότε*—and with *τὸ κύριον*, *the appointed time of vengeance*, Eum. 542. *ποινα γὰρ ἐπέσται· κύριον μένει τέλος.* Suppl. 732. *χρόνῳ τοι κυρίῳ τ' ἐν ἡμέρᾳ θεοὺς ἀτίζων τις βροτῶν δώσει δίκην.*

*Μελαίνας μελάβροισιν*—compare Ch. 52. *ἀνήλιοι, βροτοστρυγεῖς δνόφοι καλύπτουσι δόμους.* Eum. 379. *τοῖον ἐπὶ κνέφας ἀνδρὶ μύσος πεπόταται, καὶ δνοφερὰν τιν' ἀχλὺν κατὰ δώματος αὐδᾷται πολύστονος φάτις.* *Εἰδομένων*, by an obvious *σχήμα πρὸς τὸ σημαϊνόμενον*, agrees with *ἄνω* expressed in the periphrasis *θράσος ἄτας*: Matth. Gr. Gr. §. 430, 5.

744. *δυσκάπνοις, smoky*; *ἦγουν πενιχροῖς καὶ εἰτελέσι*: Schol.—“in lowly sheds with smoky rafters;” Milton’s *Comus*, quoted by Blomfield<sup>a</sup>. It is strange that Klausen, who ridicules this interpretation, should have overlooked the obvious opposition which follows in vv. 746, 749; and passing strange, that he should apply *Δίκα δὲ λάμπει κ. τ. λ.* to *the terrible manifestation of Vengeance* (the same, as he represents it, as *φάους κόνιν* v. 739. and *φῶς αἰνολαμπές* v. 378.) in *the blackened houses* of the impious and overbearing, v. 742—seeing that this antistrophe is as manifest an amplification of the words *οἰκῶν εὐθυδίκων* v. 734. as the strophe is of *τὸ δυσσεβές ἔργον* v. 731. That solitary line, we may add, of Sophocles it may be, *Δίκας δ' ἐξέλαμψεν ὄσιον φάος*, which Klausen has<sup>b</sup> erroneously

<sup>a</sup> Add Shakesp. K. Henry IV. Part II. Act iii. Sc. 1: Why rather, Sleep, liest thou in *smoky cribs* &c.

<sup>b</sup> Dindorf observes: “Priorem ver-

sum ex Sophocle affert Theophilus ad Autolyc. ii. 54. p. 258. Alter, si est Sophoclis, ex alio loco petitus est.”

quoted in connection with Aj. Loc. fr. 11. εἰ δὲν' ἔδρασας, δεινὰ καὶ παθεῖν σε δεῖ, is much more applicable to the shining light of the path of the just, than to the murky appearance of the day of retribution. Compare also St. Matthew's Gospel xiii. 43. τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος. Ἐναΐσιμος (ἐν αἴσῃ, οἱ κατ' αἶσαν οὐδ' ὑπὲρ αἶσαν, ζῶν) "qui in suis sese continet finibus, neque quidquam facit, nisi quod justum et aptum est sorti sibi a superis concessæ." Klaus. Hesych.: τὰ καθήκοντα, προσήκοντα εἰδώς. Ἐναΐσιμα' ἀγαθὰ καὶ καθήκοντα. Schol. Venet. on Il. xv. 598. ἐξαΐσιον' ἄδικον. τοῦνάντιον δὲ ἐναΐσιμα, τὰ καθήκοντα καὶ δίκαια. Eustath. on Od. xvii. 363: γνοίη θ' οἷτινές εἰσιν ἐναΐσιμοι, οἳ τ' ἀθέμιστοι: ἐναΐσιμον λέγει τὸν δίκαιον καὶ κατὰ θέμιον ζῶντα. Compare ἐναΐσιος Soph. Œd. C. 1482. ἐναΐσιμῶς below v. 885. Eur. Alc. 1077.

746. χρυσόσπαστος, sprinkled with gold, gilded<sup>c</sup>; Blomfield compares Herodot. viii. 120. τῇρῃ χρυσόσπαστῃ. Σὺν πίνῳ χειρῶν; compare Eum. 313. τὸν μὲν καθαρὰς χεῖρας προνέμοντ' οὔτις ἀφ' ἡμῶν μῆνις ἐφέρει. ὅστις δ' ἀλιτρῶν, χεῖρας φονίας ἐπικρύπτει—Hor. Sat. I. iv. 68. at bene si quis et vivat puris manibus. Hesych.: πίνος' ῥύπος καὶ τὰ ὅμοια: Soph. Œd. C. 1259. Eur. Electr. 305.

750. παράσημον αἶψ, stigmatised by common report; of evil reputed<sup>d</sup>. Hesych.: Παράσημον' ἀδόκιμον, κίβδηλον. ἀπὸ τοῦτον καὶ τῶν νομισμάτων τὰ κίβδηλα παράσημα λέγεται: Suidas and Harpocrat.: Παράσημος ῥήτωρ. Δημοσθένης ἐν τῷ ὑπὲρ Κτησιφῶντος (p. 307, 26.) Ἐκ μεταφορᾶς εἴρηται ἀπὸ τῶν νομισμάτων, ἃ καλοῦσι παράσημα' ἦτοι ὅτι ὑποχαράττεται ὑπὸ τῶν ἀργυραμοιβῶν σημείῳ τινί, ὃ τὴν φανλότητα δηλοῖ, ἐπειδὴ παρατετύπεται καὶ παρακεχάραται. Compare Eur. Hipp. 1114. δόξα δὲ μήτ' ἀτρεκής, μήτ' αὖ παράσημος ἐνείη. Schol. on Hec. 379: κυρίως ἐπίσημον ἀργύριον, τὸ κεχαραγμένον καὶ ἄσημον, τὸ μὴ κεχαραγμένον. παράσημον, τὸ παρακεχαραγμένον.

755. μήθ' ὑπεράσ κ. τ. λ. without having either overshot, or turned short of, the right measure of compliment. Suidas: Ὑπερῆραν' ὑπερέβησαν. Πολύβιος (i. 25.) Κάμφαντες δὲ τὸν Πάχυνον, ὑπερῆραν εἰς Ἐκνομον: compare Dobree on Aristoph. Plut. 689. With ὑποκάμψας compare the use of κάμπειν, v. 333. Xenophon, quoted by Blom-

<sup>c</sup> "Non potui non præferre h. l. Aurati et Stanleii conjecturam τὰ χρυσόσπαστα δ' ἔδεθλα, sedes auro conspersas, receptæ lectioni ἔσθλα, bona deaurata, præsertim cum præcesserit δώμασιν. Ad vocem χρυσόσπαστα Miltonum allegat Symmons. Par. Amis. iii: Wings he wore, of many a coloured plume, sprinkled with gold." S. L.

<sup>d</sup> See Buttman's Lexilogus Art. ii. Αἶνος, and compare below vv. 1454. 1518.



field (περὶ κυνηγ. v. 16.) applies it to the doubling of animals in the chase.

757. τὸ δοκεῖν εἶναι, *the semblance of truth ; outside show*. "Errant qui apud Æschylum in Agam. 798. πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι, προτίουσι, sic intelligunt, τὸ δοκεῖν προτίουσι τοῦ εἶναι. Hic enim omitti articulus non poterat ; sed τὸ δοκεῖν εἶναι, quæ locutio etiam alibi invenitur, est esse videri, i. e. *species sinceritatis*." Hermann on Viger. p. 703.

763. ἀγέλαστα, *un-laughter-like ; compare Ch. 30. ἀγέλαστοις ξυμφοραῖς, Anglice, no laughing matters*. Translate, *doing violence to their lack-laughter faces*, or as Blomfield paraphrases it, *forcing a smile into their unwilling countenances*. "Lex. Seguer p. 337, 6. ἀγέλαστος· ὁ μὴ πρὸς γέλωτα ἐπιτήδειος, καὶ ὁ στυγρός. ἔστι δὲ καὶ πέτρα Ἀθήνησιν οὕτω λεγομένη. Αἰσχύλος δὲ φησι καὶ φρὴν ἀγέλαστος. Plin. N. H. viii. 18. Ferunt Crassum, avum Crassi in Parthis interemti, nunquam risisse ; ob id *Agelastum* vocatum. Vid. Ruhnken. ad Homer. H. Cer. 300 : "Blomf. Gloss.—ἐγχαίρουσιν (sc. τῷ χαίροντι) ὁμοιοπρεπεῖς—*ut ridentibus arrident, ita flentibus adflent humani vultus*. Wellauer was more blind than Schütz, when he wrote "ἐγχαίρουσιν est dativus, quod Schützius non vidit."

764. προβατογνώμων] Anglice, *a judge of cattle* ; applied here (on the same principle, Klausen suggests, as ποιμὴν λαῶν) to *a judge of character in general*. Compare Jaculatr. fr. 224, 5. ἔχω δὲ τούτων θυμὸν ἵππογνώμονα, Angl. *a knowing turn for these things : ἀργυρογνώμων· ὁ δοκιμαστής*. Lex. Seguer. (quoted by Blomfield) p. 499 : φυσιογνώμων, *a physiognomist* ; Cic. de Fato, c. 5. Hesych. : γνώμων· σκετός. Σοφοκλῆς : compare below v. 1095. Xenoph. Mem. i. 4, 5. In its most general sense, γνώμων is *an index* ; hence applied to the *gnomon* of a dial, and to the *teeth* of animals (*γνώμονες* or *φραστήρες*) which indicate their age. Hence Etym. M. p. 236, 49 : γνώμων· ὁ ὁδοῦς τῶν ἀλόγων ζώων. ἔνθεν καὶ προβατογνώμων εἴρηται, ἀπὸ τοῦ τὸν χρόνον διαγινώσκεισθαι. See Kuster's excellent note on Suid. Lex. v. ἀβολήτωρ.

767. ὑδαρεῖ] μεμιγμένη καὶ οὐ καθαρῇ καὶ ἀκράτῃ : Schol. ; Angl. *milk-and-water friendship*. Blomfield, after Vettori, compares Diphilus in Athen. x. p. 424. F. ἔγχεον σὺ δὴ πιεῖν. Εὐζωρότερόν γε, ἢ Δί', ὃ παῖ, δός· τὸ γὰρ ὑδαρὲς ἅπαν τοῦτ' ἐστὶ τῇ ψυχῇ κακόν. Aristot. Polit. ii. φιλιαν ὑδαρῇ. Ib. Poët. ad fin. μῦθον ὑδαρῇ, *a feeble or vapid story*. Lycophr. Chalcid. in Athen. x. p. 420. B. κυλίχιον ὑδαρές. Antiphanes p. 441. C. οὐθ' ὑδαρές, οὐτ' ἀκρατον.

769. οὐ γὰρ σ' ἐπικεύσω] Butler inserted this σ' on account of the metre, and it has been received by Wellauer, Scholefield, and Klausen; but Blomfield, after Bothe, prefers οὐ γὰρ ἐπικρύψω, the conjecture of Pauw: compare, in point of construction, Prom. 625, μήτοι με κρύψῃς τοῦθ', ὅπερ μέλλω παθεῖν. In the following line, in place of ἀπομούσως<sup>e</sup>, which Elmsl. on Med. 102, proposes to alter to ἀπόμουσός τ' ἦσθα γεγρ. οὐτ' εὖ κ. τ. λ., I have ventured to read ἀπομούσων, (which Blomfield also had suggested) and translate: *you were set down under the head of very unwise (persons,) and as one that did not well manage the rudder of his intellects.* With this construction of ἀπομούσων, compare Soph. Œd. T. 411, ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι, and on its indefinite application without the article, see on v. 59, and Matth. Gr. Gr. §. 271. Obs. 'Απόμουσος, a *Musis alienus*, Angl. *an illiterate person*: Eur. Med. 1089, γένος οὐκ ἀπόμουσον τὸ γυναικῶν. Ion. 526, φρενοῦν ἀμούσους καὶ μεμνηνότας ξένους. Alcest. 760, ἄμουσ' ὑλακτῶν. Hesych.: ἄμουσα ἀγῆη, ἀπαίδευτα. Οἶακα νέμων—compare Theb. 3, οἶακα νωμών.

772. θράσος ἀκούσιον, is Canter's universally received correction of θράσος ἐκούσιον<sup>f</sup>, which offends alike against the metre and the sense. "*Mox quod sit ἀνδράσι θνήσκουσι, vix satis intelligo. Vertunt hominibus ad mortem destinatis.*" Blomf. Translate *men under the fear of death, or death-bound—and understand by it men who, as St. Paul expresses his own case, had the sentence of death in themselves, (2 Cor. i. 9.),—men going out, as it were, upon a forlorn hope—men, as regards the means, in a way to perish, though in the end, as we learn from v. 775, the great part of them perished not. Compare the use of ἀπολλύμεθα in three parallel records of a*

<sup>e</sup> "κάρτ' ἀπομούσως ἦσθα γεγραμμένος. Cic. pro Sext. Roscio, c. 27: Et simul tibi in mentem veniat, facito, quemadmodum vitam hujusce depinxeris: hunc hominem ferum atque agrestem fuisse &c." Stanl. "Metaphora est a pictura ab incerta manu ducta, quæ vultum hominis detorquet, et pro urbano atque liberali aspectu ferum atque agrestem repræsentat." S. L. According to this view of the passage, we must translate: *you were pictured to my mind (compare note on v. 32) after a very disagreeable fashion; i. e. as a very disagreeable person: which leads us nearly to the same sense*

as we have already obtained—at the price, however, of a change in the text. Compare οὐ φίλως προσενέποις v. 312, where see the notes; and, as yet more apposite, Soph. Œd. C. 277, καὶ μὴ θεὸς τιμῶντες εἰτα τοὺς θεοὺς μοῖραις ποιέισθε μηδαμῶς. Angl. *rate the gods at nought (παρ' οὐδέν), represent them to yourselves as nothing, in their portions or characters.*

<sup>f</sup> The Neap. MS. has θάρσος ἐκούσιον—but this is entitled to no more consideration than its reading of the next line, ἀνδράσιν εὖ θνήσκουσι κομίζων. See note on v. 775.

passage of Scripture History, Matth. viii. 25. Mark iv. 38. Luke viii. 24: καθ' ἡμέραν ἀποθνήσκω, 1 Cor. xv. 31. ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν, 2 Cor. vi. 9: Soph. Œd. T. 1454, ὧ' ἐξ ἐκείνων, οἳ μ' ἀπωλλύτην, θάνω. Eur. Phœn. 884, σὺ τ' ὦ τάλαινα συγκατασκάπτει πόλις, εἰ μὴ λόγοις τις τοῖς ἐμοῖσι πείσεται. Alcest. 633, τότε ξυναλγέιν χρῆν σ', ὅτ' ἄλλύμην ἐγώ. Thucyd. iii. 57, οἵτινες Μήδων τε κρατησάντων ἀπωλλύμεθα, καὶ νῦν ἐν ὑμῖν Θηβαίων ἡσσώμεθα—from all which examples of present and imperfect tenses, expressing the *virtual tendency* of an action or condition, commenced indeed, but not effectually completed, we may learn how to interpret, to our caution at once and comfort, those terms of awful interest, under which all mankind are classed in respect of "the second death"—οἱ σωζόμενοι καὶ οἱ ἀπολλύμενοι, 2 Cor. ii. 15: with which compare Acts ii. 47. 2 Cor. iv. 3.

774. οὐκ ἀπ' ἄκρας φρενός, *not from slight, or superficial, sentiment—non ex superficie mentis, ex ima mente*, as Blomfield explains it, comparing Eur. Hec. 242, οὐ γὰρ ἄκρας καρδίας ἔψανσέ μου—*nor without liking*; but in *perfect sincerity and good-will*. It might well be thought surprising, that Klausen should have arrived at the directly opposite interpretation, "*non ex intima mente*;"—"cui gaudio," he adds, "turbato, neque integro et penitus percepto, opponit ποῖτα οὐδ' ἀφιδως"—but the wonder ceases, when we find him first objecting to the received interpretation, that "*ἄκρος* always describes the summit, not the surface," and then arguing from Soph. Aj. 285, ἄκρας νυκτός—*Angl. when Night had reached the zenith*; at the top o' the night, i. e. at midnight;—that ἀπ' ἄκρας φρενός expresses *from the middle*, i. e. *the inmost heart*! His other quotation κατ' ἄκρας, *funditus*, Ch. 691, might have served his purpose better, had the words in question been κατ' ἄκρας φρενός—but there is a wide and obvious distinction between that which is *thrown off from the summit*, (ἀπ' ἄκρας,) and which is assumed, in consequence, to have effected but a *slight and superficial* lodgement; and that which takes such *entire possession*, as to go through *from top to bottom* (κατ' ἄκρας.)

775. εὐφρων] The indefinite τις, which in most editions is found after εὐφρων, and which, if retained, would give a general expression (see on v. 55.) of *pleasant in a measure, of a pleasant sort*, has been omitted—first, because this sense is not at all required; secondly, it is omitted in the Florentine MS.; and lastly, because it appears to have originated in the same spirit of unnecessary correction, which in the Neapolitan MS., where it is found, has sub-

stituted παραβαίνοντες for παραβάντες, v. 758. προσεφικνείται for προσικνείται, v. 761. and interpolated εὔ in v. 773, which in that MS. only is ἀνδράσιν εὔ θνήσκουσι κομίζων.

778. οἰκουροῦντα, *keeping at home*; compare Soph. Œd. C. 343, κατ' οἶκον οἰκουροῦσιν, ὥστε παρθένοι. Phil. 1328, κρύφιος οἰκουρῶν ὄφεις—derived from οἰκουρός, ("cujus est ὄρος in οἶκῳ." Klaus.) a *house-keeper*, or *person waiting at home for another*; whence it has passed also into the notion of *lying in wait for another*; see below, vv. 1192. 1597. Soph. Pel. fr. 434. 1. Eur. Herc. F. 45. Hecub. 1277, οἰκουρός πικρά. Compare also οἰκούρημα, Soph. Phil. 868. Eur. Orest. 926. Hipp. 787. Heracl. 700. οἰκουρία, Eur. Herc. F. 1373. οἰκούριον, Soph. Trach. 542. Translate therefore—which of your citizens has been justly, and which unseasonably (unjustly) occupying your city during your absence.

783. φθοράς, stands here, as accusatives often do after neuter<sup>s</sup> verbs, to denote the effect or consequence of the complete action ψήφους ἔθεντο, *they gave their votes*, or *voted*. Compare the notes on vv. 215. 225. 275, and Matth. Gr. Gr. §. 433. Obs. 3, and translate: *For the gods, who try causes not according to the representations of the tongue, but from the real merits of each, unanimously placed their votes in the fatal urn, the effect of which was, the slaughterous destruction of Ilium.* "Φθορὰς ψήφους ἔθεντο dictum est pro φθορὰς ἐψηφίσαντο, cf. Herm. ad Vig. 899. Pors. ad Eur. Phœn. 300. Seidl. ad Iph. T. 1061. Herm. ap. Seidl. ad Eur. Troad. 123, et in *Classical Journal*, xlv. p. 422 sq." Wellauer. Ἀνδροκμήτας<sup>h</sup> is an ἀπαξ λεγόμενον, for which Blomfield reads ἀνδροκμήτας, on the authority of Ch. 889. Eum. 248. 956. Suppl. 679, and Eur. Suppl. 525.—αἵματηρόν τεύχος: the ἀμφορεύς θανατοῦ, the *opposite vessel* to which was the ἀμφορεύς ἐλεοῦ; see Schol. on Aristoph. Vesp. 89, and compare Eum. 742. Blomfield quotes from Phrynichus, Harpocrat. Lex. v. Κάδισκος: Ἰδοῦν, δέχου τὴν ψήφον, ὁ κάδισκος δέ σοι, Ὁ μὲν ἀπολύων οὗτος, ὁ δ' ἀπολλὺς ὁδὶ. Lycurgus

<sup>g</sup> See below, πῆδη' ὀρούσας, v. 795. Matth. Gr. Gr. §. 408.

<sup>h</sup> "ἀνδροκμήτας. Quid hoc sit, vix intelligo. Ἡμιθνήs est semi-mortuus, νεοθνήs recens mortuus, χειμοθνήs præ frigore mortuus; λιμοθνήs [v. 1241.] præ fame mortuus; ἀνδροθνήs igitur debebat valere ab homine mortuus sive

occisus; sed, si vera est lectio, nihil aliud quam active significare potest, mortem hominibus inferens, seu mortalis. Itaque in Blomf. emendationem ἀνδροκμήτας, exitiales hominibus, propendeo, qua voce, ut monuit Vir cl., Noster delectari videtur. Ch. 827. Eum. 248. 954. Suppl. 672." S. L.



against Leocr. p. 168. Reisk.: καὶ δυοῖν καθίσκων κειμένον, τοῦ μὲν προδοσίας, τοῦ δὲ σωτηρίας, τὰς ψήφους φέρεσθαι κ.τ.λ. Ovid Met. xv. 41: Mos erat antiquus niveis atrisque lapillis, His damnare reos, illis absolvere culpa. Tunc quoque sic lata est tristis sententia; et omnis Calculus immitem demittitur ater in urnam.

786. ἐλπίς προσῆι χειρός, *there approached the expectation (only) of a hand*—no actual hand. The boldness of this expression is sufficiently tempered by the subjoined explanation οὐ πληρουμένη, *not being filled*—"dativus effectum designans; ita ut non impletur." Well. and Klaus.

788. ζῶσι, *live, and are mighty*; Psalm xxxviii. 19: compare Musgrave on Soph. Œd. T. 45, and 482: Antig. 457.

791. ἐπέπερ καὶ—inasmuch as we both have wrought for ourselves vindictive snares—instruments, that is, of Divine vengeance: see the note on v. 352, and compare vv. 346-52. Πάγας δίκτυα, παγίδας: Schol. Heath and Blomfield read ὑπερκόπους: see the note on v. 451.

793. διημάθουν, *has laid even with the ground*; see the Scholiast on Hom. Il. ix. 589, πόλιν δέ τε πῦρ ἀμαθύνει: ἀμαθύνει, ἀμαθον ποιεῖ, δὲ δὲ Αἰσχύλος ἐπὶ τοῦ διαφθεῖρειν ψιλῶς τέταχε, περὶ τοῦ Ἀκταίωνος λέγων (Jaculatr. fr. 225.) Κύνες διημάθνον ἄνδρα δεσπότην: and compare Eum. 936, καὶ μέγα φωνοῦντ' ἐχθραῖς ὄργαις ἀμαθύνει. Ἴππου νεοσσός is but another designation of the Grecian monster, to wit, the armed host concealed within the horse<sup>1</sup>, as Klausen explains it, comparing Lucret. i. 470: nec clam durateus Trojanis Pergama partu inflammasset equus nocturno Grajugenarum—but it may be doubted whether πῆδημ' ὀρούσας<sup>2</sup> is to be referred to that host, *prosilien ex equo*, (as he translates it,) ἱππόθεν ἐκχύμενοι, Hom. Odyss. viii. 515; and not rather to the monster-horse itself, *bounding over the Trojan wall* (like) a blood-thirsty lion, v. 796, according to that passage of Ennius which he has quoted from Macrobius, vi. 2: nam maximo saltu superavit gravidus armatis equus, qui suo partu ardua perdat Pergama. Ἀσπιδοστρόφος is the reading of the Neap. MS. in place of ἀσπιδοστρόφος, on which Wellauer observes: "de forma ἀσπιδοστρόφος dubitans Blomf. ἀσπιδιφόρος mavult, sed non possunt librarii

<sup>1</sup> See Hom. Odyss. iv. 272, and viii. compare Pers. 305, πῆδημα κοῦφον ἐκ νεῶς ἀφήλατο, and Matth. Gr. Gr. 512.

<sup>2</sup> Having sprung (with) a leap: §. 408.

compositum insolentius in locum potissimi suffecisse. Attamen et ego cum Lobeckio ad Phryn. p. 683 de ἀσπιδηστρόφος dubito; quia, quod recte animadvertit Blomf., non solebant in his compositionibus η adhibere, nisi ubi syllaba brevis vitanda erat: quare ἀσπιδοστρόφος verum videtur, quod præbet Farn.; facile enim ex noto ἀσπιδηφόρος librarii η recipere poterant." See Blomf. Gloss. Theb. 415.

795. ἀμφὶ Πλειάδων δύνειν, *sub Autumni finem*; as Blomfield translates, and adds that this constellation rises about forty-four days after the vernal, and sets at about the same interval after the autumnal, equinox. Common opinion, he further tells us, referred the taking of Troy to the beginning of summer; but our Poet, Klausen well suggests, wished to account for the tempest which has been described in vv. 630–51, and see Hesiod, Opp. 617: εὐτ' ἂν Πληϊάδες σθένης ὄβριμον Ὀρίωνος φεύγουσαι πίπτωσιν ἐς ἥροειδέα πόντον, δὴ τότε παντοίων ἀνέμων θύουσιν αἴηται· καὶ τότε μηκέτι νῆας ἔχειν ἐπὶ οἴνοπι πόντῳ. Compare ib. 382.

799. τὰ δ' ἐς τὸ σὸν φρόνημα] Translate: *but what you said in reference to your own feeling towards me* (vv. 754–8.) *I remember, having noted it—or it may be, I remember to have heard, i. e. have not forgotten—and I hold the same opinion, and you have me on your side*: then follows a parallel passage to vv. 757–67. Klausen compares Soph. Trach. 814, ξυνηγορεῖς σιγῶσα τῷ κατηγορῷ, and 1165, μαντεῖα καὶνὰ, τοῖς πάλαι ξυνήγορα.

803. καρδίαν προσήμενος, *besetting the heart*; Casaubon, Pearson, Grotius, Blomfield, and Scholefield, prefer to read καρδίᾳ, as in Pers. 880, τᾷδε γὰρ προσήμεναι—but the text may very well be understood of the insidious *advances* and oft-repeated *aggressions* of the *venom of ill-will*. See Matth. Gr. Gr. §. 409. 4. b.

804. πεπαμένῳ, in place of πεπαμμένῳ, is the correction of Porson, and of Blomfield, who quotes Ch. 191. Eum. 177. and Lycophr. 355. ὥς δὴ κορείαν ἄφθιτον πεπαμένη—where Tzetzes: πῶ, τὸ κτῶμαι, πάσω, πέπακα, πεπαμένη. ὅθεν ἐν μὲν γραπτέον· καὶ οἱ μεταγραφεῖς, οὐκ οἶδ' ὅτι παθόντες, δύο μὲν γράφωσι.

807. εἰδὼς κ. τ. λ.] Translate: *From my own experience I would call—for right well do I know it—a mere mirror of friendship<sup>k</sup>, a shadow of a shadow, men that seemed to be exceeding kind to me.*

<sup>k</sup> With this apposition compare below, vv. 865–70.

It is better to arrange this passage thus, with Blomfield and with Klausen; than, with Dindorf and Scholefield, to connect *ὁμυλίας κάτοπτρον* with *ἐξεπίσταμαι*, whereby the force of *εἶδωλον σκιᾶς* is greatly weakened; or, with Wellauer, to retain the old punctuation, and translate: *expertus loqui possum; probe enim scio speciem tantum familiaritatis, umbræque imaginem fuisse eos, qui maxime benevoli videbantur*—in which case *εἶναι*, or rather *ὄντας*, would be wanting after *ἐξεπίσταμαι*: for *δοκοῦντας εἶναι* must not be separated<sup>1</sup>; see on v. 757. With *εἶδωλον σκιᾶς* Klausen compares *σκιᾶς ὄναρ*, Pind. Pyth. viii. 136. *εἶδωλ' ἢ κούφην σκιάν*, Soph. Aj. 126. *καπνοῦ σκιάν, εἶδωλον ἄλλως*, Phil. 946. *σκιᾶς εἶδωλον*, Tyro fr. 587, 6.

811. *σειραφόρος*, Anglice *yoke-fellow*<sup>m</sup>, or *coach-fellow*, has been universally received among later editors in place of *σειρασφόρος*, here and below v. 1611, on the united authority of the Neapol. MS. and Pollux vii. 24: *Αἰσχύλος μὲν γὰρ εἴρηκε Σειραφόρον τε καὶ κριθῶντα πῶλον*. Compare Soph. Electr. 721. *δεξιὼν δ' ἀνείς σειραίον ἵππον*. Eur. Iph. A. 221. *τοὺς μὲν μέσους ζυγίους . . . τοὺς δ' ἔξω σειραφόρους*. Aristoph. Nub. 1300. *κεντῶν ὑπὸ τὸν πρωκτὸν σε τὸν σειραφόρον*. Hesych.: *Σειραφόρον ἡγεμονικόν. μετῆκται δὲ ἀπὸ τῶν δεξιοσειρών ἵππων*. Isidorus Orig. xviii. 35: (quoted by Stanley and Blomfield): *Quadrigarum vero currus duplici temone olim erant, perpetuoque, et quod omnibus equis injiceretur, jugo. Primus Clisthenes Sicyonius tantum medios jugavit, eisque singulos ex utraque parte simplici vinculo applicuit, quos Græci σειραφόρους, Latini funarios appellant*.

814. *κοινὸν ἀγῶνα θέντες*, I understand, with Wellauer and Klausen, to mean *having instituted a general debate, or contest of opinions, in full assembly*<sup>n</sup>. In illustration of this, Klausen aptly

<sup>1</sup> Wellauer appears from the above translation to have viewed this differently.

<sup>m</sup> See St. Paul's Epistles, Philipp. iv. 3. Blomfield quotes Shaksp. Merry Wives of Windsor, ii. 2: you, and your *coach-fellow* Nym. See Steevens' note.

<sup>n</sup> Or it may mean, as the Dublin editor Dr. Kennedy suggests, *having appointed public meetings, we will in full assembly consult, &c.* See the note on v. 494: and on the established phrase *προτιθέναι ἐκκλησίαν*, consult

Hemsterhuis on Lucian Necom. 19. vol. i. p. 482. Hermann on Soph. Antig. 160. "Potest quidem ἀγῶν de verborum certamine dici, sed tum fere semper additur λόγων. Soph. El. 1492, *λόγων γὰρ οὐ νῦν ἐστὶν ἀγῶν*. Eur. Androm. 233, *εἰς ἀγῶν' ἔρχει λόγων*. Itaque h. l. intelligo de ludis solemnibus ob felicem reditum Diis instituendis, de quibus in concione (*ἐν πανηγύρει*) agendum erat." S. L. The objection may be valid, but the proposed interpretation does not suit the context.

compares Suppl. 366-9, where we find the sovereignty of Argos again represented as a *mixed Monarchy*; agreeably to Thucydides' description of the Heroic age of Greece: *πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέραςι πατρικαὶ βασιλείαι*. B. i. c. 13.

816. ὅπως . . . μενεῖ] "Vix observarem in re notissima recte se habere futurum μενεῖ, nisi vidissem Stanleium rescribere voluisse μενῇ. Noster Suppl. 444. ὅπως δ' ὁμαιμον αἷμα μὴ γενήσεται, δεῖ κάρτα θύειν. Pr. 68, ὅπως μὴ σπαντὸν οἰκτιεῖς ποτέ. Ch. 263, σιγᾷθ', ὅπως μὴ πύσεται τις." S. L. See the note on v. 353.

817. κέαντες] "Pro κήαντες. Hesych.: Κεάντες· καίοντες. et κειάμενοι· καύσαντες. Ovid. Remed. Amor. 229: *Ut corpus redimas, ferrum patieris et ignes*. Seneca Agam. 150: *Et ferrum et ignis sæpe medicinæ loco est*. Plato apud Diog. Laert. iii. 85: ἡ δὲ χειρουργικὴ διὰ τοῦ τέμνειν καὶ καίειν ὑγιάζει. Claudian. xx. 14: *ferro sanatur et igni*. Xen. Mem. i. 2. 54: καὶ τοῖς ἰατροῖς παρέχουσι μετὰ πόνων τε καὶ ἀλγηδόνων καὶ ἀποτέμνειν καὶ ἀποκαίειν. Τομῶντα πῆματα dicuntur apud Soph. Aj. 583. *vulnera nulla arte medicabilia nisi per novaculæ ferrique incisionem*." Stanl. "Κεάντες non est pro κήαντες, nec pro κείαντες. Ab obsoletis κέω et κάω fiunt κείω et καίω, per epenthesein poetis usitatissimam, et ipsum etiam obsoletum καύω, cujus futurum tamen et aoristus futuri et aoristi verbi καίω locum usurpaverunt. Κέας igitur est a κέω, κέσω, κείας a κείω, κῆας a κάω, κῆας a καίω. Καύσας, a καύω, σ suum post αν non amittit." S. L. See Buttman's *Irregular Greek Verbs*, pp. 139-40.

819. πῆμ' ἀποστρέψαι νόσον, to avert the evil of the disorder: "πῆματος τρέψαι νόσον vulg., sed νόσος πῆματος nihil est; contra πῆμα νόσον dixit Soph. Philoct. 765. νοσοῦντων πῆματα, Eur. Suppl. 227. πῆμα ἄτης, Soph. Aj. 363: palmaria igitur est Porsoni emendatio in Advers. p. 138<sup>o</sup>. ed. Lips. πῆμ' ἀποστρέψαι νόσον, quam non potui non recipere cum Blomf." This from Wellauer is the highest praise—and worthily is it bestowed. Klausen alone of modern editors has attempted, by a very forced interpretation, to defend the old reading, which is found in all the MSS. and earlier Edd.

821. θεοῖσι πρῶτα δεξιόσσομαι] Wellauer, in his *Lexicon Æschyleum*, renders δεξιούσσομαι, *dextra sublata aliquem salutare*; *alicui preces fundere*—but for the latter meaning he gives no other authority than the passage before us. Hence, as δεξιόσσομαι always signifies *I take by the hand, speak kindly to, or welcome*, with an

o *Adversar.* p. 158. ed. Cantab.: see also on Eur. Orest. 581.



accus. of the person, and sometimes a dative of the thing—see Soph. Electr. 976. Inc. Rhes. 419. Aristoph. Plut. 753. Hesych.: Δεξιούται· προσάγεται. Suidas: Δεξιούται, αἰτιατικῇ· προσάγεται, ξενοδοχεῖ, φιλοφρονεῖται—δεξιόσομαι here must apparently be rendered, with some little license of expression, *I will first greet myself with a sight of the gods, or I will first take my welcome at the hands of the gods*: see below, v. 1287, ἐπιξενούμαι ταῦτα.

826. ἐν χρόνῳ δ'] The δὲ annexes here, as it often does, an explanatory sentence, which accounts for οὐκ αἰσχυνοῦμαι. Translate: *for in time shyness, or their hesitation, wears off with people*; see the note on v. 213.

832. κληδόνas παλιγκότους, Angl. *cross rumours* (see on v. 552) is Stanley's universally received correction of ἡδόνas, the reading of Vettori, and the Neap. MS.: and the evidence of v. 843 is decisive for it.

833. καὶ τὸν μὲν ἤκειν, τὸν δ'—, *and that one should have come with one misfortune, then another should be the bearer of another still still worse misfortune, announcing them to the family*. Hesych.: Ἀδσκειν. λέγειν, φθέγγεσθαι.

838. ἐπλήθουν, *abounded*: compare Ch. 1057. Soph. Œd. C. 377. 930. Trach. 53. Eur. Herc. F. 1172. Vettori and the Neap. MS. here again agree in reading ἐπλήθουν, *multiplied*, which Klausen defends, and supplies τὸν θάνατον. Porson, Blomfield, Dindorf, and Wellauer (Lex. Æschyl.) read ἐπλήθουν, as the metre requires in Pers. 421, ἀκταὶ δὲ νεκρῶν χοῖράδες τ' ἐπλήθουν, where most of the older MSS. and Edd. have ἐπλήθουν. Maltby, Lex. Gr. in voc., thinks that πληθύνω is scarcely to be found in Greek poetry: see below on v. 1337.

839. τρισώματος τᾶν κ. τ. λ.] Translate: *truly a second three-bodied Geryon, (three-bodied Geryon the second), in ample measure above, not to mention that below him, might he have boasted of having received a triple cloak of earth; to wit, having died once in each form*—i. e. three times for any other man once. With this agrees the interpretation of Klausen, and of Bothe, Voss, and Blomfield, who well defends the application of χθονὸς χλαῖνα to the grave, from Theognis, 420. καὶ κείσθαι πολλὴν γαῖαν ἐφessάμενον. Simonid. Ep. cv. αὐταρ ἐθάφθη Ζωή, Πιερίην γῆν ἐπισσαμένη. Theocrit. Ep. ix. Ὀθνεῖην κείμεν ἐφessάμενος. Æschylus himself in Anthol. iii. 5.

Τλήμονες Ὅσσαίαν ἀμφιέσαντο κόνιν. Anthol. p. 312. τί πλέον γῆν ἐπιεννύμεθα; Xenoph. Cyrop. vi. 4, 6. κοινῇ γῆν ἐπιέσασθαι: and last, but not least, from Hom. Il. iii. 57. ἥ τέ κεν ἤδη λαῖνον ἔσσο χιτῶνα: where see Heyne's note. Τὴν κάτω γὰρ οὐ λέγω—I do not mention, or take into account, that vast extent of the earth beneath, of which we are elsewhere told, ὑπὸ δὲ σώματι γὰς πλοῦτος ἄβυσσος ἔσται. Theb. 949: compare Ch. 989, Διγίσθου γὰρ οὐ λέγω μόρον. Eum. 866, ἐνοικίον δ' ὄρνιθος οὐ λέγω μάχην. Theb. 273, οὐδ' ἀπ' Ἰσμηνοῦ λέγω. Wellauer alone, retaining the old comma after χθονός, translates: *posset, tanquam alter Geryon tricornor, sæpius sibi triplex in terra (nam quod sub terra est Geryonis corpus, non dico) corpus contigisse gloriari*: comparing with πολλήν, in this sense, πολλὰς v. 844. and πολὺς, Theb. 6: and with οὐ λέγω, I shun, or deprecate, as of evil omen, Eum. 866. Soph. Electr. 1467, εἰ δ' ἔπεστι νέμεσις, οὐ λέγω. This would appear to have been the interpretation also of Schutz; but Schutz reads τὸν κάτω, and includes τρίμοιρον also within the parenthesis<sup>q</sup>.

847. κύριος, *potis vel proprius; quem penes est rei cuiusvis κύρος* (sc. ἐξουσία, Hesych.), *dominus—the owner, or holder, or ratifier of our mutual pledges of conjugal fidelity*; compare Eum. 214, Ἦρας τελείας καὶ Διὸς πιστώματα: also Ch. 658, τοῖς κυρίοισι δωμάτων. ib. 689. Soph. Aj. 734. Œd. C. 288. 1041. 1643. Electr. 919, ἣ δὲ νῦν ἴσως πολλῶν ὑπάρξει κύρος ἡμέρα καλῶν.

849. δορύξενος, *a friend who has been a foe; a brother-in-arms. Δορύξενοι· οἱ ἐκ πολέμου ξενοὶ γεγονότες τισί*: Eustath. on Il. iii. p. 405. 33. Δορύξενος· ὁ ἐκ τῶν πολεμίων φίλος, ὡς Γλαῦκος καὶ Διομήδης· ὁ πρεσβεύων περὶ λύτρων, εἰ ζωγρηθεῖεν τινες. Δορυξένους ἐκάλουν καὶ τοὺς ὀπωσοῦν ἐπιξενωθέντας: Suidas. Compare Ch. 562, ξένος τε καὶ δορύξενος δόμων. 914, δόμους δορυξένους. Soph. Electr. 46. Œd. C. 632. Eur. Med. 687. Andr. 999.

850. ἀμφίλεκτα πῆματα, *controversial troubles—i. e. the evils of a disputed succession, as explained in what follows—to wit, your risk*

q “Τρίμοιρον χλαῖναν. Metonymice, vestis pro corpore; ut corpus, τὸ σὸν πέμας, pro persona apud Tragicos. λαλῶν, id est, ἔχων.” Stanl. “Inusitata est hæc locutio, χλαῖνα pro corpore, sed videtur pertinere ad disciplinam Pythagoream, unde Plato apud Diog. Laert. iii. 67. Ἀθάνατον ἔλεγε τὴν ψυχὴν καὶ πολλὰ μεταμειννυμένην σώματα, ubi eandem metaphoram habes. Docte qui-

dem disserit Blomf. χθονὸς τρίμοιρον χλαῖναν de terra corpori superinjecta accipiens, quod multis exemplis confirmat: sed isti interpretationi adversatur epitheton illud τρίμοιρον, quod facit ut plane de corpore intelligam.” S. L. See the note on v. 517, and Scholefield on this passage: “v. 846 (842) mera est epexegesis vocis τρίμοιρον, adhibito μορφώματι pro σώματι.”

on the plains of Troy; and if (the possibility that) popular tumult should form some desperate scheme. Wellauer (Lex. Æschyl. in v.) renders ἀμφίλεκτα utrinque imminetia; and Klausen interprets it as "mala quæ num eventura sint dubitari potest; itaque mala quæ minantur, etsi non certo instant;" but compare below, v. 1556, ἀμφίλεκτος ὧν κράτει, and in the parallel case of Eteocles and Poly-nices, Soph. Antig. 111, νεικέων ἐξ ἀμφιλόγων: also Eur. Phœn. 500, ἀμφίλεκτος ἔρις. Med. 637, ἀμφιλόγους ὀργὰς ἀκόρεστά τε νείκη. Βουλὴν καταρρίψειν, which Scholefield also translates "*consilium projectum*, h. e. cæcum et temerarium, inirent," I understand with Blomfield, (who ought surely to have taken the same view of Theb. 1028, καὶ κίνδυνον βαλῶ), to be but a variation of the established phrase κίνδυνον ἀναρρίψαι, on which see Photius and Suidas, and compare Herodot. viii. 50. Thucyd. iv. 85. v. 103. vi. 13. and other authorities given in Blomfield's note on Theb. 1030. And this interpretation, though not free from difficulty, appears to me less forced than that of Schutz and Butler, approved by Wellauer and Klausen, *ne senatum dejicerent*. For, to say nothing of this abrupt and unexampled introduction of the term Βουλή, as applied to an Homeric Council of Elders—βουλὴν καταρρίψαι, thus explained, would not be τὸν πεσόντα λακτίσαι πλέον, under which general expression are conveyed the dangers that in case of Agamemnon's death would await his family, and the speaker herself in particular: see v. 851. Wellauer, however, observes: "sub βουλῇ illi intelligi videntur, qui absente Agamemnone imperium tenent; iique sunt πεσόντες, si Agamemnon mortuus est. Infinitivum autem λακτίσαι a σύγγονον pendere, perspicuum est:"—and this construction of v. 854, whether a comma be inserted or omitted after βροτοῖσι, is certainly much to be preferred to Blomfield's *ne consilium iniret, eum qui cecidisset magis conculcandi*. It is worth mentioning here, that Abresch proposed to read<sup>r</sup> καταρράψειν, which may derive some confirmation from Eum. 26, λαγὼ δίκην Πενθεΐ καταρράψας μόρον: compare below, v. 1575.

857. κατεσβήκασιν, "*exaruerunt*: quum v. 890 (927), et Theb. 584. κατασβέσει sensu transitivo dictum sit. Intransitiva significatio perfecti usitata est in iis verbis, quorum aor. 2. eandem habet, ut ἔσβη, *defecit, evanuit*." Klaus. Was it in ignorance of this prevailing analogy, that the following attempt at correction was made in

<sup>r</sup> This reading has the sanction of the Bishop of Lichfield.

the Florentine MS: <sup>θ τ</sup>κατεσβηκασι, ? 'Επίσσυτοι, *gushing*; compare Eum. 924, ἐπισσύτους βίου τύχας ὀνησίμους γαίας ἐξαμβράσαι φαιδρὸν αἰλίου σέλας.

859. τὰς ἀμφί σοι κ. τ. λ.] Translate: *weeping throughout the night-watches that were kept on your account, unheeded always*—i. e. she took no note of time<sup>s</sup>. Λαμπτηρουχία, Wellauer renders by *ignium incendendorum observatio*, and observes “λαμπτηρουχίαι ἀτημέλητοι non sunt, signa per incuriam non exhibita, quod cum Heathio putat Blomf., sed signa, quæ negligebantur, i. e. non incendebantur, quia incendi causa nondum aderat.” But, ingenious as is this interpretation of ἀτημέλητους, τὰς ἀμφί σοι λαμπτηρ. are evidently words of a more private and domestic character: compare below v. 862. Λαμπτηρουχία, which is an ἀπαξ λεγόμενον, is literally a *holding or keeping up of those λαμπτήρες*<sup>t</sup>, *night lamps*, which were ordinarily extinguished when the family retired to rest; see Suidas: λαμπτήρες<sup>s</sup> οἱ κατὰ τὴν οἰκίαν φαίνοντες λύχνοι: and compare Ch. 536, πολλοὶ δ' ἀνῆλθον, ἐκτυφλωθέντες σκότῳ, λαμπτήρες ἐν δόμοισι. Soph. Aj. 285, ἄκρας νυκτὸς, ἥνιχ' ἔσπεροι λαμπτήρες οὐκέτ' ἦθον. 'Ατημέλητος' ἡμελημένος: Hesych. and Suidas; 'Ατημέλητα' ἀπρονόητα, ἡμελημένα, ἀφρόντιστα: Etym. M. Blomfield compares Xenoph. Cyrop. v. 49. οὐδένα ἐκὼν ἀτημέλητον παρέλιπεν, and for the verb τημελεῖν. Eur. Iph. A. 731. Iph. T. 311.

It is surprising that Professor Scholefield should have so utterly overlooked the peculiar collocation of ἀμφί σοι, (with which compare v. 958. Ch. 507, τὸν ἐκ βυθοῦ κλωστήρα σώζοντες. Eur. Hec. 1267, ὁ Θρηξὶ μάντις. and Orest. 363, ὁ ναυτίλοισι μάντις), as to translate: *Te propter lugens per noctes, cum accendebantur lucernæ.*

862. ῥιπαῖσι θωύσσοντας,] Anglice, *humming along with light strokes of his wings*. “Θωύσσω proprie de venatoribus dictum, canes incitantibus; a θῶς, *lupi genus*. Eur. Iph. T. 1127. ὁ Πανὸς κάλαμος κόπαις ἐπιθώξει (will give the word to, sc. τὸ ῥυππαπαί. Aristoph. Ran. 1073. Vesp. 909.) Hipp. 219. κυσὶ θωύξαι (to cheer on dogs):” Blomf. Gloss. on Prom. 73. Compare Prom. 393, ὁρμωμένῳ μοι τόνδ' ἐθώξας λόγον. 1040, εἰδόσι τοί μοι τάσδ' ἀγγελίας ὅδ' ἐθώξεν. Soph. Aj. 308, παίσας κάρα 'θωύξεν. and 335, οἶαν τήνδε θωύσσει

<sup>s</sup> Compare Soph. Trach. 246. ἦ καὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον χρόνον βεβῶς ἦν ἡμερῶν ἀνῆριθμον; *that inconsiderate, or unheeded, length of time!* though Hermann inclines rather to translate it, *inconceivable, incredible*; see his note.

<sup>t</sup> “*vigiles lucernæ*,” as Blomfield in his Glossary corrects his first interpretation of the passage, “*ad quas Clytemnestra se adsedisce dicat, dum conjux frustra expectaretur.*”



βοήν. Eur. Bacch. 871, *θωύσσω δὲ κυναγέτας συντείλῃ δρόμημα κυνῶν*. Orest. 168, *σὺ γάρ νιν θωύξας' ἔβαλες ἐξ ὕπνου*: and with *ρίπαισι λεπταῖσι*, Prom. 125, *αἰθήρ δ' ελαφραῖς πτερύγων ρίπαις ὑποσυρίζει*, on which Griffiths observes: "*ρίπη* always contains a notion of vibration: see Agam. 892. Antig. 137, 930, Hel. 1123, Iph. T. 885. In Soph. Elect. 105, *ἄστρων ρίπας* are the twinklings of the stars, *astrorum scintillationes*; and probably in Œd. C. 1248, *νυχιᾶν ἀπὸ ρίπῶν* has the same meaning."

863. *πλείω τοῦ ξυνηύδοντος χρόνου*, more than the measure of, i. e. more than could possibly happen in, the time that went along with my slumbers, or, with me sleeping. An equally bold expression occurs in Soph. Œd. T. 1082, *οἱ δὲ συγγενεῖς μῆνές με μακρὸν καὶ μέγα δώρῃσαν*, where Hermann translates *οἱ συγγενεῖς μῆνες*, (*my co-temporary months*), *qui mecum fuerunt*, i. e. *vitaæ meæ menses; vitaæ meæ cursus ac perpetuitas*; and compares Eur. Herc. F. 1293, *συγγενῶς δύστηνος ὦν*, (*unhappy from the hour of his birth*), *qui perpetuo infelix fuit*. Compare also Soph. Œd. C. 7, *χὼ χρόνος ξυτῶν μακρός*. Phil. 1453, *χαῖρ', ὃ μέλαθρον ξύμφρουρον ἐμοί*, and as involving a similar personification of Time, Prom. 981, *ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος*. Soph. El. 781, *ἀλλ' ὁ προστατῶν χρόνος δῶγέ μ' αἰὲν ὡς θανουμένην*. Œd. C. 609, *ὁ παγκρατῆς χρόνος*. and 617, *μυρίας ὁ μυρίας χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών*.

864. *ἀπενθήψ*, properly *unlamented*; but it occurs in an active seuse, as here, in Eum. 912, *τὸ τῶν δικαίων τῶνδ' ἀπένθητον γένος*. If a comma be placed, as in most editions it is, after *φρενί*, *ἀπενθήψ* can only be rendered, as in Blomfield's Glossary, *unsubdued by grief*; but Dindorf and Klausen have very properly removed the comma, which served only to interrupt the sentence *νῦν ἀπενθήψ φρενὶ λέγοιμ' ἄν*. It is possible, however, that there may be a lurking equivocation here, as we shall find below in vv. 880, 942.

865, &c.] Translate: *I will hail<sup>u</sup> my husband here (as) dog of the Home-stead<sup>v</sup>; main-stay of Ship; ground-pillar of lofty Roof; only-begotten child unto a Father*—and compare with this last expression the Apostle's description of "the excellent glory:" *καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός*: Joh. i. 14. *Σταθμῶν τῶν τῆς θύρας παραστατῶν, ἢ μάνδρων, ἢ τόπων ἔνθα ἀναπαύεται τις*. Hesych. *Πρότονος, a stay, or fore-stay; ὁ προτεταμένους κἀλως*: Suidas; see Schol. Apoll. Rhod. i. 564: *πρότονοι, τὰ ἐξ ἐκατέρου μέρους τοῦ ἰστίου ἐπὶ τὴν πῶρων καὶ τὴν πρύμναν ἐκτεινόμενα*

<sup>u</sup> Compare v. 872.

<sup>v</sup> Compare v. 588, *δωμάτων κύνα*.

σχοῖνα: quoted by Blomfield, who compares Callim. Ep. v. 4. and Hom. Il. i. 434. ἰστὸν δ' ἰστοδόκη πέλασαν, προτόνοισιν ὑφέντες. Ποδῆρης, fitting, or appertaining unto, the feet; see below v. 1565: also reaching to the feet; see Suidas: Ποδῆρης· ἕως τῶν ποδῶν χιτῶν: and Eur. Bacch. 833, πέπλοι ποδῆρεις: and hence reaching to the ground; as here<sup>w</sup>. It is a compound of ἄρω, as Blomfield has shewn, whence also ἀμαξήρης v. 1017. πισσήρης, Ch. 268. λευκήρης, Pers. 1056. λεχήρης, Eur. Phœn. 1541. τοξήρης, Inc. Rhes. 227. εὐήρης, Hippocr. p. 13. 6. ed. Basil.

868. καὶ γῆν] The simplest explanation, perhaps, that can be given of this offending καὶ x, which Blomfield would get rid of even at the sacrifice of the whole line, is that it connects the two proximate figures y—child of his affections unto Father, or unexpected sight of land to Sailors, as coming more immediately under the same category; nay as, in fact, identical. Compare, as illustrative of this use of the copula, Hom. Il. viii. 233. Τρώων ἀνθ' ἑκατὸν τε θυκοσιῶν τε ἕκαστος στήσσεσθ' ἐν πολέμῳ. xix. 147, παρασχέμεν, ὡς ἐπιεικὲς, ἥτ' ἐχέμεν, παρά σοι. Eum. 524, τίς... ἡ πόλις βροτός θ' ὁμοίως ἔτ' ἂν σέβοι δίκαν; Thucyd. i. 82. διελθόντων ἐτῶν καὶ δύο καὶ τριῶν. Xen. Mem. I. ii. 27. τίς μὲν γὰρ αὐλητής, τίς δὲ καὶ κιθαριστής κ.τ.λ. —also, the Latin phrase “unus et alter;” Anglice, one or two. The same version, nearly, must be given to καὶ—or, again,—if we adopt Klausen's ingenious explanation: “Duplex est harum appellationum, quibus cumulat Agamemnonem, ratio: primo recensentur res tales, quibus omnino opus est, ne damno afficiatur res alia; deinde tales, quæ in ipso periculo salvum reddunt. Illa sunt utilissima, sed hæc etiam lætiora; disparantur utraque per καί.”

<sup>w</sup> “στύλον ποδῆρη. Στύλος et στήλη eatenus differunt, quod hoc cippum, illud columnam denotat. Στύλοι οἰκῶν dicuntur filii apud Eur. Iph. T. 57, στύλοι γὰρ οἰκῶν εἰσὶ παῖδες ἄρσενες. [compare ib. 50.]. Ποδῆρης autem quodvis significat a capite ad pedes, h. e. a summo ad imum, pertingens. Sic ποδῆρης ἕσπης, clypeus qui totum corpus protegit; στολή ποδῆρης, vestis ad pedes demissa. Itaque h. l. στύλος ποδῆρης est columna, tignum quod summum fastigium percurrit sustinens, a summo fastigio ad terram usque pertingens; columna principalis, qua sublata cætera corruant necesse est. Cui

quam aptissime comparatur Agamemnon, satis patet.” S. L.

x “† καὶ γῆν. Obelum opposuisse videtur Porsonus ob importunum καί—ideoque γῆν ἐκφανείσαν vel γαῖαν φανεῖσαν reponere jubet Bl. Nescio an præferenda sit transpositio versuum ad hunc modum, Ὀδοιπόρῳ διψῶντι—Κάλλιστον ἡμαρ—Καὶ γῆν—Conjunctio enim illa, importuna in media oratione, eandem satis apte claudere videtur. Certe melius ordini sententiarum convenit hic versus post κάλλιστον ἡμαρ—positus.” S. L.

y Compare below v. 971, καὶ πότμος εὐθυπορῶν κ.τ.λ.

871. *τερπνὸν δέ*, for a delightful thing it is in every—and therefore, in any—case to have escaped from trouble: *τὰναγκαῖον*, *quicquid corrigere est nefas*, Hor. Od. I. 24. 20; compare vv. 209. 1005. 1034. Prom. 105. 515. In the next line *τοῖ νῦν* is Schutz's correction of *τοῖνυν*: compare v. 865.

873. *φθόνος δ' ἀπέστω*, *Absit autem invidia*: let no offence be taken at this; for many are the previous ills that we have endured—which may well be thought to balance our present prosperity: compare below v. 890. *Νῦν δ' ἐμοί*—here Klausen suggests, we may suppose the speaker to kneel, as intimated below in v. 889.

876. *πορθήτορα*] Valckenaer, on Eur. Phœn. 1518, proposes to read *πορθήτορος*, whilst Butler and others understand it of the *injurious foot*, with which Agamemnon is represented to have overturned the *standing pillar* of Troy<sup>a</sup>. Professor Scholefield's interpretation, however, has more point: “*Meminerit lector Clytæmnestram jam partes agere, et ridicula grandiloquentia amorem suum profiteri: conferat autem Aristoph. Equit. 782, κατὰ καθίζον μαλακῶς, ἵνα μὴ τριβῆς τὴν ἐν Σαλαμῖνι.*”

877. *αἷς ἐπίσταται τέλος*, to whom has been assigned as their office, to &c.: compare v. 1169. Ch. 760. *γναφεὺς τροφεὺς τε ταῦτ' εἰχέτην τέλος*. Eum. 743, *ὅσοις δικαστῶν τοῦτ' ἐπίσταται τέλος*: and see Arnold on Thucyd. i. 58. 3. The Neapol. MS. has *ἐπίσταται τὰδε*.

880. *ἐς δῶμ' ἀελπτον*] This is so worded, that whilst the speaker means *into a home that he does not expect*, the hearer may understand *into his home*, a thing *beyond his hopes*: see on v. 942. In the next two lines we find another intimation of the same secret purpose, in words which ostensibly refer only to what Agamemnon had said in vv. 813–19.

884. *εἰκότως*, Anglice, *quite in character with*: *μακρὰν γὰρ*—sc. *ῥῆσιν*; see Blomfield, who compares v. 1263. Soph. Aj. 1040, *μὴ τέινε μακράν*. Eur. Med. 1351, *μακρὰν ἂν ἐξέτεινα*. Plato, Rep. x. p. 605. D. *μακρὰν ῥῆσιν ἀποτείνοντας ἐν τοῖς ὄδυρμοῖς*. Athenæus, xiii. p. 573. B. *καταλέξω δέ σοι, Κύνουлке, Ἰωνικὴν τινα ῥῆσιν ἐκτείνας, κατὰ τὸν Αἰσχύλου, περὶ ἑταιρῶν*. See also Valcken. on Herodot. vii. 51. Heindorf on Plat. Gorg. p. 65.

\* “*Frigidiusculus est hic versus, adeo ut insititium esse putet Bl.; cui tamen vix accedo, causam enim continet, quapropter Clytæmnestra tot caritatis imagines cumulaverit, ideoque vix abesse potest.*” S. L.

<sup>a</sup> Hor. Od. I. 35. 13: *Injurioso ne pede proruas stantem columnam.*

889. χαμαιπετές βόαμα, with abject mouthing (cognate accusative); οἱ βάρβαροι γὰρ γονυκλισίαις τοῖς βασιλεῖς εὐφημοῦσι: Schol. Klausen compares Soph. Aj. 1227, τὰ δεινὰ ῥήματα χανείν.

891. τιμαλφεῖν, to honour; compare Eum. 15. 626. 807. where the Scholiast remarks: συνεχὲς τὸ ὄνομα παρ' Αἰσχύλῳ δι' ὃ σκώπτει αὐτὸν Ἐπίχαρμος. Hesych.: Τιμαλφής· ἔντιμος, τιμὴν ἀλφαίνουσα, διὰ τιμῆς ἀγομένη. Ἰων Φοίνικι δευτέρῳ. Αἰσχύλος ἐν Ἐπιγόνοις (fr. 50). Etym. M. p. 758. 32: Τιμαλφέστατον, παρὰ Λυκόφρονι (v. 364), πρᾶγμα ἄγαν τίμιον—καὶ τιμαλφούμενος, ὁ τιμὴν εὐρίσκων. Suidas: Τιμαλφέστερον· τιμώτερον, λαμπρότερον. ἀλφεῖν γάρ ἐστι τὸ εὐρίσκειν. ὥστε γίνεσθαι τὸ τιμαλφέστατον, τὸ τιμὴν εὐρισκὸν πλείστην· ὃ δὲ συμβέβηκε τῷ χρυσῷ.

893. κάλλεσιν, purple robes; Suidas: Κάλλη· τὰ πορφυρᾷ ἱμάτια. καὶ κέραμος καλᾶινος (Anglice, sea-green). Αἰσχύλος ἐν ποικίλοις κάλλεσι. Compare Duker's note on Suidas v. Κάλαϊς. ed. Gaisf. Etym. M.: κάλλη, τὰ ἄνθη, ἢ τὰ πορφυρᾷ ἱμάτια, ἢ τὰ βαπτὰ ἔρια. Εὐπολις· βάπτειν τὰ κάλλη τὰ περίσεμνα τῇ θεῷ: Pollux, vii. 14: see Porson's *Advers.* p. 287.

895. ποδοψήστρων] ἀπὸ μεταφορᾶς πέπλων, δι' ὧν τοὺς πόδας ἐκμάσσοντες λαμπροτέρους ποιοῦσιν οἱ τοῦτους ἐκπλύνοντες συνεχῶς. ποδόψηστρα γὰρ κυρίως ταῦτα λέγεται· νῦν δὲ τὰ ὑπὸ τοὺς πόδας ἀπλῶς πέπλα οὕτως εἴρηκε: Schol.—τῶν ποικίλων, *gaudery*, here and in v. 905, a general term, including the ποικίλα κάλλη of v. 892 (mentioned as εἴματα v. 890, ἀλούργεις v. 915, and πορφύρας v. 926); but used also to designate a particular species of dress: see Theocr. Id. xv. 78, τὰ ποικίλα πρᾶτον ἄθρησον. Aristoph. Plut. 1199, ἔχουσα δ' ἦλθες αὐτὴ ποικίλα. Hesych.: Ποικίλον· ἱμάτιον ζωγραφητόν. Photius: Ποικίλον· τὸ Διονυσιακὸν ἱμάτιον (*tragicam pallam*, Blomf.) οὕτως ἔλεγον.

899. εἰ πάντα δ' ὥς πράσσοιμ' ἄν] Wellauer, after Hermann on Viger, p. 507. note 303, translates this: *si omnia sic perficere possim, bono animo ero*: and compares (1) v. 334 of this play, which is not parallel to the present passage; unless indeed, with Reisig, we were to connect ἄν with εὐθαρσῆς ἐγὼ (εἶην); (2) Eur. Androm. 771, εἴ τι γὰρ ἂν πάσχοι τις ἀμήχανον, ἀλκᾶς οὐ σπάνις εὐγενέταις, where Dindorf very properly omits the ἄν; (3) Eur. Phœn. 724 (736), εἰ νυκτὸς αὐτοῖς προσβάλοιμ' ἂν ἐκ λόχου, where Dindorf and Porson, with a majority of MSS. and Edd., read προσβάλομεν. Blomfield, to avoid the conjunction εἰ...ἄν, which after Porson he considers



a solecism<sup>b</sup>, has adopted the reading of the Neapol. MS. *ἀνευ θάρσους*, and made the whole line expressive of a wish. But Klausen's observation upon this passage is at once the shortest and the best; "*Recte se habet ἀν: si in omnibus ita me habere potero.*" Translate: *and, for my own part, if I may<sup>c</sup> always—or, if I am likely<sup>d</sup> always to—fare thus, (i. e. as I fare now), I am content: and compare Matth. Gr. Gr. §. 524, 3.*

901. *μὴ διαφθεροῦντ' ἐμέ]* Translate: *as for purpose*, (echoing Clytemnestra's last word) *rest assured that I will not enfeeble mine: and compare below v. 917. σωματοφθορεῖν, Eur. Med. 1055. χεῖρα δ' οὐ διαφθερῶ. Hecub. 598. φύσιν διέφθειρε. Hipp. 389. οὐκ ἔσθ' ὅποιφ φαρμάκῳ διαφθερεῖν ἐμελλον, ὥστε τοῦμπάλιν πεσεῖν φρενῶν. Xenoph. Sympos. viii. 20. ὁ δὲ πείθων τὴν τοῦ ἀναπειθομένου ψυχὴν διαφθείρει. Acts of the Apostles, xxi. 13. τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; Porson proposed to read *μὴ διαφθεροῦσ' ἐμοί*, which Blomfield also inclines to, "*quia ἴσθι cum participio ad eum qui compellatur plerumque refertur;*" but for examples of the present construction, see Elmsley on Eur. Med. 580. Matth. Gr. Gr. §. 548. 2. —to which we may add, in connection with the passage before us, Soph. CEd. T. 66. ἀλλ' ἴστε πολλὰ μὲν με δακρύσαντα δή.*

902. *εὖξω θεοῖς δέίσας ἀν]* Wellauer and Klausen read this line interrogatively, (as does Dindorf also,) and connect *ἀν* with *ἔρδew*—*Did you under the influence of terror make a vow to the gods that you would &c.*—but the propriety of this construction may well be questioned; and, comparing v. 932, it seems much more obvious to translate, with Blomfield and Scholefield, *Under the influence of terror might you have vowed*, or, which amounts to the same thing, *You have made a vow to the gods in a moment of terror, it may be, to do this thus!* to which lurking sneer—*ὦδ' ἔρδειν τάδε*: compare Hor. Sat. i. 2. 106: *positum sic tangere nolit*; and see the note on v. 695—Agamemnon very naturally replies, *No! if ever man did, well-knowing what I was about, have I uttered this determination.* Compare with this use of *τέλος*, a *fixed end*, or *purpose*, Prom. 13. *σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος* δῆ. Eum. 544. *κύριον μένει τέλος*. Theb. 157. *ποί δ' ἔτι τέλος ἐπάγει θεός*; ib. 260. *αἰτουμένῳ μοι κούφον εἰ δοίης τέλος*:

<sup>b</sup> Compare, however, Matth. Gr. Gr. §. 525. 7. a. referring to which the Bp. of Lichfield observes upon this passage: "*His ego de causis nihil in textu mutavi; sin aliquid necessario mutandum, pro πράσσοιμ' ἂν legerim*

*πράσσοιμεν exemplo Porsoni ad Phœniss. 736. pro προσβάλουμ' ἂν reponētis προσβάλουμεν.*"

<sup>c</sup> Compare the note on v. 533.

<sup>d</sup> See Matth. Gr. Gr. §. 515. β.

and with εἴπερ τις—a well-established Greek phrase, as appears from its being inflected as a single word in Soph. Aj. 488. ἐξέφυν πατρός, εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν—compare Eur. Phœn. 1595. ὥς μ' ἔφυσας ἄθλιον καὶ τλήμον', εἴ τις ἄλλος ἀνθρώπων ἔφν. Herodot. iii. 2. εἰ γάρ τινες καὶ ἄλλοι.....ἐπιστέαται καὶ Αἰγύπτιοι. Xen. Cyrop. v. 1. 6. εἴ τις καὶ ἄλλος ἀνὴρ, καὶ ὁ Κῦρος ἀξίός ἐστι θανάμζεσθαι. Blomf. Gloss. and Schæf. on Œd. C. 734. 1663.

904. τί δ' ἂν δοκεῖ σοι] Translate: *Why, what would Priam, think you, have done, if he had achieved so much? I think he would very likely have walked on gaudy foot-cloths* (v. 895.) The ἂν in each line belongs to the infinitive, ἔρξαι (supplied from v. 902), and βῆναι: hence every editor after Stanley has restored δοκεῖ in each, though Vettori and Canter read δοκῇ, and the Neap. MS. δοκῇ.

906. αἰδεσθῆς] is the correction of Casaubon, Pearson, Pauw, Blomfield, and Scholefield; and of Elmsley on Eur. Heracl. 1038. The same correction also had been made in the Neap. MS., which has αἰδεσθῆς. Wellauer, Dindorf, and Klausen prefer the old reading αἰδεσθεῖς, which supposes the speaker to be interrupted. The Scholiast observes on μή νυν: καθ' ὁμαλισμὸν ἀναγνωστέον τό νυν, καὶ ἄνευ τόνου, ἵνα ᾗ ἀντὶ τοῦ, δῆ: see Blomf. on Theb. 228.

907. φήμη δημόθρους] Schol.: ὑπὸ τοῦ δήμου φημιζομένη. ὥς καὶ Ἡσιόδος φησι ("Erg. ii. 385.) φήμη δ' οὐτις πάνπαν ἀπόλλυται, ἦντινα πολλοὶ λαοὶ φημίζουσι, θεός νύ τις ἐστι καὶ αὐτῇ: vox populi, vox Dei; see the note on v. 610.

This and the following lines afford a good specimen of that sprightly repartee, which here and there enlivens the stately march of Grecian tragedy; and a free translation may serve to shew the use of the little particle γέ, in hanging one remark upon another. *And yet, it cannot be denied (τοί), the voice of the People has great weight. Yes, but he who is not an object of envy, is not an object of admiration. It surely is not a woman's part to love contention. No, but even defeat becomes the fortunate. Is this, I wonder, (the being defeated,) the mode of winning a contest that you yourself approve of? Καὶ σύ—do you, as one τῶν ὀλβίων, (compare τῶν εὐδαμόνων v. 1271.)—an argumentum ad hominem. "Num tu quoque ejusmodi victoriam amas? i. e. ut vinci te patiaris; nam τῇνδε ad nihil referri potest, nisi ad τὸ νικᾶσθαι."* Well.

912. κράτος μέντοι, victoriam certe: Anglice, victory however, or

\* Compare Thucyd. i. 121. μὲν νίκη ναυμαχίας.

at all events—no matter, that is, of what kind, so that it certainly (τοι) be victory, and nothing else (μὲν)—do you voluntarily concede to me. Blomfield and Scholefield read μὲν τοι, which destroys the particular emphasis intended to be thrown upon the word κράτος<sup>f</sup>. Compare Hermann on Viger, p. 490. note 296; and p. 539, notes 337. 339.

913. ἀρβύλας] Hesych.: 'Αρβύλαι· εἶδος ὑποδήματος: and again: 'Αρβύλας· ὑποδήματος, διαφορά καὶ βαρβαρικά: on which Guiet. observes, “ex ἀραβύλη, ἀρβύλη, ab ἀραβος [Hesych. ἀραβον· ψόφος, θόρυβος.] i. e. ψοφήτρια, ψοφητική.” Suidas: 'Αρβύλη· τὸ ὑπόδημα: and again v. Αἰσχύλος: οἷτος πρῶτος εὖρε προσωπεῖα δεινὰ, καὶ χρώμασι κεχρισμένα ἔχειν τοὺς τραγικοὺς, καὶ ταῖς ἀρβύλαις τοῖς καλουμένοις ἐμβάταις κεχρησθαι: compare Phoen. fr. 238. εὐθέτοις ἐν ἀρβύλαις. Eur. Orest. 140. 1470. Hipp. 1189. Bacch. 638. 1134. Δύοι τις, pray let some one unloose—a milder form of imperative; compare Ch. 889. δοίη τις ἀνδροκμήτα πέλεκυν ὡς τάχος, and see Matth. Gr. Gr. §. 515. γ. Herm. de Partic. ἀν, iii. 5.

Πρόδουλον ἔμβασιν ποδός, literally, the servile in-step of my foot, i. e. the things into which my foot steps, and which, as shoes, perform a servile office: compare Eur. Bacch. 740. εἶδες δ' ἂν ἡ πλεῦρ' ἢ δίχληον ἔμβασιν ῥιπτόμεν' ἄνω τε καὶ κάτω. Herodot. i. 205. γεφύρας τε ζευγνύων ἐπὶ τοῦ ποταμοῦ, διάβασιν τῷ στρατῷ. Kennedy, who cites these examples, connects the religious scruple of Agamemnon with the purer principle laid down in Exodus iii. 5, and discernible in the ceremonial observances of the Levitical dispensation, *ibid.* xxx. 19; and in the *festa nudipedalia*, noticed by Tertullian Apolog. c. 40, and said by Josephus Bell. Jud. xi. 15. to have been of Jewish origin. To the same principle he refers that precept of Pythagoras (Jamblich. xxiv. 10.) ἀνυπόδητος θύε καὶ προσκύνει: and the custom

<sup>f</sup> In v. 907. the emphasis is thrown upon the assertion which γε introduces in connection with the preceding remark. *Certe tamen vox populi multum valet*: would be Hermann's translation of it.

ε “Πρόδουλον ἔμβασιν ποδός. Ad ἀρβύλας per appositionem additum, ut vox minus nota per notiores explicari possit; ut in Sept. Theb. 471. ἔλω δὲ πολλὰν, ἀσπίδος κύκλον λέγω. Πρόδουλος autem, quæ vox apud tragicos alibi non legitur, pro simplice δοῦλος ponitur; ut πρόδειξον Pr. V. 781. pro simpl. δείξον poni videtur, πρόδηλος Soph. El. 1429. idem fere quod δήλος, προκαλύπ-

τειν, Med. 1147. προλείπειν, Hec. 101. Quod ad morem spectat soles ponendi, quod faciebant accubitori, ne ac. strata fœdarentur, multa conguessit vir doctissimus Th. Gataker Advers. Miscell. ii. 19. Sunt qui arbitrentur ab Agamemnone ideo hoc factum, ut majorem Deorum reverentiam ostendat, sicut Moses apud ardentem rubum Exod. iii. 5: sed repugnat contextus, qui potius diligentem patremfamilias exhibet parcentem opibus suis, ac Deorum quidem invidiam ob nimium sumptum metuentem, sed non eos cultoris ritu, hoc tempore ad-euntem.” S. L.

observed by the Roman matrons, when offering their vows to Vesta, Ovid. Fasti, vi. 397 : compare also Seneca, Med. iv. 2. 13. Juvenal Sat. vi. 159. Sueton. Vit. August. ci. 10.

915. *σὺν τοῖσδε*, with these things (δεικτικῶς); or we may supply τοῖς ἐμβαταῖς, which is immediately suggested by the preceding ἔμβασιν, and which we may suppose the poet to have preferred to the feminine *σὺν ταῖσδε*, sc. ταῖς ἀρβύλαις, both as the more familiar term, (see in the second quotation from Suidas on v. 913. τοῖς καλουμένοις ἐμβαταῖς) and to guard against misconstruction arising from the proximity of the feminine substantive ἀλουργέειν, which depends upon ἐμβαίνοντα.

Heath however, Schutz, Blomfield, Wellauer, and Klausen read *σὺν ταῖσδε*, whilst Dindorf retains the old reading *σὺν τοῖς δέ*, which, like that of the Florent. MS. καὶ τοῖς δέ, appears to have originated in the full stop after ποδός, which Dindorf, and Klausen also retains. It is surprising that Blomfield who was the first to remove the full stop, in which he is followed by Wellauer, should not have perceived that, for this very reason, he ought not to have changed βάλοι into βάλλη—a change, from which Wellauer very properly dissents. See Matth. Gr. Gr. §. 518. 5. Hesych.: Ἀλουργές, πορφυροῦν. Ἀλουργυρίδες (l. ἀλουργίδες) πορφυρίδες. Suidas: Ἀλουργίς πορφυρᾷ χλανίς: Etym. M. p. 70. 23: Ἀλουργίς ἐκ τοῦ αἰς ἀλός, καὶ τοῦ ἔργον, ἡ ἀπὸ θαλασσίον κόχλου γινόμενη καὶ ἐργαζομένη, ἡ λεγομένη πορφύρα. καὶ ἀλουργὰ, πορφυρᾷ: compare Aristoph. Eq. 967, ἀλουργίδα ἔχων κατάπαστον: Schol. πορφυρᾶν χλανίδα. Chamæleon in Athen. ix. p. 374. A. καὶ ἐφόρει ἀλουργίδα καὶ κράσπεδα χρυσᾶ.

916. μή τις] Translate: *lest, walking with these on purple cloths, some envy at the sight on the part of the gods should smite me from afar*<sup>h</sup>—ἄμματος φθόνος, offence of the eye; or envy conceived by the eye; compare Soph. Antig. 795, βλεφάρων ἡμερος εὐλέκτρον νύμφας, the lust of the eye for his beautiful bride, i. e. desire conceived by the eye; and see the note on v. 452, as also Blomf. Gloss. on Pers. 368. (362.) τὸν θεῶν φθόνον.

917. πολλή γὰρ αἰδώς] Translate: *for I am quite ashamed to play the tenderling*—sc. σωματοφθόρος εἶναι, to be one that, as we might say, kills himself with kindness. According to this view σωματοφθορεῖν expresses generally, in cute curanda nimium operari; to be tender of one's self; to spoil one's self by too much fondling; and so Heath

<sup>h</sup> Compare below, v. 921. Eum. 297, κλέει δὲ καὶ πρόσωθεν ὦν θεός.



would seem to have understood it, only that his translation, *corpus luxu corrumpere*, does not sufficiently mark the distinction to be made between ordinary compound verbs, and this extensive class which, formed by means of the auxiliary verb (-εω) from compound nouns, denote *I am*, or *act in*, a certain character, and which therefore, though introducing always a complex idea, are, in effect, to be considered as simple verbs—e. g. Hom. Il. iv. 3, νέκταρ ἐφνοχόει, poured out nectar, as one would pour out wine; or as cup-bearer, served up nectar; Plutarch's Life of Alcibiades: κατοικοφθόρησε τὴν πόλιν, he brought utter ruin upon the home of his country. Klausen, on this principle, translates σωματοφθορεῖν, perdere, but omits to state from what interpretation of σωματοφθόρος he deduces this simple meaning; and when he adds “σωματοφθορεῖν ποσὶν dictum ut νέκταρ ἐφνοχόει, Hom. Il. iv. 3: cui additur φθείροντα, ut οἰωνῶν βοτῆρ νωμῶν ὄρνιθας, Theb. 24. cf. v. 976 (1015),” he might seem rather to have adopted Schutz's conjecture δωματοφθορεῖν, which Blomfield in some measure confirms by the analogy of οἰκοφθορεῖν, Herodot. i. 196. Plat. Legg. xi. 929. D. and which might be translated, as above, to play the prodigal; to be wasteful, or to waste. Casanbon's conjecture στρωματοφθορεῖν, although it has had the good fortune to be sanctioned by Stanley, Porson, Butler, and Maltby, will not now obtain much consideration; though in support of the substantive σωματοφθόρος, it must be confessed, we can adduce no higher authority than that of the analogous forms οἰκοφθόρος, Eur. fr. inc. xlviii. 1. μητροφθόρος, Anth. Epigr. ad. 633. πολιτοφθόρος, Plat. Legg. ix. 854. C. to which we may add a curious line from Manetho, iv. 232, σωματοφρουρητήρας, ἴδ' ἔμπαλι σωματοφόρβους.

Vettori, Canter, and the Neap. MS. read πόσιν—the last with the gloss: ἄνδρα ἀπλῶς, which is worthy of the gloss preceding, σωματοφθορεῖν (gl. τὸ σῶματα φθείρειν τῶν ὑπὸ χεῖρα,) and to this corruption, probably, we owe the ν ἐφέλκυστικόν, which Dindorf very properly omits, together with the comma after σωματοφθορεῖν, for ποσὶ belongs in part both to the verb and to the participle following.

922. χρῆται, utitur, experiences: “Haud raro in malam partem, sicut Eur. Orest. 769, οὐχὶ Μενέλεω τρόποισι χρώμεθα. Hel. 732, δυοῖν κακοῖν ἐν ὄντι χρῆσθαι. Iph. A. 88, ἀπλοῖα χρώμενοι. Heracl. 714, ἦν δ' οὖν, ὃ μὴ γένοιτο, χρήσωνται τύχη, sc. ἀτυχίματι. Soph. Œd. T. 878, ἐνθ' οὐ ποδὶ χρησιμῶ χρῆται. Ejus rei scil., qua uti solemus, experimentum facimus.” S. L.

923. ἐξαίρετον, picked out, choice, select; compare Eum. 400, τῶν

αἰχμαλώτων χρημάτων λάχος μέγα, ἐξαίρετον δώρημα Θησέως τόκοις. Soph. Aj. 1302, ἔκκριτον δέ νιν δώρημα κείνῳ δωκεν Ἀλκμήνης γόνος. Trach. 245, ἐξείλεθ' αὐτῷ κτῆμα καὶ θεοῖς κριτόν. Eur. Troad. 249, ἐξαίρετόν νιν ἔλαβεν Ἀγαμέμνων ἀναξ. Andr. 15, δορὸς γέρας δοθεῖσα λείας Τρωϊκῆς ἐξαίρετον. Æn. ix. 270: ipsum illum clypeum cristasque rubentes excipiam sorti, jam nunc tua præmia, Nise.

925. κατέστραμμαι, *I am reduced*. The Scholiast notices a various reading here: κατέστραμμαι, ἄλλως καθέσταμαι, ἀντὶ τοῦ κατέστην: which the Neap. MS. wishing apparently to bring nearer to the received text, has κατέσταμαι, with the gloss: ἰωνικόν, κατέστην.

926. εἰς δόμων μέλαθρα] “Pro simpl. εἰς δόμους, quanquam docet Scal. Conject. in Varron. p. 121, μέλαθρον apud Eur. Iph. T. 367, a Pacuvio in Duloreste *aulam vel vestibulum verti*. Μέλαθρα et δόμους disjungit etiam Aristoph. Av. 1247, μέλαθρα μὲν αὐτοῦ καὶ δόμους Ἀμφίονος, vel forte ipse Æschylus; nam posterior pars ejus senarii, si non et totus versiculus, est in Æschyli Niobe, ut docet Schol. in loco. Porro μέλαθρον proprie significat *domus partem superiorem*, quæ καπνῷ μελαίνεται, ut docent Lexicographi; deinde pro domo absolute ponitur.” S. L.

928. ἰσάργυρον, *costly*, in place of εἰς ἄργυρον, is the ingenious correction of Salmasius, Exerc. Plin. p. 418, received by every subsequent editor of Æschylus, and confirmed from Theopompus, in Athen. xii. p. 256, C.: ἰσοστάσιος γὰρ ἦν ἡ πορφύρα πρὸς ἄργυρον ἐξεταζομένη, and Achæus, ibid. xv. p. 689, B.: ἰσάργυρόν τ' ἐς χεῖρα Κυπρίου λίθου Δώσσουσι κόσμον, χριμάτων τ' Αἰγυπτίων: to which Blomfield adds, from the St. Germain's Lexicogr.: Ἰσάργυρον, ἰσόχρυσον ἀντὶ τοῦ πολυτίμου: ἰσόχρυσος, Archestratus, in Athen. vii. p. 305. E. Κηκίς, *id quod tingit*; Blomf. Gloss: compare Ch. 268, ἐν κηκίδι πισσῆρει φλογός. ib. 1012, φόνου κηκίς, πολλὰς βαφὰς φθείρουσα τοῦ ποικίλματος. Soph. Antig. 1008, ἐπὶ σποδῷ μυδῶσα κηκίς μηρίων ἐτήκετο. Demosthenes against Aphobetus, p. 816. 21: κηκίδα δὲ καὶ χάλκον ἐβδομήκοντα μνῶν ἔωνημένα. Hesych.: Κηκίς· ἀτμίς, στύμμα, καὶ ὁ καρπὸς τῆς δρυός. Suidas: κηκίς, βαμματικὸν στύμμα· ἢ καρπὸς τῆς δρυός (Angl. oak-apple) ἐπιτήδειος εἰς βαφήν. Παγκαίνιστος, *much-handselled*, (see Blomf. Gloss: and compare v. 1034,) and therefore, as applied to the *costly dye of purple in abundance, ever fresh, or always to be had new*—“quum multæ purpuræ in usum sint conversæ, præbentur novæ, et denuo novæ, et novissimæ; neque ullus est finis.” Klaus.

930. οἶκος δ' ὑπάρχει τῶνδε] Porson, who first removed the colon

from ἀραξ to where it now stands, after ἔχειν, was the first also to read οἴκοις, in which he has been followed by Schutz, Blomfield, and Dindorf. But this, as Wellauer observes, is an unnecessary change, if we only supply ὥστε before ἔχειν, as we find it expressed in Eum. 228, οὐδ' ἂν δεχοίμην ὥστ' ἔχειν τιμὰς σέθεν, where ἔχειν serves, as in the present passage, to strengthen and sustain the notion conveyed by the preceding verb: compare Matth. Gr. Gr. §. 559, b. Taking οἶκος, therefore, in the sense rather of household, than of family, and referring τῶνδε to εἰμάτων πορφύρα βεβαμμένων, (unless, indeed, we suppose it, like τοῖσδε in v. 915, to be used δεικτικῶς,) we may translate: *And there is a houseful of these things for us with permission of the gods, O king, to keep; and what poverty means the family knows not.* Klausen translates: *suppeditat domus deorum ope, ut earum (vestium) aliquas habeamus*: but, in support of this unwonted meaning of ὑπάρχειν, he adduces no better evidence than Soph. Electr. 919, ἡ δὲ νῦν ἴσως πολλῶν ὑπάρξει κῦρος ἡμέρα καλῶν.

933. προῦνεχθέντος, *it having been proposed*, i. e. (in connection with ἂν εὐξάμην, *I would have vowed*) *had such a thing been proposed to me in some oracular temple*<sup>i</sup>. The correction δ' εἰμάτων, for δειμάτων, in v. 932, is due to Canter; and μηχανωμένη, for μηχανωμένης, in v. 934, to Stanley.

934. κόμιστρα, *wages for bringing*; Blomfield compares διδάκτρα, Theocr. Id. viii. 86. σῶστρα, Herodot. i. 118. iv. 9. μήνυτρα, Thucyd. vi. 27. and Pollux vi. 186: ἱατρῷ μὲν σῶστρα, τῷ δὲ παιδεύοντι διδάκτρα, καὶ τῷ φέροντι κόμιστρα, καὶ τῷ μηνύσαντι μήνυτρα, καὶ τροφοῖ θρέπτρα.

935-41. Translate: *For, whilst the root exists, abundance of leaves are wont to come to (visit) the house spreading over it a screen from the dog-star Sirius; and when you, the stem of our family tree, have in like manner come to your domestic hearth, on the one hand by so coming you announce (bring with you) warmth in winter; and, again, when Jove (the course of nature) is preparing to bring forth wine out of the sour unripe grape, then only is there a refreshing coolness in the house, when its lord and master is familiar with (frequenting) his home.*

In the first of these lines there seems to be an allusion to a

<sup>i</sup> "χρηστηλοῖς pro substantivo accipio, nou pro adjectivo cum δόμοις jungendo. Itaque verterim: si hoc (reditus tuus) domui nostræ ab oculis editum fuisset." S. L.

man's spreading vine, or fig tree, or olive tree, as scarcely less familiar to the Greek's conception of *Home*, than we know it to have been in oriental countries: see 1. Kings iv. 25. Psalm cxxviii. 3. Micah iv. 4. Zech. iii. 10. Σειρίου κυνός—see Hom. II. xxii. 29. Hesiod, Opp. 585. 607. Hesych.: Σειρίου κυνός δίκην Σοφοκλῆς, (fr. 941.) τὸν ἀστρῶν κύνα. Δωματίτις<sup>1</sup>, domestic, is the feminine form of δωματίης, a local noun, as Blomfield justly classes it, comparing Steph. Byzant. v. Χώρα: ἀπὸ τοῦ χώρα, χωρίτης, ὡς ἀπὸ τοῦ ἔδρα, ἐδρίτης, ἐσπέρα ἐσπερίτης: to which he adds Δενδρίτης, Σταγειρίτης, Ἀστίτης, Sophocl. in Steph. v. Ἄστν—ἀσπιδίτης, *ibid.* v. Ἄσπις—αἰλίτης, Apoll. Rhod. iv. 1487. ποιμνίτης, Eur. Alcest. 577: and he might also have added πολίτης, ὀπλίτης, ὀρίτης.

Instead of μολών in v. 938, Schutz reads δόμοις, Blomfield μολόν—and this elegant conjecture has been adopted by Dindorf; but, with Scholefield and Klausen, I follow Wellauer: “*nihil mutandum; sensus enim est: quum tu domum redis, rediens (i. e. ipso tuo reditu<sup>k</sup>) æstivum fervorem adfers: qui sensus quum exprimendus et μολών repetendum esset, non poterant non poni genitivi, quanquam ad subjectum referuntur.*” To this we may add, that as the words σοῦ μολόντος establish the first point in the parallel, answering to what was before expressed by ρίζης οὔσης, so σημαίνεις μολών κ. τ. λ. complete the comparison set forth in φυλλὰς ἔκετο κ. τ. λ.

Again, instead of Ζεύς τ' in v. 939, Wellauer and Klausen have adopted Porson's emendation Ζεύς γ', whilst Blomfield, Dindorf, and Scholefield wholly omit the particle; and, no doubt, it might be omitted without prejudice to the general sense of the passage, but as an *archaism*<sup>1</sup>, and on the authority not of the earlier Edd. only and MSS. of Æschylus, but of Homer, who makes frequent use of δέ...τε, more especially in descriptive comparisons like the present—where the τε serves to *accumulate* line upon line, like so many finishing touches from the great master's pencil—it may, in the judgment of the present editor, be permitted to stand<sup>m</sup>. Nor will

<sup>1</sup> Δωματίτις ἐστία, Anglice, one's own fire-side.

<sup>k</sup> “σημαίνεις μολών. Veniendo. Non omnino placet μολών post σοῦ μολόντος, sed nec placet emendationes quas VV. DD. proposuerunt. θάλλπος μολόν duriusculum videtur; δόμοις nimis abscedit a ductu literarum. S. L.

<sup>1</sup> See the Appendix, Note C.

<sup>m</sup> Compare a similar relic of the Greek of Homer's age, Herodot. iii. 83, ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς ἐπ'

ᾧ τε ὑπ' οὐδενὸς ὁμῶν ἀρξομαι. Thucyd. i. 104, ξυνέβησαν πρὸς τοὺς Λακεδαιμονίους ἐφ' ᾧ τε ἐξίσαιεν ἐκ τῆς Πελοποννήσου—where the τε has been universally allowed to stand, though we elsewhere find the same phrase *modernised*; e. g. Herodot. vii. 158, ἐπὶ λόγῳ δὲ τοιῷδε τάδε ὑπὸ στρατηγός τε καὶ ἡγέμων τῶν Ἑλλήνων ἔσομαι. Thucyd. i. 113, σπονδὰς ποιησάμενοι ἐφ' ᾧ τοὺς ἀνδρας κομιοῦνται. *Ibid.* 126.



it be without its use, if, on the above principle, it makes the clause *ὅταν δὲ τεύχη Ζεὺς* an essential part of the sentence preceding; and not, as might at first sight be supposed, and as Blomfield and Scholefield have actually made it, the protasis of a new and distinct sentence, in which the apodosis should commence with *τότ' ἤδη*. For, lastly, it is to be noted that *τότ' ἤδη*, *now then*—i. e. *then and not till*, or *only then*, as above translated—has no reference to *ὅταν*, but only to the circumstances expressed in v. 941. It is, in fact, an *anacoluthon*; for the natural termination of the sentence, as begun, would have been *ψῦχος φέρεις*, or *σημαίνεις μολών*.

942. *τέλειε*,] Agamemnon is to understand by this, *Patron of Marriage*, as suggested by the words *ἀνδρὸς τελείου*—on which see Ruhnke on Timæus, p. 225. Heyne on Hom. Il. ii. 701. Hesych.: *Τέλαιοι· οἱ γεγαμηκότες*—whilst Clytemnestra means, *accomplishing*, in connection with *τὰς ἐμὰς εὐχὰς τέλει*: compare below v. 1403. *Ζεὺς τέλειος*, *Jupiter perfector* vel *pronubus*: see Ruhnke on Diodor. Sic. v. 73: *προθύουσι δὲ πρότερον ἅπαντες τῷ Διὶ τῷ τελείῳ καὶ Ἡρᾷ τελείῳ*: Suidas, v. *Τελεία*: *Ἡρα Τελεία καὶ Ζεὺς Τέλειος ἐτιμῶντο ἐν τοῖς γάμοις, ὡς πρυτάνεις ὄντες τῶν γάμων. Τέλος δὲ ὁ γάμος. Διὸ καὶ Προτέλεια* (v. 65.) *ἐκαλεῖτο ἡ θυσία, ἡ πρὸ τῶν γάμων γινομένη*. Compare Eum. 214, *Ἡρας τελείας καὶ Διὸς πιστώματα*, fr. 319, *Ἡρα τελεία, Ζηρὸς εὐναία δάμαρ*. Virg. *Æn.* iv. 166. Ov. *Heroid.* vi. 43.

944. *τίπτει μοι κ. τ. λ.* *Why, I wonder, is there a vision flitting before me, here immoveably seated in front of my foreboding heart, and why does my Muse, unbidden, unguerdoned, play the Diviner's part? and why not spit away these evil omens like so many unmeaning dreams, and—re-assure myself, or some such phrase, we might have expected to follow; but the construction is changed for—cheerful confidence take its accustomed seat in my soul<sup>n</sup>?* so that *ἀποπτύσας*, *I having abominated*, stands as a *nominativus pendens*, in apposition with what the conclusion of the sentence was intended to express<sup>o</sup>. It is not necessary, therefore, with the Neap. MS. and Klausen to read *ἀποπτύσαι*, or with Porson, Blomfield, and Dindorf, to adopt Casaubon's conjecture *ἀποπτύσαν*.

*Προστατήριος* is properly applied to the statue of a tutelary deity; e. g. *Diana*, Theb. 449, *προστατηρίας Ἀρτέμιδος εὐνοίᾳσι* (with which

<sup>n</sup> Compare Shakesp. *Romeo and Juliet*, Act v. Sc. 1. *If I may trust the flattering eye of sleep, My dreams presage some joyful news at hand: My bosom's lord sits lightly on his throne;* And all this day an unaccustom'd spirit Lifts me above the ground with cheerful thoughts.

<sup>o</sup> Compare the note on v. 275.

compare Soph. Œd. T. 161), and Apollo Agyieus, Soph. Electr. 637, Φοῖβε προστατήριε, where the Scholiast: *ὅτι πρὸ τῶν θυρῶν ἱδρύνται*: and so also Hesych. and Phot. Lex.: *ἐπεὶ πρὸ τῶν θυρῶν αὐτὸν ἱδρύντο*. "Αμισθος, acting gratuitously; and hence, it may be, discharging a thankless office; as in Ch. 733, *λύπη δ' ἄμισθός ἐστι σοι ξυνέμπορος*. Euripides uses the adverb *ἀμισθί*, gratis, fr. 89, 4. λαβεῖν *ἀμισθί*: also, in the sense of *impune*, Troad. 409. οὐ τὰν ἀμισθί—where Dindorf reads, as in v. 329 of this play, οὐκ ἂν ἀμισθί κ. τ. λ. In v. 950, *ἴζει*, seats itself, is Casaubon's correction of *ἴξει*. See Buttmann's *Irregular Greek verbs*, p. 129.

951. χρόνος δ' ἐπεὶ,] sc. ἐστίν, ἐπεὶ κ. τ. λ.—compare νῦν (ἐστίν) ὄτε, now's the time, Theb. 705. Suppl. 630, and see Hermann on Soph. Aj. 789. Translate: *for it's a great while since, with cables all imbedded in the sandy shore, the naval host wasted its freshness, at the time when it had set out with the intention of dropping anchor under the walls of Troy*—such appears to be the full force of the words *ὑπ' Ἰλίον ὄρτο*, had taken a spring for, i. e. had sprung, so as to come down under Ilium; instead of which we might have expected, as Casaubon actually proposed to read, *ἐπ' Ἰλίον*, had arisen against Ilium. In v. 952 the common reading *ξυνεμβόλοις* is justly repudiated by Schneider. Gr. Lex., Hermann, Wellauer, and Klausen as a "vox nihili." The word *ἔμβολον*, in the sense of a bolt or pin, is found in Eur. Ph. 114, ἄρα πύλαι κλήθροισι χαλκόμεν' ἔμβολά τε λαϊνέοισιν Ἀμφίονος ὀργάνοις τέλχεος ἤρμουςται, and in the sense of a joist or architrave, Bacch. 590, ἴδετε λάϊνα κίοσιν ἔμβολα διάδρομα τάδε: whence we might with Stanley and others read *ἐν ἔμβολοις*, but Æschylus appears to have preferred the other form, even where, as in Pers. 415, *ἔμβολοις*, in its most familiar sense of *beaks*, might at first sight have been expected: compare Thucyd. ii. 76. τὸ προέχον τῆς ἐμβολῆς, the head of the hattering-ram; and vii. 40. τῶν ἐμβολῶν τῇ παρασκευῇ—though Bekker, Haack, and Dobree prefer there to read *ἐμβόλων*, as in vii. 36. Hence, and more especially if with Wellauer, improving upon Tyrwhitt's conjecture *ἀκτάς*, we read *ἀκτάς*—as the sense, to say nothing of the *ἄπαξ λεγόμενον*, *ἀκάτας* q, would seem to compel us to do—we must either

p Suidas has: Ἐμβόλα· μοχλοὶ, ἀσφάλειαι. ἐν Ἐπιγράμ. (Anthol. Pal. vi. 236.) ἔμβολα χαλκογένεια, φιλόπλοια τέλχεα νηῶν. Ἀριστοφάνης· ἔμβολα δέ φασι χρημάτων ἔχειν αὐτόν. Pollux mentions it in the sense of a *linch-pin*;

and in Theophrastus, Hist. Plant. it occurs as an horticultural instrument, a *dibble*.

q "Ἀκάτας, ejus loco Flor. ἀκάτα habet, non alibi exstat, et quamquam cum Both. et Blomf. in ἀκάτους muta-

adopt Casaubon's correction *ἐν ἐμβολαῖς*, and translate as Wellauer proposes, *together with the cables' fastenings in the sandy shore*—to wit, of Aulis; compare vv. 184–90;—or with Schneider, Hermann, and Klausen read *ἐνεμβολαῖς*<sup>1</sup>. And this I have preferred, on account of the confirmation which it derives from Pers. 396, *εὐθὺς δὲ κώπης ῥοθιάδος ἐνεμβολῇ ἔπαισαν ἄλμην βρύχιον*, *with simultaneous dipping of each plashing oar*—following which, as my best guide in the interpretation of a doubtful and difficult passage, I have ventured upon the free translation already submitted to the student: compare Hom. Il. i. 436, *ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν*.

958. τὸν δ' ἄνευ λύρας, *But still my mind keeps singing the sad dirge of the Fury &c.*—see the note on v. 626, and with the construction of the article, for which the common reading was τόνδ', compare v. 859. Ὅμως is Stanley's correction of ὅπως, and Ἐρινύος Porson's correction of Ἐριννύς—the readings of Vettori, and Canter, and the Neap. MS. Τὸν ἄνευ λύρας, *unaccompanied by the lyre, mournful*, rather than *unmusical, discordant*; see Valckenaer on Eur. Ph. 1034 (1028) ἄλυρον ἀμφὶ μοῦσαν ὀλομέναν τ' Ἐρινύν, and compare Soph. Œd. C. 1222. Μοῖρ' ἀνυμένας, ἄλυρος, ἄχορος. Eur. Hel. 185, ἄλυρον ἔλεγον, Iph. T. 146.

963. πρὸς ἐνδίκους φρεσὶν τελεσφόροις] Scholefield translates *ad mentem iusta quidem volentem, sed exitum timorum habituram*—but τελεσφόροις is not opposed, but added as an epexegetis, to ἐνδίκους. Translate: *my heart, I say, whirled about amid thoughts justly-enterained*, as (or, *and*, it might have been with τε) *tending to sure accomplishment*<sup>2</sup>; and with this frequent use of ἐνδικος, *well-founded, just or reasonable*, compare Ch. 330, γόος ἐνδικος. Eum. 135, ἐνδίκους ὀνειδεσι. Theb. 673, τίς ἄλλος μᾶλλον ἐνδικώτερος; Suppl. 590, τὴν ἂν θεῶν ἐνδικωτέροισι κεκλοιμένην εὐλόγως ἐπ' ἔργοις; Soph. Œd. T. 1420, τίς μοι φανέται πίστις ἐνδικος; and 1014, πρὸς δίκης οὐδὲν τρέμων. In v. 962. οὔτι is Casaubon's correction of οὔτοι: and κέαρ follows in apposition with σπλάγχνα, as Klausen has well explained: “*κυκλ. κέαρ, minime nominativi absoluti, sed appositione additum est κέαρ*

veris, non video quid sint ψάμμαι ἕκατοι.” Well. “Quid sint ψάμμαι ἕκατοι nescire se profitetur Wellauer. Mihi quidem videntur esse naves in arenoso litore Argolidis dispositæ, antequam ad Trojam proficisceretur exercitus.” S. L. 1 “ἐνεμβολαῖς. Sic dedimus post

Schneider. ἐμβολή enim est in primaria significatione *injectionis*; ἐμβολον, *rostrum navis*. ἐνεμβόλοις, Stanl.” S. L.

<sup>2</sup> Τελεσφόροις, *having an end*; in the same sense in which it is said in St. Luke, xxii. 37: καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.



voci σπλάγχνα, ei cujus amplior est sensus, ea quæ disertius rem exprimit. Neque enim apte dici poterat σπλάγχνα κυκλούμενα, quia displicet imago viscerum circumactorum: hæc dicuntur κελαινούσθαι (Ch. 413.) vel tale quid." He then compares Hom. Il. viii. 48. xiv. 227.

965. εὔχομαι δὲ τὰδ' ἐξ ἐμᾶς] The common reading of this line is εὔχομαι δ' ἀπ' ἐμᾶς τι, which Wellauer, Dindorf, and Klausen have allowed to stand as corrupt, whilst others have very slightly improved it by proposing τιν', or τὰδ', in place of τι. Blomfield alone, on the authority of the Florentine MS. which, omitting τι, has εὔχομαι δ' ἐξ ἐμᾶς, has restored the line to something like agreement with v. 953, by editing εὔχομαι τὰδ' ἐξ ἐμᾶς: and this agreement the present Editor has endeavoured to render more exact, by inserting two more letters which, on account of the similarity of termination in εὔχομαι δ' and εὔχομαι δὲ τὰδ', may easily have been omitted through an oversight in copying. If this last reading be approved, it may possibly account for the resolution of ἀκ- into ἄκᾶ-, for the sake of uniformity in the Strophe; as this corruption, again, when received into the Edd., may itself have suggested another; the substitution, namely, of ἀπ' ἐμᾶς for ἐξ ἐ. in the mutilated line εὔχομαι δ' ἐξ ἐ., to which some other word, most probably ἔτι, appears to have been added, to make it of the requisite length. Heath and others, who have substituted παρήψεν in place of παρήβησεν in v. 953, leave the present line, of course, untouched. Ψύθη in v. 966 is H. Stephen's correction of ψύδη: compare below v. 1052, καὶ τὰδ' οὐκ ἐρείς ψύθη.

968. μάλα γὰρ τοι κ. τ. λ.] Translate: Doubtless, in every sense of the word (μάλα γὰρ), is the limit of the fulness of health and wealth an insatiable<sup>t</sup> limit: for—it cannot rest until it has been pushed to the utmost extreme, and, as extremes meet—disease presses<sup>u</sup> close upon it as a next-door neighbour—such appears to be the general purport of this passage, in the interpretation and arrangement of which hardly any two editors are agreed. The commonly received reading of v. 968, is μάλα γὰρ τοι τὰς π. ὕ., which would seem to be

<sup>t</sup> Compare below v. 1298: Theogn. v. 227. πλοῦτον δ' οὐδὲν τέρμα πεφασμένον ἀνθρώποισιν: and v. 1158, ὅτε γὰρ ἂν πλοῦτον θυμὸν ὑπερκορέσας. "Shakespeareium advocat Symmonsius, Hamlet, Act. iv. sc. 7: And nothing is at a like goodness still: For goodness

growing to a pleurisy, Dies in his own too-much." S. L.

<sup>u</sup> "Ἐπελθεῖ" h. e. contra nititur; ut in illo Homericō, Il. xiii. 131. ἀσπίς ἄρ' ἀσπίδ' ἐρείδε." S. L. Add Il. xvi. 108. ἐπελδοντες βελέεσσιν.



one correction<sup>v</sup> of a mutilated line (compare v. 983), as the reading of the Neapol. MS.: *μᾶλα γέ* (γάρ superscribed) *τοὶ δὲ τὰς π.* manifestly is another. I have therefore, according to the suggestion of Wellauer, adopted *γέ* as the original reading, and introduced the article *τὸ*, which he thinks may have been merged in the *τοὶ* preceding; so that the line is now a double dochmiac, answering to the antistrophe, (the penultima of *ὑγείας* being shortened, as in *Ἀργείων* v. 190); and the construction is, as indicated in the translation, *μᾶλα γέ τοι τὸ τ. π. ὕ. (τέρμα ἐστίν) ἀ. τ.* In the arrangement of the next verse (Anap. Dim.) two syllables have been generally thought to be lost after *γάρ*, where Blomfield accordingly suggests the word *ἀεὶ*, and Klausen *ὁμως*: but the metre, and the sense alike, would lead us rather to suppose some such word as *ἔφν* wanting after *ἀκόρεστον*: and in this supposition the present Editor rejoices to find himself confirmed by the authority of the learned Bp. of Lichfield, whose MS. note on this line is: "*ἀκόρεστον \* τέρμα*" sic dedimus, quia deest vocula, e. g. *πως* vel *δὴ*, vel *ἄγαν*, vel *ἔφν*: in Stanl. nullum defectus signum apponitur." Among these suggestions the most plausible perhaps is *δὴ*—not only because it would bring the line into the most exact agreement with the Antistrophe, but because it might most easily be lost, or even purposely omitted after the particles preceding, and because we actually find it in the Neapol. MS., thrust up, as we have seen, into the line above, in order to make v. 969 a Paræmiac like v. 984, where the same MS., omitting *ἂν* *πάλιν*, reads *προπάροιθ' ἀνδρὸς μέλαν αἶμα | τίς τ' ἀγκαλέσαιτ' ἐπαείδων*.

972. The *lacuna* in this passage, of which the Antistrophe apprises us, has been placed between the words *ἐπαισεν* and *ἄφρατον* by every modern editor but Klausen, who, being unwilling to detach *ἐπαισεν* from v. 973, where both the sense and the corresponding word *ἐπαισεν* in v. 988, would seem to call for it, supposes a whole line, corresponding to v. 986, to have been lost after v. 970. No line, however, can be supposed more exactly to correspond with *οὐδὲ τὸν ὀρθοδαῆ*, than *καὶ πότμος εὐθυπορῶν* as it stands in all

<sup>v</sup> The probable object of this correction was to reduce the line to an Anapæstic form, and so far it is an argument for the present arrangement of vv. 969, 970. Blomfield and Scholfield, after Burney, make the 3rd line of this Strophe a Dactylic hexameter;

but the commencement of a new metre in v. 971. (as again in v. 974) is not without its use in preparing the hearer, or reader, for a new and distinct illustration of the subject in that and the two following lines.

the Edd. The present editor, therefore, has adopted a middle course, and exhibited the passage as he conceives it may have caught the eye of a transcriber, who has thereby accidentally entailed upon the Edd. of Æschylus a loss, equivalent to that of a whole line, of which the earlier editors, including Stanley, appear not to have been at all aware. "Ερμα, *scopulus submarinus*; Blomf.: who quotes Eum. 564, τὸν πρὶν ὄλβον ἔρματι προσβαλὼν δίκας. Anacr. in Hesych. in v. ἀσήμεων ὑπὲρ ἔρμάτων φορεῦμαι. Herodot. vii. 183. Harpocrat. and Phot. Lex. (as corrected by him) "Ερμα· ἡ ὕψαλος πέτρα. Suidas has "Ερμα· λίθος μέγιστος: "Ερμάν· ὕψαλος πέτρα. "Αντιφῶν, καὶ "Ανακρέων, καὶ "Αριστοφάνης: decidere jactu Cæpit cum ventis. . . . Jactatur rerum utilium pars maxima; sed nec Damna levant.

974. " τὸ μὲν, *unum e multis ejiciens pro reliquis*. Ad hoc τὸ μὲν respicit τὸ δὲ v. 944 (983.), adjective positum, quum substantive dictum sit τὸ μὲν." Klaus. This interpretation of πρὸ, *in front* or rather *in lieu of*—i. e. *as a composition for*; compare Juv. Sat. xii. 33–52—is greatly to be preferred to that which supposes it to be separated by tmesis from βαλὼν, (the meaning of which is sufficiently explained by the addition of σφ. ἀπ' εὐμέτρου), and it has the further advantage of making the corresponding part of the opposite picture, προπάροιθ' ἀνδρὸς v. 984 (which might at first sight appear to have been needlessly introduced) more uniform and exact: compare the note on v. 1135. On v. 977, Klausen has well observed: "Logicum hujus sententiæ subjectum est ὄκνος βαλὼν, et proprie dicendum erat οὐκ ἔδυσσε δόμον. quia vero hoc nunquam ex ejus (ὄκνου) vel consilio vel vi proficisci potest, pro activa structura intransitivam elegit poeta, postea voce ἐπόντισε ad activam rediturus." It is to be noted, however, that the nominative to ἐπόντισε is δόμος, which we must not with Klausen understand too literally of the *ship*, but rather of the thing signified, from which, as usual in such cases, transition is made to the sign, or figure, in the words that follow—*nor buried its hold under water*: compare Thucyd. i. 50. τὰ σκάφη μὲν οὐχ εἰλκον ἀναδούμενοι τῶν νεῶν ἅς καταδύσειαν where see Arnold's note. With the construction of the sentence ὄκνος βαλὼν κ. τ. λ., Blomfield compares Theb. 681. ἀνδρῶν δ' ὁμαίμῳ θάνατος ὄδ' αὐτοκτόνος, οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος. Suppl. 446, καὶ γλῶσσα τοξεύσασα μὴ τὰ καίρια, γένοιτο μύθου μῦθος ἂν θελεκτήριος, and Matth. Gr. Gr. §. 562, 1.—and with the sense of the



passage, Theb. 769, πρόπρυμα δ' ἐκβολὰν φέρει ἀνδρῶν ἀλφηστᾶν ἔλβος ἄγαν παχυνθείς.

980. πολλά τοι δόσις.] Translate, *often, doubtless*—and compare vv. 700. 844. Theb. 6. Ἐτεοκλῆς ἂν εἰς πολλὸς κατὰ πτόλιν ὑμνοῖθ' ὑπ' ἀστῶν. Ἀμφιλαφής, *ample enough to fill both hands*; see Ruhnck. on Timæus, Lex. Plat.: ἀμφιλαφές· πολὺ καὶ ἄφθονον. ἔστιν δ' ὅτε καὶ ἀμφίσκιον: Hesych.: ἀμφιλαφές· πολὺ, δαψιλές: Suidas: ἀμφιλαφής· μεγάλη. οἷον ἀμφιλαβής, ὅτι ἀμφοτέραις χερσὶ λαμβάνεσθαι αὐτῆς ἔστιν. Ἐπέτειος, *annuus*; or rather, in this place, in *annum durans*<sup>w</sup> (*supplying the whole year round*); as Blomfield translates it, comparing Herodot. iv. 26. θυσίας μεγάλας ἐπετειοῦς ἐπιτελείοντες. to which add Hom. Odys. vii. 99. ἐπηετανὸν γὰρ ἔχεσκον. *ibid.* 117. τάων οὐποτε καρπὸς ἀπόλλυται, οὐδ' ἐπιλείπει χείματος, οὐδὲ θέρους, ἐπετήσιος. Νῆστιν ὤλεσεν νόσον· ἤγουν λιμὸν διεσκέδασε. Schol. “Aoristos posuit, quia hæc omnia pro re gesta ut exemplum protulit poeta.” Klaus.

983. τὸ δ' ἐπὶ γὰν ἅπαξ πεσὼν θ., is Porson's emendation of this line, approved by Wellauer and Klausen, who ingeniously enough account for the corrupt reading πεσὼνθ' ἅπαξ, by supposing πεσὼν to have been accidentally transposed together with the initial letter of θανάσιμον, which, they therefore argue, must have originally stood next to it. Compare a parallel passage Eum. 645–9. ending with τούτων ἐπφδὰς οὐκ ἐποίησεν πατήρ. Prom. 173. μελιγλώσσοις πειθοῦς ἐπαιδαῖσιν: below, v. 1387, ἐπφδὸν Ὀρηκίων ἀημάτων. Soph. Aj. 582, οὐ πρὸς ἱατροῦ σοφοῦ θρηνεῖν ἐπφδὰς πρὸς τομῶντι πῆματι. Blomfield quotes Hom. Od. xix. 457. ἐπαιδῇ δ' αἶμα κελαινὸν ἔσχεθον: where the Scholiast observes: ἰστέον ὅτι ἀρχαία ἐστὶν ἡ διὰ τῆς ἐπαιδοῦς θεραπεία, ὥστε καὶ Πίνδαρος ἐπὶ τοῦ Ἀσκληπίου “μαλακαῖς ἐπαιδαῖς” λέγει.

986. τὸν ὀρθοδαῖ, *him that knew the right way to, &c.* viz. Ἄσκληπιος; see Pind. Pyth. iii. 97–104. “Hujusmodi compositis delectatur Æschylus: ὀρθόβουλος, Prom. 18. ὀρθοστάδην, *ibid.* 32. ὀρθόνομος, Eum. 963. ὀρθοδίκαιος, *ibid.* 994. ὀρθόθριξ, Ch. 32. ὀρθώ-νυμος Ag. 700. ὀρθομάντεια, *ibid.* 1215.” S. L.

988. Ζεὺς ἂν ἔπανσεν, “Vulgo αὐτ' ἔπανσεν. Illud αὐτ' nemo explicavit nisi Bothius per *vicissim*, quia læsus Jupiter læserit Ἄσκληπιον. At neque hic Jovem læsit, sed Orcum; neque omnino commoda ejus vocis ratio reperiri potest. Adversatur etiam metro,

<sup>w</sup> Ἐξ ἀλόκων ἐπετειῶν, *e sulcis annuis*, h. e. ex annuo proventu; vel potius, *quotannis*: nam ἔτειος est *annuus*, ἐπέτειος, ex anno in annum, *solennis*. S. L.

quod brevem requirit syllabam, si recte junximus strophæ v. 934. (973), id quod probatur responsione syllabarum ἔπαισεν et ἔπαυσεν, ut αἱματόεσσαν et αἶμ' ἀνατλάσα v. 651. (677.) et 664. (693.); πολυ-ανδροὶ et πολύθρνον v. 647. (673.) et 660. (689.). Itaque legendum censeo ἀνέπαυσεν, *cohibuit, coercuit* : Klausen—who refers to Schneider's Lexicon in defence of this use of ἀνέπαυσεν, *he put to rest, i. e. to death*, and compares ἐκοιμάθη Soph. El. 509, to which he might also have added ἐνάζει, Œd. T. 961. It is impossible, however, that we should follow Klausen in his translation of the whole sentence : “ *neque cunctanter eum, qui mortuis vitam restitueret scivit, cohibuit Jupiter.*” If, therefore, we agree with him in ejecting αὐτ' on account of the metre, we are no less constrained with Hermann and others to introduce ἄν, as indispensable to the sense ; which, if we understand ἄλλως—as Blomfield well explains this kind of ἀποσιώπησις, comparing Prom. 983. Soph. Œd. T. 82, 318. Œd. C. 98, 146. El. 323. Eur. Iph. T. 1201. Iph. A. 1256. Aristoph. Plut. 427. Valcken. on Herodot. p. 469—will be : *No one! nor, were it otherwise—i. e. as Wellauer translates, were it the will of Heaven that the dead should rise again—would Jupiter &c.* The only remaining difficulty will then be in the words ἐπ' ἐλαβεῖα γε, for which Hermann on the mere authority of the Scholiast's explanation : τὸν Ἀσκληπίον γὰρ ἐκεραύνωσεν ἀναστήσαντα τὸν Ἰηπόλυτον, ὥστε μὴ βλαβῆναι, proposed to read ἐπ' ἀβλαβεῖα—and this, which is the actual reading of the Neapol. MS., has been adopted by Blomfield and Wellauer, who agree in connecting these words with ἀνάγειν, though Blomfield only has ventured to place them in v. 987. This construction, however, as well as the sense which Wellauer elicits from it—*neque Jupiter eum, qui rem bene perspectam habet (Æsculapium) prohibuisset, quominus mortuorum aliquem ad integritatem reduceret*—is so very forced, and the interlinear gloss : γε (*videlicet*), which has crept into the text of the older Edd. and is found in the Neapol. but not in the Florent. MS., so much more obviously connects them with the main action of the sentence, that whether we retain ἐπ' ἐλαβεῖα, or admit the correction ἐπ' ἀβλαβεῖα, we shall in either case do well to translate, according to Prof. Scholefield's interpretation of the Scholium : ὥστε μὴ βλαβῆναι, *præ cautione*, Angl. *as a precaution*—to wit, that the law of mortality might not be infringed.

989. εἰ δὲ μὴ τεταγμένα κ. τ. λ.] Klausen's translation of this obscure sentence, on which most commentators are silent, is : *nisi fines*



*a diis præscripti me cohibuissent, ne fines meos ultra proferrem, sane hæc palam professus essem* : to which he adds : “*μοῖρα, sors cuique assignata*. Hanc distribuunt dii certis finibus circumscriptum, quos ultra proferre nemini licet. Quibus quum ratio reddatur, cur nihil de his curis regi dixerit chorus, non potest hæc sors certis circumscripta finibus ad quenquam referri, nisi ad chorum. Hic e finibus egressus esset, quos ei assignaverunt superi, si hæc professus esset:”—all which, though more ingenious, is not more satisfactory than Scholefield’s meagre interpretation of the text : *Quod nisi fatum a Diis constitutum prohibuisset aliud fatum, quo minus opem ferret, ego tulissem, et cor linguam prævertens hæc effudisset*.

Adhering more closely then, than these learned editors have done, to what the student will in general find to be his safest guide, the writer’s own collocation of his words, we shall see that there is an opposition intended between that *τεταγμένη Μοῖρα fixed Fate or Destiny*, to which (see Prom. 514–18.) the Father of gods and men himself was thought to be subject, and the same *μοῖρα*, as in a lower and more limited sense *administered by the gods*<sup>x</sup>—with which interpretation of the words *ἐκ θεῶν*, compare below v. 1441. *ἐκ γυναικῶν*. v. 1467. *ἐκ χειρὸς*, Ch. 286. *τὸ γὰρ σκοτεινὸν τῶν ἐνεργούντων βέλος ἐκ προστροπαίων ἐν γένει πεπτωκότων*. Eur. Hipp. 532. *τὸ τὰς Ἀφροδίτας (Βέλος) ἦσαν ἐκ χειρῶν* “*Ερως, ὁ Διὸς παῖς* : to which we may add, as recognising no less distinctly, than the present passage, the existence of an Originating and Designing, together with an Administering and Executive Power, Eum. 391. *ἐμοῦ κλύων θεσμὸν τὸν μοῖροκρατον ἐκ θεῶν δοθέντα τέλεον*. Translate therefore : *But if unalterable Fate had not restrained fate in the hands of the gods*, i. e. the power of the gods, *that it should lend no assistance*—and understand the allusion to be to the very remarkable silence of the Oracles, of Calchas, &c. &c., respecting the fate of Agamemnon on his return home ; in consequence of which the Chorus is discouraged from giving vent to, or in any way acting upon their suspicions.

996. *ἐκτολπεύσῃς*, to work out, to unravel. “Metaphora sumpta

<sup>x</sup> It is a satisfaction to the editor to find that the Bp. of Lichfield has made very nearly the same distinction, although his general interpretation of the passage is different. “*Μοῖρα τεταγμένα* de fato quidem ipso, *μοῖραν* de futuro eventu divinitus constituto intelligo ; ut sit sensus, *Nisi vero fatum prohibuisset me de futuro rerum eventu divinitus consti-*

*tuto plura proferre vel præscire, &c.*—a sense of *πλέον φέρειν*, which can hardly be established, as he seems to think, by Soph. Œd. T. 500. *ἀνδρῶν δ’ οἱ μάλιστα πλέον ἢ γὰρ φέρεται, κρίσις οὐκ ἐστὶν ἀληθής* : where the meaning of *πλέον φέρεται* is *carries off more for himself*, i. e. profits more, in wisdom ; see the context.

e τολύπη, sc. *glomo lanae*, quam qui conglomerant, *τολυπέειν* dicuntur, ut apud Homerum Penelope, Od. T'. 137; unde *ἐκτολυπέειν* est *expedire, evolvere*; sed et *τολυπέειν* idem aliquando significat, (est enim a τελέω), Od. Ω'. 95. ἐπεὶ πόλεμον τολύπευσα, quo in sensu nos quoque, eadem metaphora servata, vernacule dicimus *to wind up the war, to wind up an affair*, cum de belli aut negotii cujusvis fine loquimur. Θρηξὶν πένθος τολυπέυσας, dixit auctor Rhesi v. 744. pro *conglomerare*." S. L. Add in this latter sense Hom. Il. xiv. 86. τολυπέειν ἀργαλέους πολέμους. xxiv. 7. ὅποσα τολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγεα, where Eustath.: ἡ τολύπη, ἐρίων σφαῖρα· ὅθεν τὸ τὰ πολλὰ εἰς τέλος ἐν συγκεφαλαιούν, τολυπέειν λέγεται: in the former, Hesiod. Scut. 44. χαλεπὸν πόνον ἐκτολυπέυσας, whence Hesych.: ἐκτολυπέυσας· τελειώσας. Suidas: ἐκτολυπέυσας· ἐργασάμενος, καὶ ἐκτολοπεύσαι· πληρῶσαι.

997. ζωπυρουμένας φρενός, *my mind being in a flame*; compare Theb. 289. μέριμναι ζωπυροῦσι τάρβος. Eur. El. 1121. ζωπυρεῖς νείκη νέα. Etym. M. p. 413, 5. ζωπυρεῖν· κυρίως τοὺς ἀνθρακας φυσᾶν. Phot. and Suid.: ζώπυρα (Hesych. ζώπυραι)· φυσσητῆρες, ὅθεν οἱ χαλκεῖς τὸ πῦρ φυσῶσι.

998. εἶσω κομίζου καὶ σύ] Translate: *In with you! you too*—: "sensu vere medio, non sine contumelia dictum, ut nos Anglice dicimus, *take yourself off*. Prom. 392. στέλλον (*away with you*), κομίζου, σῶζε τὸν παρόντα νοῦν. Suppl. 949. κομίζου δ' ὥς τάχιστ' ἐξ ὀμμάτων. Nec prætereundum est poëtæ artificium in concinnanda Clytæmnestræ persona, quæ jam in scenam redit, postquam Agamemnonem in domum super tapetes duxisset, eoque absente animi sui superbiam manifestius prodit." S. L.

999. ἀμηνίως, might be connected with ἔθηκε, and rendered, as Wellauer explains it from v. 1006, *not unkindly towards you*, (to wit) in that he has given you ἀρχαιοπλούτους δεσποτάς—but it much more naturally connects itself with δόμοις κοινωνὸν εἶναι χερνίβων: *since Jupiter hath decreed that you, all anger being dropped between us, should be a partaker with the family* (see Matth. Gr. Gr. §. 385. 1.) *in religious ablutions*—to refuse a participation in which we know from Soph. Œd. T. 240. to have been one of the strongest possible indications of anger and hostility. This is also Klausen's interpretation, who compares Suppl. 975. ξὺν τ' εὐκλείᾳ καὶ ἀμηνίῳ βάξει λαὼν ἐν χώρῳ τάσσεσθε, φίλαι δμῳίδες, and whose admirable commentary upon the following line is here subjoined at length:

γ Add Phœn. 1636. κόμιζε σαυτήν, Ἀντιγόνη, δόμων ἔσω.

“κοινωνὸν χερνίβων. Ita ποία δὲ χέρνιψ φρατέρων προσδέξεται; Eum. 656. ubi præcedit ποίοισι βωμοῖς χρώμενος τοῖς δημίους: Soph. Œd. T. 240. μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασι κοινὸν ποιείσθαι, μήτε χερνίβας<sup>2</sup> νέμειν. Vides ubique hanc aquam, qua manus lavantur, jungi cum rebus sacris ad aram pertinentibus; itaque non esse vulgarem sed lustralem, qua lavatur is qui sacrum facturus est. Si tota civitas tale sacrum commune facit, omnes cives hac aqua lavantur; si tota domus, omnes qui ad familiam pertinent, tum ingenui tum servi, omnesque conveniunt ad aram communem; quæ in civitate vocatur popularis, δῆμος; in domo κτήσιος, quia iis quæ possidet floret domus. Dicata hæc ara est Jovi κτησίῳ, Suppl. 445. Tale sacrum nunc, quum redierit rex paterfamilias, in ædibus instituitur (v. 1019), ad quod et Clytæmnestræ et Cassandræ, ut in familiam hæc recipiatur, conveniendum est.”

1001. κτησίου βωμοῦ] Angl. *the domestic altar*; compare below v. 1019. ἐστίας μεσομφάλον. “Κτήσιος. Penas vel Penuarius; Jovis titulus: Suppl. 445. κτησίου Διὸς χάριν.” Blomf.—who quotes from H. Vales. in Harpocr. p. 120: “Dionysius lib. i. Deos penates a Græcis scriptoribus dici scribit partim κτησίους, partim ἐρκείους, πατρῴους, μυχίους. Sed lib. viii. p. 15. lares vocat θεοὺς κτησίους. Inde est, quod in cella penuaria statuebatur ejus (Jovis Ctesii) simulacrum; nam in cella reposita sunt utensilia, ἡ κτήσις.” (χρήματα κτήσια v. 974.) See also Casaub. on Athen. xi. 6. Harpocrat.: Κτήσιον Δία ἐν τοῖς ταμείοις ἰδρύνοντο. Suidas: Ζεὺς Κτήσιος, ὃν καὶ ἐν τοῖς ταμείοις ἰδρύνοντο, ὡς πλουτοδότην.

1004. παθέντα τλῆναι, *endured to be sold*; Matth. Gr. Gr. §. 550. b: compare Soph. Trach. 252. κείνος δὲ παθεῖς Ὀμφάλη τῇ βαρβάρῳ ἐνιαυτὸν ἐξέπλησεν. “Varietatem satis notabilem præbet codex Florentinus, τλῆναι δουλείας μάξης βίου, forte pro δουλίας μάξης βίου. Nempe μάξα erat servorum cibus. Idem igitur valet ac istud Euripidis, θῆσαν τράπεζαν αἰνέσαι, Alcest. 2.” Blomf.

1005. εἰ δ' οὖν—] The opposition here can only be to the last word βία, Angl. *perforce*; on which a certain stress, therefore, must

<sup>2</sup> Χέρνιψ dicitur *aqua lustralis*; quippe in limine seu vestibulo templi erat περιβαντήριον, vas aquæ plenum, qua ingredienti in templum se ipsos aspergebant, vel etiam a sacrificulis aspergebantur. Hinc χερνίβες in plurali dicuntur *lotiones* seu *aspersiones sacræ*, quæ aqua hac lustrali in templis fiebant. Unde qui propter homicidium vel ejus-

modi crimen ἐργοντο τῶν νομίμων, a sacris et mysteriis et templis arcebantur; et χερνίβων etiam ἐργεσθαι dicuntur apud Sophoclem, Demosthenem, aliosque scriptores Atticos, qui scelere aliquo contaminati sunt; cujus contrarium κοινωνὸν εἶναι χερνίβων, nempe in societatem et conversationem admitti.” Stanl.



be laid: endured to be sold, and sorely against his will<sup>a</sup>, no doubt, handled the yoke. But however, supposing a necessity to be laid upon one to submit to this condition, there is much comfort in having aboriginally-wealthy masters. Blomfield compares Soph. El. 1393. ἀρχαιοπλouta πατρὸς εἰς ἐδώλια. Lysias de Bonis Aristoph. i. p. 322. ed. Aug. φαινόμεθα δὴ καὶ τῶν ἀρχαιοπλούτων πολὺ ἐψευσμένοι, καὶ τῶν νεωστὶ ἐν δόξῃ γεγενημένων: and quotes, after Stanley, Aristot. Rhet. ii. 32. διαφέρει δὲ τοῖς νεωστὶ κεκτημένοις καὶ τοῖς πάλαι τὰ ἥθη, τῷ ἅπαντα μᾶλλον καὶ φαυλότερα τὰ κακὰ ἔχειν τοὺς νεοπλούτους· ὥσπερ γὰρ ἀπαιδευσία πλούτου ἐστὶ τὸ νεόπλουτον εἶναι.

1007. ἤμῃσαν καλῶς] ἤγουν ἐπλούτησαν καλῶς, ὡς ἐκ θερισμοῦ. Schol. —Ibid. v. 1008, παρὰ στάθμην, ἀντὶ τοῦ, παρὰ τὸ πρέπον: compare Hesych.: στάθμη· σπάρτος, ἐν ᾗ ἀπορβοῦσιν οἱ τέκτοτες. Schol. on Il. xv. 410: στάθμη· ἐργαλεῖον τεκτονικόν, ἢ καὶ κατευθυντηρία λεγομένη. τοῦτω δὲ κανονίζεται τὸ ξύλον. “Quid sit παρὰ στάθμην, eleganter docet Aristoteles Rhet. i. 2. Οὐ γὰρ, inquit, δεῖ τὸν δικαστὴν διαστρέφειν εἰς ὀργὴν προάγοντας, ἢ φθόνον, ἢ ἔλεον. Ὅμοιον γὰρ κἂν εἴ τις, ᾧ μέλλει χρῆσθαι κανόνι, τούτων ποιήσοι στρεβλόν. Notum satis proverbiale dictum: πρὸς στάθμην πέτρον τίθεσθαι, μηδὲ πρὸς πέτρον στάθμην. Idem est ὁμῶς παρὰ στάθμην, quod Terentio Adelph. i. 1: Nimium ipse durus est, præter æquumque et bonum.” Stanl.

1009. οἰάπερ νομίζεται, such welcome as is customary; compare ὡς νομίζεται, Eum. 32. Eur. Alc. 99. 609. El. 1126. Iph. T. 471. Soph. El. 327. 691.

1010. σοὶ τοι—, To you, doubtless—i. e. it is to you that—she has just been speaking, in terms plain enough. This remark we must suppose addressed to the vacant look with which Cassandra, not noticing Clytemnestra, stares wildly towards the Chorus.

1011. ἐν τοῖς δ' ἂν οὖσα] Translate: but being caught, it would seem, in the toils<sup>b</sup> of Fate, you will do well to obey; supposing, that is, you are for obeying—but you would be disobedient, perhaps<sup>c</sup>. And, first,

<sup>a</sup> Compare again Soph. Trach. 249. κατείχεθ', ὡς φησ' αὐτὸς, οὐκ ἐλεύθερος, ἀλλ' ἐμποληθεῖς.

<sup>b</sup> Casandram captivam nuper factam cum fera comparat recenter capta: quod mox planius indicat v. 1026, τρόπος δὲ θηρὸς ὡς νεαρέτων. S. L. Compare v. 347–50.

<sup>c</sup> To the same effect Stanley translates v. 1012: obsequeris, si modo obsequaris (MS. credas mihi); forsitan vero haud persuadere: and Schutz, still more

happily: obsequere sis; nisi forte de trectas obsequium:—as Stanley also translates v. 1361: gaudete, si gaudere velitis. “Obiter addo, formulam πείθοι' ἂν, εἰ πείθοιο, qua res ut valde dubia profertur, non dissimilem esse illi, qua sæpe usus est Homerus, sed ille semper in re præterita, ut Iliad. γ'. 180. Δαήρ' αὐτ' ἐμὸς ἔσκε κυνώπιος, εἶποτ' ἔην γε. Alia exempla vide apud Heynium ad eum locum. Cujus formulæ, quæ perdifficilis explicatu est, hic videtur sensus



on this polite and peculiarly *Attic* use of *ἄν* with the participle, and with the optative, to soften assertion or command, and to give an expression of conjecture, or of modest indefiniteness, to the most definite fact or circumstance, see Matth. Gr. Gr. §. 515. d. γ. §. 599. c. and add to the examples there Thucyd. i. 73. *ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ὄντων πρὸς ταύς πολλὰς ἀλλήλοισ ἐπιβοθεῖν* : compare also the notes on vv. 329. 334. 902.

Next, on the peculiarity *εἰ πείθοιο*, *if so be that you would*, i. e. *are minded to, obey*—which we might also have expressed by, *if obey* ; i. e. if *obey* be the right word to apply to you ; if I am so to conceive of what you may possibly do—see the notes on vv. 534. 601, and compare below v. 1361. *ὥς ὃδ' ἐχόντων...χαίρουτ' ἂν, εἰ χαίρουτ', ἐγὼ δ' ἐπεύχομαι*, *on the understanding that things are as I tell you, you may rejoice, if such be your pleasure, but, do as you please, for my part I exult over it*. The same representation of what is merely conceived as passing in the mind of the person addressed, is conveyed by *ἀπειθοίης*, which therefore stands as it were *in oratione obliqua*, without *ἄν* ; see Matth. Gr. Gr. §. 529. 4, and compare §. 515. Obs. where the learned Author seems hardly to know what to make of the optative in three nearly similar instances, Suppl. 727. Soph. El. 800. Eur. Iph. A. 418, in all of which it may be explained<sup>d</sup>, on the above principle, as used “in order to intimate something, as said or thought by another :” see §. 529. 2. and 3, and compare the note on v. 587.

The passage which Blomfield quotes from Soph. Œd. T. 936, *τὸ δ' ἔπος οὐξερῶ τάχα ἦθοιο μὲν, πῶς δ' οὐκ ἂν, ἀσχάλλοις δ' ἴσως*, (on the right reading of which see Hermann's excellent note), is not strictly parallel to the present ; but might well be substituted for it among those examples given by Matth. Gr. Gr. §. 515. Obs., “where in two clauses standing in similar relations,” so as to form in fact but one continuous sentence, “*ἄν* is used only once with the optative *ε*.” Hermann indeed, whom Matthiæ has followed in thus

esse : *si unquam fuit, quod nunc non est amplius* (Anglice, *if indeed he ever was*) i. e. si recte dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credas. Est enim hæc locutio dolentium, non esse quid amplius : ut vim ejus Germanice sic exprimas, *leider nicht mehr*. Panillum immutavit Meleager epigr. 22. *Ἦν καλὸς Ἡράκλειτος*,

*ὅτ' ἦν ποτέ*. Qui versus non erat conjecturistentandus.” Hermann, Appendix to Viger xi. p. 758. Compare Eur. Orest. 17, *ὁ κλεινὸς, εἰ δὴ κλεινὸς, Ἀγαμέμνων*.

<sup>d</sup> See the Appendix, Note H.

<sup>e</sup> “Recte enim omittitur hæc particula in altero membro orationis, quod ita comparatum est ut pro parte ejus

disposing of the passage before us, would make it in like manner a continuous sentence by supplying μέν—"paulo apertior esset sensus, si, quod omisum est, μέν additum esset: πείθοιο μὲν ἂν, εἰ πείθοιο, ἀπειθοίης δ' ἴσως"—but, not to mention that Hermann (see his Appendix to Viger, xi. p. 758.) would further alter the character of the whole passage by changing ἐντός into ἐκτός, this explanation is manifestly inapplicable in v. 1361, where the complete sentence would be ἡμεῖς μὲν χαίροιτ' ἂν, εἰ χαίροιτ', ἐγὼ δ' ἐπεύχομαι: nay, and Hermann himself appears to have repudiated both his conjectural reading and interpretation, when, as quoted by Klausen, he remarks on this same passage, "sine conditione dictum ἀπειθοίης, quod id putat futurum esse chorus." Herm. de partic. ἂν. lib. iii. cap. 6.

1013. χελιδόνος δίκην, Hesych. v. χελιδόσι: τοὺς βαρβάρους χελιδόσιν ἀπεικάουσι διὰ τὴν ἀσύνθετον λαλιάν. Wellauer and Klausen quote a verb χελιδονίζω, *barbaram vocem emitte*, fr. 440. which we might interpret from Aristoph. Av. 1681. εἰ μὴ τιτυβίζοι γ', ὥσπερ αἱ χελιδόνες, where see Brunck's note. Blomfield compares Aristoph. Ran. 93, (parodying Eur. Alcmen. fr. ii.), χελιδόνων μουσεία. and 79, ἐφ' οὗ δὴ χελιδόσιν ἀμφιλάοις δεινὸν ἐπιβρέμεται Θρηγία χελιδών. Herodot. ii. 57. αἱ γυναικες, διότι βάρβαροι ἦσαν, ἐδόκεόν σφι ὁμοία ὄρνισι φθέγγεσθαι.

1015. ἔσω φρενῶν λέγουσα, *speaking within her comprehension*;—"ita loquens ut intelligat Cassandra," Scholefield; after Wellauer and Blomfield, who compares v. 1023. Klausen, after Bothe, prefers to translate: *quum prudens dicam* (*speaking advisedly, or sensibly*), for no better reason than that, as he says, "ἔσω φρενῶν semper de ejus mente dicitur, qui id agit quod indicat verbum: ita ἔσω φρ. γράφον, Phil. 1325."

1016. τὰ λῶστα τῶν παρεστώτων, *the best course under the present circumstances*; compare Blomfield's note and glossary on Prom. 224 (216) κράτιστα δὴ μοι τῶν παρεστώτων τότε ἐφαίνετ' εἶναι.

1018. θυραῖαν τήνδε] Scholefield translates *hic ante fores*—and this is certainly the best translation, that has been proposed, of

sententiæ, cui additum est ἂν, haberi possit. Æschylus Agam. 1058. πείθοι' ἂν, εἰ πείθοι'· ἀπειθοίης δ' ἴσως." Herm on Elmsl. Med. v. 310. p. 358. But the question is, can it be said that ἀπειθοίης δ' ἴσως forms any part of the conditional

proposition ἐντός δ' ἂν ὁσα... πείθοι' ἂν? no more, it should seem, than that ἐγὼ δ' ἐπεύχομαι forms part of the (direct indeed, but still) hypothetical proposition, χαίροιτ' ἂν, v. 1361. with which compare Soph. Œd. C. 724-6.

this much controverted passage, though it may still perhaps be a question whether it should not be, *sic ante fores*, (see note on v. 902), or in one word *sic circumforaneam*—understanding by that word, not *circum fora*, but *circum fores tempus terentem*. Clytemnestra, it is plain, is speaking a little scornfully, and with an implied sneer at Cassandra; much in the same spirit, as we find her saying to Electra: ἀνεμένη μὲν, ὡς ξουκας, αὐ στρέφει· οὐ γὰρ πάρεστ' Αἰγισθος, ὅς σ' ἐπείχ' αἰεὶ μὴ τοι θυραίαν γ' οὖσαν αἰσχύνειν φίλους. Soph. El. 516–18, from a comparison of which with Antig. 579, ἐκ δὲ τοῦδε χρηὴ γυναικας εἶναι τάσδε, μὴδ' ἀνεμένας, and with the present passage, we might be led to suppose, though still in the absence of any positive authority, that *θυραία* was a received term among the Greeks for *idler*<sup>f</sup>, as opposed to that character of *οἰκουρός*, *good housewife*, which has found a place even in an Apostle's summary of feminine worth: σώφρονας, ἀγνάς, οἰκουρούς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηται: Epistle to Titus, ii. 5: compare Eur. Med. 216, τοὺς μὲν ὁμμάτων ἄπο, τοὺς δ' ἐν θυραίοις—where the Scholiast: τοὺς δ' ἐν θυραίοις τοὺς ἐν τοῖς οἴκοις τῶν ἐτέρων συνεχῶς φαινόμενους, παρὰ τὸ Ἰσοκρατικόν, τὰς ἐντέξεις μὴ ποιουμένους. Translate: *I certainly, whatever she may please to do, have no leisure to play the idler here, or rather, to waste my time in this idle fashion, at the door*; and compare below vv. 1162. 1240–41: also on the construction, οὗτοι σχόλη πάρεστιν ἐμοὶ (ἐμὲ) θυραίαν τήνδε τρίβειν, see Brunck on Soph. El. 480. Elmsl. on Heracl. 693, and Med. 1207. Matth. Gr. Gr. §. 537. §. 556. Obs. 3, and compare below vv. 1166–8.

1019. ἰστίας μεσομφάλου, *the central hearth*; i. e. the altar of Hercean Jove, as Blomfield has shewn from the Schol. Venet. on Il. xvi. 231: ἐπεὶ ἐν μέσῳ τοῦ οἴκου Ἑρκείου Διὸς βωμὸς ἱδρυται, μεσερκεῖον καλοῦσι τὸν Διᾶ: and Virg. Æn. ii. 512. *Ædibus in mediis nudoque sub ætheris axe Ingens ara fuit*—μεσόμφαλος, *in the very centre* of the house, as Delphi was held to be of the earth; Ch. 1036. Theb. 747. Soph. Œd. T. 480. Eur. Orest. 331. 590. Phœn. 244. Ion, 462. With respect to the construction, Klausen considers ἔστ. μεσ. genitives of place, on which see Matth. Gr. Gr. §. 377. 1; but it will make a more pointed opposition between

<sup>f</sup> On this supposition ἡ θυραία, considered as a substantive, (and not greatly differing from the English, *street-walker*.) will denote a woman who habitually

θυραῖος οἰχνεῖ, Soph. El. 313, or θυραῖος<sup>s</sup> ἔχεται, Trach. 533, Angl. *goes door-wise* or *door-ward*, i. e. *to the door*; see Matth. Gr. Gr. §. 446. 8.

the mention of domestic arrangements within, and the invitation coldly and carelessly given to the stranger who stands without, to connect τὰ μὲν with these genitives in the sense of *quod attinet ad*—, and translate: *for, as regards the family altar, the victims are already placed for fiery sacrifice*—i. e. (see Homer *passim*) to be offered, and then roasted on the fire—unless indeed we prefer to translate: *the victims of*, i. e. devoted to, the central Hearth, as Klausen explains σφαγὰς πυρὸς, *mactationem igni hostiam decernentem, ignis gratia institutam*: but this last explanation is certainly very forced.

1021. ὥς οὔ ποτ' ἐλπίσασι, sc. ἡμῖν, *for, unto, or with us*, (see the note on v. 213), *as never having expected*, i. e.—and this accounts for the haste—inasmuch as we never expected, that we should have this pleasure. “Τὴνδ' ἔξιν χάριν, *hanc nos habituros esse gratiam*. Χάρις pro beneficio, gratia a Diis concessa: ut v. 566, (562), χάρις τιμῆσεται Διὸς τὰδ' ἐκπράξασα.” S. L.

1023. ἀξυνήμων. “Hic certe idem valet quod ἀσύνετος. Sed apud Homerum συνημοσύνη est pactum solemne, Π. χ'. 261, “Ἐκτορ, μὴ μοι, ἄλυστε, συνημοσύνας<sup>h</sup> ἀγόμενε. Sic etiam Apoll. Rhod. i. 300. Idem iv. 1210, Δέχθαι μελίζαντο συνήμονας, ubi Schol.: τοὺς συνήθεις καὶ ἐταίρους· ἀπὸ τοῦ συνεῖναι.” S. L.

1024. σὺ δ'—, Angl. *why then*—or do thou in that case—see the note on v. 197. “Meminerit lector ipsam Clytæmnestram, dum has voces profert, manu signum dare: aliter absurde diceret, si mea verba non intelligis, manu pro voce significes. Herodot. iv. 113. καὶ φωνῆσαι μὲν οὐκ εἶχε, οὐ γὰρ συνίεσαν ἀλλήλων, τῇ δὲ χειρὶ ἔφραζε.” Blomf. Καρβάν, and κάρβανος, *barbarian, foreign*; Suppl. 129, καρβάνα δ' αὐδάν. 914, κάρβανος ὦν δ' Ἑλλήσιν ἐγγλίεις ἄγαν. Lycophron. 605, κάρβανον ὄχλον. 1387, νυμφεῖα πρὸς κηλωστὰ καρβάνων τελεῖν. Etym. M. p. 490. 47: Καρβάνες· οἱ βάρβαροι, οἱ ἔχοντες Καρὸς βοήν. Photius: Καρβανίζει· βαρβαρίζει. Eustath. on Π. β'. 867: Ἰστέον δὲ ὅτι οὐ μόνον ἡ τῶν Καρβάνων, ἥτοι βαρβάρων, λέξις ἐκ τῶν Καρῶν εἰληφθαι δοκεῖ, ἀλλὰ καὶ οἱ παρὰ τῷ Πανσανίᾳ Κάρδακες, ὃ ἐστὶ στρατιώται περὶ Ἀσίαν.

1030. πρὶν αἱματηρὸν κ. τ. λ., ἀπὸ τῶν στρηνιώντων ὑποζυγίων, ἃ οὐκ εἴκοντα τῷ χαλινῷ ἀφρίζει μετὰ αἵματος: Schol. Compare Prom. 1009.

<sup>g</sup> Compare Eur. Heracl. 398–400, καὶ τὰ μὲν μέντοι πάντ' ἄρα· ἥδη καλῶς· πόλις τ' ἐν ὅπλοις, σφάγια θ' ἡτοίμασμένα ἔστηκεν, οἷς χρὴ ταῦτα τέμνεσθαι θεῶν.

<sup>h</sup> Συνημοσύνη· συμβουλία, Suid.: συνθήκη, ὅρκοι, συμβόλαια, Hesych.: “Ἀθιέναι esse ἥσω, ἥμων, ἡμοσύνη, patet. Sic et μεθημοσύνη.” Heyne.



Theb. 393, ἵππος χαλινῶν ὡς κατασθμαίνων μένει. Soph. Antig. 959, οὕτω τὰς μανίας δεινὸν ἀποστάζει ἀνθρόν τε μένος. Virg. Georg. iii. 203, spumas agit ore cruentas. With this line the text of the editions of Aldus, Robortello, and Turnébe, and of the MSS. Med. and Guelf., is resumed after the *lacuna* mentioned in the note on v. 301.

1034. καίνισον ζυγόν] "Hesych. : Καίνισαι· καινῶ χρήσασθαι. Soph. Trach. 880. (867.) καὶ τι καινίζει στέγη. Eur. Fragm. ex Peirith. vi. οὐκ ἀγυμνάστω φρενὶ ἔρριψεν, ὅστις τόνδ' ἐκαίνισεν λόγον. Suid. : καινίζεται, καὶ καινίζω σε, αἰτιατικῇ : quod prætermissum non oportebat in Edit. Kuster." Abresch. "Καίνισον ζυγόν est, novum jugum suscipe ; h. e. disce ferre recens jugum. Aliud<sup>i</sup> est καινίζειν, a καίνω occido, Choëph. 485, (492.) μέμνησο δ' ἀμφίβληστρον, ᾧ σ' ἐκαίνισαν." S.L. Εἴκουσ', for which Aldus, Turnébe, and Vettori read ἐκούσ', is found in Robortello's Ed. as the correction of Sophianus.

1035. "ποποῖ ortum dicunt e voce πόποι, quæ deos significet. Quod factum esse potest : certe vero in vulgari usu hæc vox nihil est nisi exclamatio mirantis vel dolentis. Num idem statuendum sit de voce δᾶ, incertum. Haud dubie hæc terram designat, id quod refert scholiasta : δᾶ, γῆ Δωρικῶς· ὅθεν καὶ Δημήτηρ, ὅλον γῆ μήτηρ. προαναφωνεῖ δὲ τὰ ἐσόμενα. Quibus Tellurem principem vatem (πρωτόμαντιν Γαίαν, Eum. 2.) designare videtur : de qua hoc loco vix sermo esse potest. Eadem vox Prom. 568. ubi apta est terræ mentio, ut quæ spectrum Argi in sese colibere possit. Cf. Suppl. 890. μᾶ Γᾶ, μᾶ Γᾶ, βοᾶν φοβερὸν ἀπότηρε. Ch. 45. ἀπότηρον κακῶν. ἰὼ γαῖα μαῖα. Hoc vero loco nihil amplius averti potest ; certa sunt omnia et decreta : itaque transisse hæc vox videtur e designatione Telluris in exclamationem hoc loco pariter atque Eum. 841 et 874, οἱ οἱ δᾶ φεῦ : ut in his non cogitetur de Tellure, minime vero eam significationem vox amiserit, sed ipsa ea posita sit, ubi ratio fert. Ita apud nos in vulgari sermone sæpissime usurpantur exclamationes, quibus subest sensus de quo non cogitatur hoc temporis momento. Fit hoc potissimum in mutilatis virorum sanctorum nominibus, quorum ratio parum differt a vocibus ποποῖ et δᾶ." Klausen.

<sup>i</sup> This may well be questioned ; whether with Klausen we interpret, *quo ex novo more in te usi sunt*, or with Blomfield prefer to read—ὡς ἐκαίνισαν. Compare Hebr. ix. 18 : ὅθεν οὐδ' ἡ πρώτη (διαθήκη) χωρὶς αἱματος ἐγκεκαίνισται.

<sup>j</sup> See Blomf. Gloss. Etym. M. p. 823. 30 : οἱ Σκύθαι, ἀγάλματα τινὰ ἔχοντες ὑπόγαια τῶν θεῶν, πόπους αὐτὰ καλοῦσιν. Eustath. on Il. α'. p. 98 : ἐβρηται ἐν τοῖς μεθ' "Ὀμηρον οἱ θεοὶ πόποι λεγόμενοι.

1037. ἀνωτόνυξας] Hesych.: 'Οτοτύζειν' θρηνεῖν: as it is also explained in the following line. "Casandræ exclamanti ὀτοτοτοτοῖ, τί ταῦτ' ἀνωτόνυξας; inquit Chorus, Quorsum istud ὀτοτοτοτοῖ effers? Pari modo 1316, (1274.) ΚΑ. φεῦ, φεῦ. ΧΟ. τί τοῦτ' ἔφευξας, Quare φεῦ exclamas? Sic ab ὦ ὦ, quod θαυμαστικός est, finxit Aristophanes verbum ὦζω; ab αἰ αἶ, lugendi particula, fit αἰάζω." Stanl. Compare Eur. Hel. 370. βοὰν βοὰν δ' Ἑλλὰς κελάδῃσε κἀνωτόνυξεν.

Ibid. Λοξίων. "Loxias Apollo in iis solummodo rebus appellatur, quæ ad oracula et vaticinationes pertinent: quod facile percipitur comparatis Indicibus in Tragicos. Itaque nomine respici hanc artem probabile est. Derivant hoc interpretes a λοξός, *ambiguitatem* designatam existimantes: potius a vetusta vocis λέγειν forma Dorica vel Phocica vocabulum esse derivandum existimo." Klausen.

1038. οὐ γὰρ τοιοῦτος] "Nempe Apollinem jucundis tantum rebus interesse, nec aliis quam lætis carminibus celebrari, a luctu autem et lamentatione abhorreere credebant, Cf. Callim. Hymn. in Apoll. 20. sqq." Schutz. So Stesichorus: μάλα τοι μάλιστα παιγμοσύνας τε φιλεῖ μολπάς τ' Ἀπόλλων κήδεα δὲ στοναχάς τ' Ἀΐδας ἔλαχεν. Compare Eum. 715. ἀλλ' αἵματηρὰ πράγματ' οὐ λαχὼν σέβεις.

1042. οὐδὲν προσήκοντ', although he has nothing to do with attending upon lamentations. On this restrictive use of the participle, see Matth. Gr. Gr. §§. 556. 566. 567, and compare with the present passage Ch. 689, τοῖς κυρίοις καὶ προσήκουσιν. Eur. Orest. 771, οὐ προσήκομεν κολάζειν τοῖσδε, Φωκέων δὲ γῆ. Suppl. 472, προσήκοντ' οὐδὲν Ἀργείων πόλει. "In voce γόος semper inest cogitatio lugendi de mortuo, nunquam nuda querelæ vel lamentationis notio: id quod rationem reddit eam qua dicitur ζῶσα γόοις με τιμῶ, Suppl. 116. in quibus satis fortis inest oppositio." Klausen.

1044. ἀγνιᾶτ'] is Hermann's correction of ἀγνιεύ τ', (the reading of Turnébe, Vettori, and Stanley), confirmed by the Medicean Florent. and Neap. MSS. and the Edd. of Aldus and Robortello, which all exhibit it more or less corrupted, and by Steph. Byzant. v. Ἀγνιά: καὶ ὁ Ἀπόλλων ἀγνιεύς, καὶ ἀγνιάτης, τοῦτεστιν ὁ ἐφθόδιος. τὸ δ' ἀγνιάτης, ὡς Κορώνεια Κορωνειάτης, Καρνειάτης, Καυλωνιάτης. Hesych.: Ἀγνιεύς· ὁ πρὸ τῶν θυρῶν ἐστὼς βωμὸς ἐν σχήματι κίονος. Harpocrat.: Ἀγνιεύς δὲ ἐστὶ κίων εἰς ὃξὺ λήγων, ὃν ἰστᾶσι πρὸ τῶν θυρῶν. ἰδίους δὲ εἶναι φασιν αὐτοὺς Ἀπόλλωνος· οἱ δὲ Διονύσου, οἱ δὲ ἀμφοῖν. "Enimvero Agyiea, ut et Apollinem, [Agyiatem Apollinem] inclamat Casandra non otioso cognomine, sed etymologiam respiciens; quippe τὸ ἀγνιεύς ἀπὸ τοῦ ἄγην derivari videtur. Multus est in hisce allusi-

onibus Æschylus noster; 'Αγνιεύ, inquit, ἄ, ποῖ ποτ' ἤγαγές με; ita 'Απόλλων ἐμός· ἀπωλέσας γάρ." Stanl. Compare Theb. 145, καὶ σὺ, Λύκει' ἀναξ, Λύκειος γενοῦ, on which see Blomf. Gloss. ibid. 9. ὦν Ζεὺς ἀλεξητήριος ἐπώνυμος γένοιτο Καδμείων πόλει. Eum. 90. κάρτα δ' ὦν ἐπώνυμος, πομπαῖος ('Ερμῆς) ἴσθι.—'Απόλλων ἐμός. "Alii cognominatum putant Apollinem ὡς ἀπολλύντα τὰ ζῷα. Exanimat enim et perimit animantes, cum pestem intemperie calor is immittit. Ut Eurip. in Phaeth. (fr. x. ed. Glasg.) ὃ χρυσοφεγγές ἦλι', ὥς μ' ἀπώλεσας· ὅθεν σ' 'Απόλλων' ἐμφανῶς κληῖται βροτός<sup>k</sup>. Item Archilochus, ἀναξ 'Απολλων, καὶ σὺ τοὺς μὲν αἰτίους Πήμαινε, καὶ σφᾶς ὅλυν' ὥσπερ ὀλλύεις. Denique inustos morbo 'Απολλωνοβλήτους καὶ ἡλιοβλήτους appellant." Macrob. Saturnal. i. 17: quoted by Stanley.

1045. οὐ μολις, Hermann on Viger p. 422. note 251. translates *non parum*, and compares Eur. Helen. 334, θέλουσαν οὐ μολις καλεῖς, *non parum volentem vocas*—where it seems much more obvious to connect οὐ μολις with the verb, and translate: *a willing person you have no difficulty in summoning* to attend you—and Eum. 864, θυραῖος ἔστω πόλεμος, οὐ μολις πάρων, where, whether we translate with Scholfield *non ægre*, i. e. *abunde*, or more in accordance with the Scholiast's interpretation, οὐ μακρὰν *satis in promptu*, Angl. *easily to be found*, there certainly is no such opposition intended, as Hermann's translation, approved by Wellauer, conveys: *foris bellum esto, sed satis vicinum*<sup>1</sup>. In the present passage, therefore, translate literally: *for thou hast wrought an easy destruction*—and understand it of the facility of volition and operation, with which our Poet has elsewhere invested his conceptions of Divine Power: see above v. 358. Suppl. 99, βίαν δ' οὕτω' ἐξοπλίζει, κ. τ. λ. ibid. 598, πάρεστι δ' ἔργον ὡς ἔπος. Eum. 650. τὰ δ' ἄλλα πάντ' ἄνω τε καὶ κάτω στρέφων τίθησιν, οὐδὲν ἀσθμαίνων μένει: and compare Eur. Hippol. 1441, μακρὰν δὲ λείπεις ῥαδίως ὁμιλίαν—where Dindorf, I think, has adopted the less probable reading, λείποις.

1047. δουλίᾳ περ ἐν φρενί] is Schutz's ingenious emendation of παρ' ἐν, the reading of the Medicean MS., Aldus, and Turnébe; for which Vettori and Stanley substituted παρὲν, and Robortello, after the Neap. MS. παρόν. Klausen, alone of modern editors has ventured to retain παρ' ἐν, which he would translate—though, as he

<sup>k</sup> 'Απόλλων—κληῖσει. Bekk. "Obiter monere liceat, secundum verum ex Eur. Phaeth. pro spurio mihi suspectum esse." S.L. "Legendum fere cum Bar-

nesio, ἐκ τοῦδ' 'Απόλλων ἐμφανῶς κληῖται βροτοῖς." Porson on Eur. Orest. 584.

<sup>1</sup> "οὐ μολις, *non vix*, id est *omnino, prorsus*. Cf. Eum. 864." Klausen.



himself admits, on no better authority than the analogy of *παρ' οὐδέν*, (v. 219), *ita ut nihil*, Angl. *at nought*—*ita ut unum* (Angl. *at one with*) “de eo, quod artissime junctum habetur. *Manet divinum servili menti inseparabile*. Scilicet quæ mens divinum semel concepit afflatum, nullo infortunio ita frangitur, ut eum amittat.”

1054. *μισόθεον*] “Quæri possit, utrum *μισόθεον* active an passive significet. “*Ἀθεον, θεοστυγές*, exponit Schol., quæ ipsa verba in utramque partem accipi possunt. Ex analogia tamen active videtur accipiendum, ut *μισάνθρωπος, μισοφιλιππος, μισοπύγων, &c.*” S. L. Wellauer also, *Lex. Æschyl.* in v. renders *μισόθεος, Deorum osor*; which Klausen, on the other hand, objects to as a term unheard of in the Heroic age, and compares Theb. 653, *ὦ θεομανές τε καὶ θεῶν μέγα στύγος*, Ch. 1028, *πατροκτόνον μῖασμα καὶ θεῶν στύγος*. Soph. El. 289, *δύσθεον μίσσημα*—to which he might have added, v. 1564, *δύσθεος πατήρ*, Ch. 46. 525, *δύσθεος γυνή*. Eum. 73, *μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων*. Theb. 691, *Φοῖβῳ στυγηθέν πᾶν τὸ Λαῖον γένος*, and 702, *θεοῖς μὲν ἤδη πως παρημελήμεθα*.

1055. *αὐτόφωνα κακά τε κάρταναι*] Dindorf, followed by Klausen, has supplied the syllable that was wanting in this line, by editing *αὐτόφωνα κακά κάκ', ἀρτάναι*,—and supposing this to have been the original reading, it is easy to account for the omission of the letters KA, in a line where they ought to have been repeated four times consecutively. The conjunctive particle, however, which is here inserted on the suggestion of Pauw and Hermann, is scarcely less necessary to the sense, than to the metre; and the reader of Greek Tragedy needs not to be reminded of the close connection that he must have observed between *αὐτόφωνα*<sup>m</sup> *κακά*, *crimes wrought by a kindred hand upon a kindred person*, and *ἀρτάναι*, *deaths by hanging*—the usual mode of suicide among the unhappy females involved in them. As regards the interpretation of the whole passage, Lachmann's construction of *αὐτοφόνῳ κακά κ. τ. λ.* as the nominative before *συνίστορα* (*ἔστι*), is to be preferred to that pointed out by Matth. Gr. Gr. §. 422, and adopted by Blomfield and Wellauer; first, because it obviates the necessity of changing *ἀρτάναι*, with Wellauer into *ἀρτάναν*, or with Stanley, Blomfield, and Scholefield into *ἀρτάνας*; and secondly, because from Ch. 216, *καὶ τίνα σύννοισθά μοι καλουμένη βροτῶν; σύννοιδ' Ὀρέστην πολλά σ' ἐκπαλουμένην*<sup>n</sup>—to

<sup>m</sup> “*Ἀυτοφόνος. Qui se vel suos perimit.* Suppl. 68. Soph. Aj. 840, ubi consule Lobeckium. Eodem sensu dicebant *αὐτοφόντης, αὐτοέντης, αὐτόχειρ.*” Blomf.

Gloss. See in particular Soph. Antig. 1175–7, with Brunck's note.

<sup>n</sup> Klausen appears to have forgotten this passage, when in his eagerness to up-



which we may add Soph. Phil. 1293, ὡς θεοὶ ξυνίστορες. Eur. El. 43, σύννοιδέ μοι Κύπρις, and Hec. 870, ξύνισθι μὲν γὰρ, ἦν τι βουλευσὺς κακόν—it would seem that συνίστορα is more correctly rendered *witnesses*, than *conscious to itself of*.

There is an awkwardness, however, in Lachmann's proposed punctuation after μὲν οὖν, as well as in the interpretation of v. 1056. in apposition with κατὰ κάρταναι, which we may avoid by translating: *A godless one rather*, (sc. στέγην, in answer to her own question πρὸς ποίαν στέγην; v. 1050), *witness many sad family murders and suicides, a human<sup>o</sup> slaughter-house, and floor dripping wet.* Ἄνδρὸς σφαγείου, literally, *a man's σφαγείου*, on which see Etym. M. p. 737, 41: σφαγείον τὸ ἀγγεῖον, εἰς δὲ τὸ αἷμα τῶν σφαζομένων ἱερεῖων δέχονται. Suidas: σφαγείον τὸ τοῦ αἵματος δεκτικὸν ἀγγεῖον, ὃν εἶπεν ὁ ποιητὴς ἄμιον: (Odys. iii. 444): and with this use of ἀνὴρ to denote one of the species *Man* as distinguished from a *Beast*, compare Ch. 534, οὗτοι μάταιον ἀνδρὸς ὄψανον πέλει—as also Soph. Antig. 710. ἀλλ' ἄνδρα, καὶ τις εἴ σοφός, τὸ μανθάνειν πολλὰ αἰσχροὺν οὐδὲν κ. τ. λ., ib. 721, τὸν ἄνδρα. Hermann on Viger, n. 66. Πέδον ῥαντήριον—"Ipse Agamemnon internecionem suam Ulyssi exponens, Odys. λ', 419. inquit: δάπεδον δ' ἅπαν αἵματι θύεν." Stanl.

1057. εὖρις, sharp-scented. "Xenophonti εὖρις κύνες dicti, qui sagacitate pollent. Ipsa Casandra eadem utitur translatione de se verba faciens v. 1193. (1151.) ἔχνος κακῶν ῥινηλατούσης. Eum. 246, τετρανυματισμένον γὰρ ὡς κύων νεβρόν πρὸς αἷμα καὶ σταλαγμὸν ἐκμαστεύομεν." Stanl., to which Blomfield adds Soph. Aj. 8, κυνὸς Λακείνης ὡς τις εὖρις βάσις. Apol. Rhod. ii. 125. εὐρύνων τε κυνῶν. Lucret. i. 460. Namque canes ut montivagæ persæpe feræ Naribus inveniunt intactas fronde quietes, Sic alia ex alio per te tute ipse videre Talibus in rebus poteris, cæcasque latebras Insinuare omnes, et verum protrahere inde.

1058. ματεύει δ' ὧν ἀνευρήσει φόνον, *but her search is (for those),*

hold Lachmann's interpretation: *conscia sunt multa mala domesticarum cædium mala, suspendia, cett.* he writes—"alioqui neque ferri potest ἀπέναι, neque ipsum συνίστορα, quod accusativum non magis regere potest, quam συνειδέναι."

o Kennedy, agreeing in this view of ἀνδρὸς—which Klausen, unwilling to apply to Agamemnon, labours hard to apply to Atreus, whom he for that purpose supposes to have been murdered by Thyestes—translates more literally: *The human victim's vase, and blood-stained pavement!* "Mihi preplacet ἀνδρὸσφα-

γείον (*a man-shambles house*) uno verbo, quod conjecit Symmonsius." S. L.

γ "Adjectiva in -ήριος semper fere active significant, ut δραστήριος, σωτήριος &c.: h. l. tamen passive usurpatur πέδον ῥαντήριον, solum sanguine conspersum; cujus exemplum vix alibi reperies." S. L. Compare in a passive sense Soph. Œd. C. 487, δέχεσθαι τὸν ἱκέτην σωτήριον, and in somewhat of a middle sense σωτήριον, conservative, self-consistent, characteristic, Eur. Orest. 127—the "fixa et mutari nescia natura" of Juv. Sat. xiii. 240.

whose murder she shall discover—a remark which serves, in some degree, to restrict and explain the force of the preceding comparison; see the note on vv. 56. 301. *Ματεύει*, for which the MSS. Med. and Guelf., and the editors Aldus and Robortello have *μαντεύει*, is the reading of Vettori, Stanley, Porson, Schutz, Dindorf, and Klausen; whilst Blomfield, Wellauer, and Scholefield, on the solitary authority of Turnébe, read *ματεύειν*—of which Wellauer indeed asserts *μαντεύει* to be but a corrupt impression. In the latter part of the line we meet with the following variations: *ὦν ἂν εὐρήσει*, Med. *ὦν ἂν εὐρήσῃ*, Guelf. Rob. *ὦν ἂν εἰρήσῃ*, Ald. *ὦν ἂν ἀνευρήσει*, Turn.—from which Porson gave *ὦν ἀνευρήσει*, adopted by all subsequent editors. Compare, in point of construction, Soph. Antig. 635, καὶ σύ μοι γνώμας ἔχων χρηστὰς ἀπορβοῖς, αἷς ἔγωγ' ἐφέψομαι. Aj. 658, κρίψω τόδ' ἔγχος τοῦμῃν . . . γαίης ὀρύξας ἔνθα μή τις ὄψεται. Matth. Gr. Gr. §. 529, 4.

1061. κλαύμενα τάδε βρέφη.] Translate: *See here are children bewailing their bloody slaughter, &c.*, and compare with the construction v. 301, where see the note. “In voce τάδε magna inest emphasis, quasi tam plane ante oculos sisterentur, ut digito eos indicare posset.” S. L.—Schol.: φαντάζεται γὰρ ὁρᾶν τὰ σώματα τῶν ἀνηρημένων παιδῶν Θυέστον.

1063. ἦ μὲν . . . ἦμεν.] Translate: *Be assured of this (μὲν), we were already informed of your prophetic fame; but prophets we need none*<sup>q</sup>—to interpret for us (see v. 1071.) matters of general notoriety: compare Ch. 777, κακὸς γε μάντις ἂν γνοίῃ τάδε. Soph. Antig. 631, τάχ' εἰσόμεσθα μάντεων ὑπέρτερον. Ἦ μὲν—for which Dindorf, Blomfield, and Scholefield, have after Porson edited ἦ μὴν, Angl. *yes, be assured*<sup>r</sup>—is a well-known Homeric form of asseveration; (see Heyne on Il. i. 77, on which Hesych.: ἦ μὲν μοι ὄντως μοι) and either in this form, or as one word (*ἦμεν* or *ἦμεν*), this reading is found in all the MSS. and earlier Edd. In the following line, where Porson, Blomfield, and Dindorf, without any MS. authority have edited ἦσμεν, Aldus and Turnébe have ἦ μὴν, Robortello ἦμεν, Vettori and Stanley ἦμεν. Schutz only has edited in both lines, ἦσμεν—ἦσμεν, and Wellauer ἦμεν—ἦμεν.

<sup>q</sup> Klausen, who reads ἦμεν—πεπυσμένοι ἦ μὴν προφήτας δ'—, interprets the passage very differently: “Cognoveramus tuam vaticinandi famam; sane vero nullos requirimus prophetas. Cf.

vv. 1057. (1097.). 227. (241:).”

<sup>r</sup> See Stephens' *Greek Particles*, pp. 85–87: and compare Prom. 73. 167. 907. Theb. 531.

1068. φάλοισι.] The necessity of introducing the *ν* ἐφελκυστικόν, which has been done by every editor after Pauw, though sanctioned only by the Neapol. MS., is obviated by arranging the lines as Klausen has done—with the further advantage of making v. 1075, as the sense would seem to require it to be, a distinct line<sup>s</sup>; and of avoiding the awkward terminations ἀλλὰ δ'—, χεῖρ' ἐκ—v. 1076.

1069. ἀλλὰ, *help, assistance*; see note on v. 449, and compare Prom. 545, ποῦ τίς ἀλλά; τίς ἐφαμερίων ἀρηξίς; Theb. 76. 215. Soph. CEd. T. 189. 218. Eur. Phœn. 281, ἀλλ' ἐγγὺς ἀλή. Hesych.: 'Ἀλή· δύναμις. ἰσχὺς (Angl. *strength*, or *a strong-hold*). ἡ ἀλέξις, ἡ μάχη. Αἰσχύλος Ἀγαμέμνωνι. It is much better to understand it here in this general sense, than with the Scholiast to refer it to *Orestes*; or, with Klausen, to *Menelaus*.

1071. πᾶσα γὰρ πόλις βοᾷ, Angl. *for the whole city rings with them; they are the town's talk* of Argos: βοᾷ· τὰ περὶ Θυέστου: Schol. Compare Suppl. 584, ἔνθεν πᾶσα βοᾷ χθὼν φυσίζοον γένος, τὸ δὴ Ζηνὸς ἐστὶν ἀληθῶς. Soph. CEd. C. 597, πᾶς τοῦτό γ' Ἑλλήνων θροεῖ. Eur. Orest. 103, δεινὸν γάρ· Ἀργεῖ τ' ἀναβοᾷ διὰ στόμα.

1072. τόδε γὰρ τελεῖς;] Translate: *What, will you do this thing? the husband that has lain<sup>t</sup> by your side, first welcome with the comforts<sup>u</sup> of a warm bath, then—how am I to tell the end? And yet why should I not go on?—for soon will this be. Yes, she is putting forth hand after hand out-stretching—or out-stretchingly, i. e. in out-stretched fashion. The reader has here submitted to him a very rapid sketch of that forth-coming scene on which the main interest of the drama turns, but which the laws of Ancient Tragedy forbid to be openly revealed save to the prophetic vision of Cassandra. He must not therefore look for that fulness and distinctness of expression, which he would meet with in a more formal description; but must content himself with an outline, every way worthy of Æschylus, and in which the leading figure*

<sup>s</sup> Compare below v. 1089, ταχεῖα δ' ἔτα πάλαι.

<sup>t</sup> Persius has expressed the same thought, Sat. iii. 43.—et intus Palliat infelix, quod prostratus neciat uror.

<sup>u</sup> Compare Ch. 670, καὶ θερμὰ λουτρὰ καὶ πόνον ἐλκυστικῆς στραμῆς κ. τ. λ. "Antiqui balneis non in dies singulis utebantur, sed vel a bello reversi, vel alio quodam balneis magno transacto. Testis est Artemidorus l. 66: Πάλαι

μὲν γὰρ εἰκὸς εἶναι ποτηρὰ τὰ βαλανεῖα, ἐπεὶ μὴ συνεχῶς ἐλούοντο οἱ ἄνθρωποι, μηδὲ εἶχον τοσαῦτα βαλανεῖα, ἀλλὰ ἡ πόλεμος κατατρεφόμενοι, ἡ μεγάλου πανσδέμοιο πόνον ἐλούοντο. Agamemnon itaque a bello Trojano reversus in balneo occiditur; quod etiam apud Lycophronem, Æschyli imitatore studiolum, prædicit Cassandra nostra v. 1099." Scanl.



(ὀρεγόμενα) cannot easily be mistaken. We proceed now to particulars. The punctuation, which is a little different from that of preceding editors, has been adopted with a view to improve the spirit of the passage, as set forth in the English translation; and, so far as the construction after τόδε γὰρ τελείς is concerned, is borne out by vv. 1513–17. With ὁμοδέμιος (ἅπαξ λεγόμενον) Blomfield compares Theocr. Id. xviii. 19. Ζανός τοι θυγάτηρ ὑπὸ τὰν μίαν ᾤχετο χλαῖναν. With φαιδρύνασα, *having cheered*, or *gladdened*—not in the literal sense of φαιδρυντρία, Ch. 759—compare vv. 505. 1085. 1196. Ch. 565. Προτείνει δὲ χεῖρ', is the reading of Schutz, Porson, Wellauer, and Dindorf; and it is probable also of Aldus, Turnébe, and Robortello—though the printed editions of the two first of these have προτείν (an abbreviation, perhaps, of προτείνειν), and the last προτείνει δὲ χεῖρ\*—the asterisk probably being, as Wellauer suggests, a typographical error for the apostrophe. Vettori and the Neapol. MS. have προτείνει δὲ χεῖρ, which has been preferred by Stanley, Blomfield, Scholefield, and Klausen; but see προτείνειν χεῖρα, Soph. Trach. 1184. Phil. 1292. Eur. Alcest. 194. 1117. ὀρέγειν χεῖρα, Soph. Œd. C. 846. 1130. Eur. Phœn. 103. 1710. Med. 902. Heracl. 844.—χερὸς, for χεῖρὸς, in v. 1076. is the correction of Porson, received by Blomfield, Dindorf, and Klausen, and sanctioned by the Florent. and Neapol. MSS.—both of which MSS., however, have ὀρεγμένα, an attempt at metrical correction which might as well have been spared.

What remains to be said upon this verse shall be given in the words of the Bp. of Lichfield, who translates: *Manum vero post manum protendit*, Clytæmnestra sc. *appetens* ferire: and adds, "Nihil mutavi, quoniam sine causa a Mstis sensum satis idoneum fundentibus discedere nolo. Sed non prætereunda est Hermanni conjectura a Blomf. recepta, προτείνει δὲ χεῖρ ἐκ χερὸς ὀρέγματα. Cui quidem ansam dedit Schol.: διαδέχονται δὲ ἀλλήλους τοῖς ὀρέγμασιν τῶν χειρῶν Ἀγισθος καὶ Κλυταίμνηστρα. Ad vocem ὀρέγματα confert Blomf. Ch. 423, πολύπλαγκτα δ' ἦν ἰδεῖν ἐπασσυντεροτριβῇ χερὸς ὀρέγματα. Sed licet elegans sit ista emendatio, nec Mstis confirmatur, nec cum præcedentibus omnino cohæret, in quibus omnis sermo de Clytæmnestra, nulla Ægisthi mentione facta; quod vidit Wellauer."

1078. ἐπαργέμοισι, *clouded over*, *obscure*; from ἄργεμον, *albugo*, a disease of the eye, whereby the cornea contracts a whiteness: see Galen, Introd. c. 15, "Ἀργεμον ἐστὶν, ὅταν κατὰ τὸν τῆς ἱριδος κύκλον καὶ



τὸ λεύκωμα, ἐνίοτε δὲ τὸ μέλαν, ἔλκος γίνεται στρόγγυλον καὶ ὑπόλευκον. Eustath. on Odys. β, 11. p. 1430, 60: "Ἀργεμος, νόσος ὀμμάτων" ὅφ' οὐ ἄργεμα κατὰ Δίδυμον τὰ ἐπὶ ὀφθαλμῶν λευκώματα· ὧν μνήμη τῷ Αἰσχύλῳ ἐν τῷ, Πρόσθεν δὲτ' ἐπάργεμα: Prom. 499—compare also Ch. 665, and Hesych. v. Ἐπάργεμος: ἐπάργεμα λέγεται τὰ ὄμματα, ὅταν ᾖ τετυφλωμένα ὑπὸ λευκωμάτων· καὶ πάντα δὲ τὰ τυφλὰ καὶ ἀφώτιστα οὕτω λέγεται.

1079. παπαῖ, ραρὰ, an exclamation of surprise; but, like ποποῖ (see the note on v. 1035), originally a vocative plural from πάπας, on which see Eustath. on Il. ε'. p. 565, 4: ἐνταῦθα δὲ χρήσιμον καὶ τὸ Ἀρρίανου, εἰπόντος ἐν Βιθυνιακοῖς ὅτι ἀνιόντες εἰς τὰ ἄκρα τῶν ὄρων οἱ Βιθυνοὶ ἐκάλουν πάπαν τὸν Δία καὶ ἄπτιν τὸν αὐτόν· ὁμοίως καὶ Ἡρόδοτον (iv. 59.) τὸ, καλεῖται Ζεὺς ὑπὸ Σκυθῶν ὀρθότατα Παπαῖος.

1080. ἡ δίκτυόν τί γ' Αἶδον.] This is generally printed interrogatively; but the emphasis thrown upon τι requires it rather to be affirmative, and it is found so in the old editions. "Ἀλλ' ἄρκυς ἡ ξύνευρος—Æschin. de Fals. Leg. p. 35: τοῦτο δ' ἄρα ἦν ἀγχόνη καὶ λύπη τοῦτῳ. Et sic sæpe πάγιν in Sacris Litteris." S. L.

1082. στάσις δ' ἀκόρετος γένει] Translate: *But let the sisterhood, of Furies* (see v. 1157), *unsated with the family of Atreus shout over the sacrifice of Clytemnestra by stoning*: compare above vv. 575–8. With this interpretation of θῦμα λεύσιμον,—which Blomfield after Heath translates, "*sacrificium lapidatione dignum*; i. e. cædes Agamemnonis, lapidatione Clytæmnestræ vindicanda"—compare below vv. 1377. 1587. Theb. 199, λευστήρα δήμου δ' οὔτι μὴ φύγη μόρον. Eur. Orest. 614. Bacch. 356. Heracl. 60, λεύσιμος δίκη. Orest. 50. 442, λευσίμῳ πετρώματι. 863, λευσίμῳ χερσί. Ion 1234, φανερά θύματα νερτέρων, συμφοραὶ μὲν ἐμῷ βίῳ, λεύσιμοι δὲ καταφθοραὶ δεσποῖναι. ibid. 1239, θανάτου λεύσιμον ἄταν: in all which passages λεύσιμος preserves its simple meaning, *stony* or *stoning*; although poetically applied, in the same sense as Pope, quoted by Kennedy, has said in his *Windsor Forest*: "The clamorous lapwings feel the leaden death." With στάσις, properly *a political party* or *faction*; then, like κῶμος v. 1156, applied to any *company*, and restricted here by κατολολυξάτω (see on v. 29.) to a *company of females*—compare Ch. 114, τίν' οὖν ἔτ' ἄλλον τῇδε προστιθῶ στάσει; 459, στάσις δὲ πάγκοινος ἅδ' ἐπὶ ῥοθεῖ. Eum. 311, ὡς ἐπινωμῆ στάσις ἄμα.

v "Per στάσιν omnino intellige cætum Furiarum; quod ex Chori responso patet. In ποίαν Ἐρινὺν enim relatio est ad στάσιν, quam hic respicit Casandra." S. L.

\**Ἀκόρετος*, for *ἀκόρεστος* which offends against the metre, is the correction of Hermann; and it is followed by *γίνει*, just as *ἀμύνει* is by *θεοῖς*, v. 630—on which see the note on v. 629. Compare a parallel passage Theb. 953-5, *τελευτᾷ δ' αἰδ' ἐπὶ πλάλαξαν ἀραὶ τὸν δῆν νόμον, τετραμμένον παντρόπῳ φυγᾷ γένους*.

1086. *κροκοβαφῆς σταγών*] “*Bene contulit Symmonsium Tragicum nostratem, Massinger, Emperor of the East iv, 4: My blood within me turns, and through my veins, Parting with natural redness, I discern it Changed to a fatal yellow. Nimirum in meridionalibus Europæ partibus, cum præ timore sanguis a facie ad cor refluit, vultum relinquit luteum, non ut in nostris regionibus album. Itaque vultus exsanguis, qualis in metu vel in mortis articulo esse solet, non est ex albo, sed ex flavo, pallidus. Hinc Hor. Epod. x, 16: Tibique pallor luteus: et Od. iii. 10, 14: Nec tinctus viola pallor amantium. Nihil igitur aliud vult Chorus quam se non minus pallescere, quam qui in bello hasta vulnerati cadunt.*” S. L.

1087. *ἄτε καίρια*, is Dindorf's ingenious restoration of an almost hopeless passage, which having been first corrupted, as seems probable through the accidental substitution of ΔΙ for ΑΙ, into *ἄτε καὶ διπλά*, as we find it in Robortello's Edition, has undergone the further corruptions of *ἄτε καὶ δωρία*, Ald. Turn.: *ἄτε καὶ δορία*, Vett. Butl. Well. w: *ἄτε δωρία*, MS. Neap.: *ἄτε καὶ δορί*, Casaub. Stanl. Schutz. Blomf. Scholef.: *ἄτε κἀνορέα*, Pauw: *ἄτε γὰρ δορί*, Hermann. Translate: *which at the fatal moment, arrested by the hand of death, finishes its course together with the bright rays of setting life*<sup>x</sup>. With this sense of *καίριος*, *critical*, *mortal*, compare below vv. 1259. 1310-11. Eur. Phœn. 1430, *τετρωμένους δ' ἰδοῦσα καίριας σφαγὰς ᾤωξεν*. Hom. Il. iv. 185, *οὐκ ἐν καίριῳ δὲ πύγῃ βέλος*. viii. 83, *μάλιστα δὲ καίριόν ἐστιν*. Hesych.: *Καίρια· θανάσιμα*. Suidas: *Καιριώτατα· ἐπικινδυνότατα, θανάσιμα*. Πτώσιμος, *caducus, fallen* (see v. 620), or *falling down dead*, is here not unaptly applied to a *failing* or *sinking pulse*; when the blood begins to “lie in cold obstruction,” and death speedily ensues: v. 1089. Stanley, Schutz, Blomf. and Scholef. have edited *πτωσίμοις*, which rests upon no better authority than the conjecture of Casaubon, which first introduced it—though it

w Wellauer has since adopted Dindorf's reading of this passage: see Lex. Æschyl. v. πτώσιμος.

x Klausen translates: *quæ letalis affusa finem facit una cum occidentis vitæ radiis*: and adds “*πτώσιμος ut de effuso*

*dictum putemus non magis oportet, quam in loco Theb. 834: κακόν με καρδιαν τι περιπτυνεῖ κρύος: πτώσιμον, est quidquid caducum est, hoc loco circumfusum. Signum mortis est frigus in cor pertinens; idem sensus in terrore.*”

might be rendered in connection with *ἄτε καιρία*, which at the fatal moment, or which proving fatal, to persons fallen (slain) is coincident with &c. retaining in v. 1088 *ξυαντεί*. the reading of Aldus, Robortello, and Turnébe. Instead of *ξυαντεί*, however, Vettori, Stanley, and the Neap. MS. have *ξυανυτεί*—and, as this agrees exactly with *πολυπείς* v. 1099, every editor after Porson has preferred *ξυανύτει*, on which the Bishop of Lichfield observes: “*ξυανύτει*—vox nusquam, ni fallor, obvia, idem valet quod *συντελεῖ*. Hesych.: *συντελέσας ἀπώλεσα* γ. Idem: *ξυνάεσθαι συνανέσθαι*. Idem: *άνυτει* τελειούται. Primus veram hujus loci constructionem vidit Symmonsius, qui legit *ἄτε καὶ δορὶ πτωσίμοις ξυανύτει βίου δυντὸς αὐγαῖς*, ac vertit, which paces away together with the rays of setting life; suppresso ὁδόν. Monet enim vir doctissimus apud Atticos *άνυτειν*, cum compositis *ἐξανύτειν*, *κατανύτειν*, *ξυανύτειν*, plerumque hoc sensu usurpári. Stephanum itaque ad Soph. Electr. 1451, *φίλης γὰρ προζένου κατήνυσαν*, locum male vertisse docet; ibi enim *κατήνυσαν* esse, iter confecisse, ut recte explicat Brunck. ad locum: elliptica locutio pro *κατήνυσαν τὴν ὁδὸν εἰς οἶκον φίλης προζένου* <sup>2</sup>.” Quin ipsum *συνανύειν* eodem modo positum apud Plutarchum legimus, in Alcib. p. 208: *εἰς τοῦτο καιροῦ συνήνυσε*, subandi τὸν πλοῦν. Adde etiam Eur. Hippol. 743, *ἐπὶ μηλόσπορον ἀκτὰν άνύσαιμι*.”

1088. *βίου δυντὸς*, Angl. *sunset of life*. Abresch compares Plato de Legg. vi, p. 621: *ἡμεῖς δ' ἐν δυσμαῖς τοῦ βίου, οἱ δὲ ὡς πρὸς ἡμᾶς νέοι*. Basil. vol. i. p. 492. Petron. c. 22: *Lucernas occidentes*:—to which Blomfield adds Theocr. Id. i, 102. *ἦδη γὰρ φράσδει πάνθ, ἄλιον ἄμμι δεδύκειν*. Alexis in Stob.: *ἦδη γὰρ ὁ βίος οὐμὸς ἐσπέραν ἄγει*. Aristot. Pœt. c. 21: *καὶ τὸ γῆρας ἐσπέραν βίου, ἢ, ὥσπερ Ἐμπεδοκλῆς, δυσμὰς βίου*. Ælian. Ant. Hist. ii, 34: *πάντες γὰρ οἱ συνελθόντες κατὰ τινα δαίμονα ἐπὶ δυσμαῖς ἐσμέν*. See Gloss. Pers. 237. Hesych. v. *Δυσμαῖς βίου*.

1092. *μελαγκέρων*] This is the common reading, and it is found in Turnébe's Edition and the Neap. MS., but there appear to have been two various readings—*μελαγκέρω*, instead of which we find *μελαγκαίρωνι*, MS. Guelf. and Ald. and *μελαγκέρω*, Rob.—in reference to which the Scholiast remarks: *τὸν μελαγκέρων ταῦρον λαβούσα τῷ μηχανήματι τῷ διὰ τῶν πέπλων τύπτει. εἰν δὲ γράφηται, μελαγκέρω μηχανήματι τύπτει· ἀντὶ τοῦ κεκρυμμένω*. “*Ἄλλως, τῆς μελαγκέρου βοός*.

<sup>γ</sup> See, for example, Eur. Orest. 89, αἷμα γενέθλιον κατήνυσαν. Electr. 1164, τάδε κατήνυσεν.

<sup>2</sup> See Hermann also, note on v. 1443: and Arnold on Thucyd. i. 136. 19. καταλύσαι.

With this choice before him, Klausen, after Casaubon and Schutz, prefers *μελαγκέρω*, and translates: *nigro cornu instrumento*: but to the objection, which he makes to the received reading and interpretation—"μηχάνημα nihil est nisi instrumentum, minime instrumentum callide et artificiose paratum"—we have only to oppose the authority of Æschylus himself, Ch. 980, τὸ μηχανημα, δεσμὸν ἀθλίῳ πατρὶ, πέδας τε χειροῖν καὶ ποδοῖν ξυνωρίδα. Translate: *having artfully caught him, with his dark horn, in some dress or other<sup>a</sup>, she strikes—and see! he falls in a vessel full of water. I am describing to you what is happening in an assassination bath.* The introduction of the word *μελαγκέρων*, Angl. *black-horned*, that he is, like the introduction of ὀρεγομένα v. 1076, and εἰμορφοί v. 439. (where see the note), adds life and interest to the picture, which, though purposely veiled, as we have already noticed, from the spectator's view, is described, just as it presents itself to the imagination of the Pytho-ness, with all the minute, unstudied, accuracy of an eye-witness. The insertion of ἐν before ἐνύδρῳ, where it was required both by the sense and metre, is due to Schutz. Δολοφόνου λέβητος τύχαν, Angl. *an occurrence in a bath, the scene of a foul murder.*

1098. κακῶν γὰρ δία] Translate: *for by means of threatened evils, verbose trickeries inspire a dread of Oracles.* This, one might think, was in itself a sufficient argument for reading the preceding sentence interrogatively; yet, as it happens, τίς is found only in the Florent. MS. and Heath was the first to receive it—nay, and Dindorf still prefers the indefinite τίς, and makes the sentence affirmative. In v. 1098, the earliest MSS. and Edd. have δία, the Neap. MS., Vettori and Stanley δὴ αἰ—whence Hermann has extracted the true reading δία: compare vv. 433. 1424. 1456. "Πολυεπεῖς τέχναι, fallaciæ multis verborum ambagibus involutæ; ut sunt oraculorum pleraque. Sic Eur. Med. 675, σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. Noster Prom. 661, αἰδοστούμους χρησμούς ἀσήμους δυσκρίτως τ' εἰρημένους." S. L.

1102. ἐπεγγέασα, *having poured it in upon the sufferings*, which (in the language of ancient poetry) fill the cup of Agamemnon; Schol.: *συναναμίξασα τῷ τοῦ Ἀγαμέμνονος (πάθει) καὶ συγκεράσασα*: compare v. 1364, and observe a similar expression v. 1228, ἐνθήσει κότῳ, *will make an ingredient in the cup of her wrath.* Blomfield

<sup>a</sup> ἐν πέπλοις, in dresses, i. e. in some sort of dress; something that comes under that general description. See Porson on Phœn. 423. and compare the note on v. 655, μηχαναῖς Διός.



and Wellauer question the authenticity of this word, but it is found in the oldest MSS. and Edd., and the only variation is ἐπαγγείασα, MS. Neap. Vettori, Schutz, and Stanley—whence Seidler, de Vers. Doch. p. 14, proposed to read ἐπ' ἄχα σα. "Ἐπεγγείασα. Mihi quidem sana hæc videtur lectio. Hujusmodi compositis delectatur Æschylus. Sic ἐπεισφέρειν, supra 838. Ch. 649, ἐπεκχωρεῖν, Pers. 401. ἐπεμβαίνειν, Theb. 634. ἐπενδιδόναι, Ag. 1386. ἐπενθορεῖν, Pers. 359. ἐπεξέρχεσθαι, Prom. 870. ἐπεξιακάζειν, Theb. 634. Vocem ipsam habet Eur. Cycl. 422, ἐπεγγέων ἄλλην ἐπ' ἄλλη." S. L.

1104. οὐδέν ποτ' εἰ μὴ ξυνθανομένην, supply πράξουσιν—to do nothing else but die with you; compare Pers. 209, ὁ δ' οὐδέν ἄλλο γ' (ἐποίησεν) ἢ πτήξας δέμας παρείχε. It is generally thought that Apollo is the person addressed here, as in v. 1050, with which compare also v. 1243—but, on account of ξυνθανομένην, it seems more obvious to refer v. 1103, as Stanley does, to *Agamemnon*; to whom more recent allusion has been made. Τί γάρ; supply ἄλλο, with the Scholiast: τί γάρ ἄλλο; and compare Ch. 16, οὐδέν ποτ' ἄλλο. Eur. Orest. 188, θανεῖν τί δ' ἄλλο; Bos' *Greek Ellipses*, p. 16, v. Αἴτιον, where Schwebelius remarks: "Nec minus in eleganti formula τί γάρ; Græcos imitati sunt Romani. Sic Hor. Sat. I. i. 7. Quid enim? concurritur. Phædrus III. viii. 8. Accipiens, quid enim? cuncta in contumeliam. Ubi quidem observandum, pro contextus ratione, æque ac apud Græcos, modo τὸ αἴτιον, *causa*, modo ἄλλο, *aliud*, commode subaudiri." Under the former of these heads are to be classed those passages, in which Hoogeveen, *Greek Particles*, p. 539. xviii., more correctly supplies κωλύει, and renders τί γάρ; *quidni*, Angl. *why not?* or *what for no?*—such, for example, as Eur. Orest. 482, τί γάρ; or, as we find it more fully expressed, Phœn. 895, τί γάρ πάθω; Angl. *what should ail me?*—in which sense Æschylus appears to have simply used τί μὴ; Ag. 653. Eum. 203, (some read τί μὴν;) as in speaking of a *fact*, and not mere supposition, he uses τί δ' οὐ; πῶς δ' οὐ; and once only, πῶς γάρ οὐ; see the note on v. 261. Under the head of those passages, again, in which τί γάρ; may be rendered *quid enim?* Angl. *for why?* or *what else?* come Ag. 1206. Ch. 880, οὐχ' ὥστ' ἀρῆξαι διαπεπραγμένῳ τί γάρ; Iphig. fr. 86, οὐ τοι γυναιξὶ δεῖ κυδάζεσθαι τί γάρ;—whilst slightly different from these also are those instances, in which Hoogeveen would translate τί γάρ; *quid igitur?* Angl. *What then?* or *How say ye?* e. g. Eum. 211, τί γάρ; γυναικὸς ἦτις

ἄνδρα νοσφίσῃ; Ibid. 678, τί γάρ; πρὸς ὑμῶν πῶς τιθεῖσ' ἄμορφος ὦ;

1107. νόμον ἄνομον, Angl. *a song and no song; a strain but not of melody*. "Multus est Æschylus in hujusmodi antithetis. Sic infra 1525 (1516), ἄχαρυν χάριν, ut et Prom. 545, et Ch. 43. ἄπολιν πόλιν, Eum. 457. νᾶες ἄναες, Pers. 680. ἀπόλεμος πόλεμος, Prom. 904. Sic etiam Eur. Hec. 612, νύμφην τ' ἄνυμφον, παρθένον τ' ἀπαρθένον." S. L. Add ἄγαμον γάμον, Soph. Œd. T. 1214. Eur. Hel. 696. γάμος, οὐ γάμος, Hec. 949. ἀπόλεμον πόλεμον, Herc. F. 1133. χάριν ἄχαριν, Iph. T. 566. πόρον ἄπορον, ibid. 897. ἀπόφονον φόνον, Orest. 163. This is technically called *Oxymoron*; which is, as Blomfield has shewn from Quintilian iv. 5: quum hoc ipsum, quod dissimile rationi est, ratio coegerit, ejusmodi sunt, quum tacent, clamant: nihil habentes, omnia possident<sup>b</sup>. See 2 Cor. vi. 9, 10.

Ibid. ξουθά] "*Fusca* interpretatur Blomf. docetque significationem hujus verbi apud veteres jam olim incertam fuisse, ut liquet ex incertis grammaticorum interpretamentis. Photius: ξουθόν· λεπτόν, ἀπαλόν, ἐλαφρόν, χλωρόν, ὑγρόν, ξανθόν, καλόν, πυκνόν, δέξ, ταχύ· οἱ δὲ ποικίλον, εὐειδές, διαγές. De colore apud probatissimos auctores positum esse nullus dubitat vir doctissimus<sup>c</sup>. Eurip. Iph. T. 165. 635. apes dixit ξουθᾶς, quod et sono non minus quam colori convenit, et, si sit a ξοῖά, i. q. ξέω, rado, non minus convenit stridulas quam fuscas dici; nam ramenta arida et fuscī coloris plerumque sunt, et non sine stridulo sono raduntur. Non incommode hæc vox, in utroque sensu, de lusciniis dici potest. De sono certe usurpatur in duobus locis a Bl. laudatis; altero ex Anthol. iv. 200. οὔρεσι καὶ σκιεραῖς ξουθὰ λαλεῦντα νάπαις, altero ex Athen. xiii. p. 608. D. ξουθοῖσιν ἀνέμοις. Huic interpretationi fidem faciunt quæ sequuntur, λιγέας ἀηδόνας, et ὀρθίους ἐν νόμοις." S. L.

1108. ἀκόρετος βοᾶς, φεῦ, ταλαίνας—] The oldest MSS. and Edd. have φεῦ ταλαίνας, which Klausen retains and arranges the construction thus—οἷά τις ξουθὰ ἀηδῶν (θροεῖ) βίον ἀμφιθ. κακοῖς, στένονσα φρεσὶν "Ἴτυν Ἴτυν, ἀκόρετος βοᾶς φεῦ ταλαίνας, Angl. *with incessant wail, Woe's her!* as Kennedy translates; and this is still perhaps

<sup>b</sup> Kennedy traces the origin of these expressions to the Homeric Δύσπαρι, Il. iii. 39. μήτηρ ἐμὴ, δύσμητηρ, Od. xxiii. 97, &c. He quotes also from the Latin, *numtiae innuptae, mentes dementes, sepulturam insepuilam*, &c. and Milton, Paradise Regained, iii. 310: *numbers*

*numberless*. Add Isaiah xxix. 9. li. 21: *drunken, but not with wine*.

<sup>c</sup> Compare Herc. F. 487, ξουθόπτερος μέλισσα. Hel. 1111, ξουθῶν γενῶν. Aristoph. Av. 214. 744, γέννος ξουθῆς, where the Scholiast: ξουθῆς δὲ εἶπεν, παρόσον τὰ πλείστα τῶν ὀρνέων ξουθὰ φαίνεται.

the best mode of rendering the passage, but *φρεσίν* absolutely requires that we should adopt Vettori's emendation *ταλαίναυς*, which is partly confirmed by the gloss that is found in the text of the Neap. MS.: *φαιλοίκοισι φρεσίν*. Ἀμφιθαλής, *abounding on all sides*; compare Eur. Phoen. 330, *πόθον ἀμφίδακρυντον αἰεὶ κατέχων*. It is found with a transitive sense Ch. 394, *ἀμφιθαλὲς Ζεὺς*: and once in the sense of the Latin *patrimus et matrimus*, Hom. Il. xxii. 496: *ἀμφιθαλὲς ὃ ἐπ' ἀμφοτέροισι τοῖς γονεῦσι θάλλων*. ἦ, ἐφ' ᾧ ἀμφοτέροι οἱ γονεῖς θάλλουσι: Apollon. Lex. Hesych. and Etym. Ἴτυν, Ἴτυν. "Lusciniam de Itye querentem vide Suppl. 65-68. Soph. El. 107. 148. 1077. Aj. 628. Aristoph. Av. 212. Eur. Phaeth. fr. 2. Hesiod. fr. 82." Klaus.

1112. *περιβαλόντες οἱ πτεροφόρον δέμας γάρ*] This reading—excepting only the position of *γάρ*, which Hermann and Dindorf have restored to what appears from the Strophe to have been its original place—rests upon the united authority of the Venet. Florent. and Neap. MSS., which editors in their attempts to make this line agree with v. 1102. have not sufficiently attended to<sup>d</sup>. The exclamation in v. 1111, is evidently of a different nature from that in v. 1101. *Enviably nightingale!* is the impression intended to be conveyed. And this "accessory limitation" (Matth. Gr. Gr. §. 556.) is contained in the annexed clause: *the gods having invested her with a winged form, to wit*—which might, no doubt, have been expressed by *περιβάλοντο γάρ οἱ πτ. δ.*, but then these words would not have been so closely connected with the main proposition, nor the meaning of the exclamation *ὦ λυγρίας μόνον ἀηδόνος*, so clearly restricted to what the context requires it to be—*happy, for that the gods have invested her*<sup>e</sup> &c. On the supposition, therefore, that Æschylus wrote *περιβαλόντες*, it is not very difficult to account for the successive substitutions in its room of *περεβάλοντο γάρ*, Med. *περεβάλλοντο γάρ*, Ald. *παρεβάλοντο*, Rob. *περιβάλοντο*, Turn. Vett. Stanl., and every subsequent editor but Schutz, who reads *παρέβαλον*, and Blomf. *περίβαλον*—nor need we wonder at the disappearance of *γάρ* from the fifth place in the sentence, when it had been already introduced (perhaps by actual transposition) in the second. There is a propriety, however, independent of the metre, in its position after *δέμας*—as appears from Stephens' explanation of this

<sup>d</sup> Dindorf, for example, prefers the intolerable hiatus proposed by Hermann: *περιβάλοντό οἱ πτ. δ. γάρ*—, whilst Klausen has given the following disjuncti

*membra poetæ: πτεροφόρον δέμας γάρ οἱ περιβάλοντο.*

<sup>e</sup> Compare the note on v. 410.

particle, *Treatise*, p. 153 : “ γάρ, for, or sometimes since, because, is compounded of γέ and ἀρα. “Αρα marks the inference ; γέ serves to single out, by the force of contrast, those objects which possess the quality on which the inference is founded, from those which do not possess it.” See also Matth. Gr. Gr. §. 615.

1114. ἀμφήκει δορί, “ ut v. 1415 (1469), ἀμφιτόμῳ βελέμῳ. Cf. Pind. Pyth. xi. 20. Apud Homerum solam Cassandram Clytæmnestra, Agamemnonem Ægisthus occidit. Od. xi. 422. Cf. iv. 434.” Klaus.

1115. πόθεν κ. τ. λ., “ Descriptio divini furoris, qui vatem corripit. Correptionem designat vox ἐπισσύνους, divinam originem et moderationem θεοφόρους, furorem ματαίους. Quibus additur δῖας, quia suam ipsius mortem præ sagit misera. Τὰ δ’ —, δέ explicativum, reddens rationem eorum quæ antecedunt.” Klaus. Τὰ ἐπίφοβα, Angl. *every thing that is terrible* ; compare Suppl. 194, (if the reading be correct), τὰ χρεῖ ἔπη, and see Middleton on the Greek Article, Part I. ch. iii. sect. ii. §. 2. Aldus, Robort. and Turnébe, have ἐπὶ φόβῳ : Vett. and Stanl. ἐπιφόβῳ : the Florent. and Neap. MSS. ἐπιφόβῳ (sic).

1118. μελοτυπεῖς, *carmina excudis*, Angl. *hit off a tune* ; compare Juv. Sat. vii. 55 : nec qui communi feriat carmen triviale moneta. Ὀρθίους ἐν νόμοις, in rousing strains ; see Blomf. Gloss on Pers. 395 (389), ὄρθιον δ’ ἅμα ἀντηλάλαξε νησιώτιδος πέτρας ἡχώ. Hence ὀρθιάζω, clamo, Pers. 687. ἐπορθιάζω, vv. 29. 1085. Pers. 1050.

1119. πόθεν ὄρους ἔχεις κ. τ. λ. ; “ Quis tandem tibi male ominatam divinam viam definiit ? h. e. quis tibi male ominatorum carminum modos præcipit ? “Οροι ὁδοῦ h. l. poëtice, quemadmodum apud Pind. Ol. viii. 92. ἔγειρε ἐπέων λιγὺν οἶμον.” Schutz. Klausen adds οἶμος ἀοιδῆς. Hom. Hymn. Merc. 451.

1122. ὀλέθριοι φίλων, *destructive of friends, fatal to your kindred* ; see this construction explained Matth. Gr. Gr. §. 344, and compare below v. 1136. πολυκανεῖς βοτῶν. v. 1409, γυναικὸς τῆσδε λυμαντήριος.

1125. ἔηνντόμαν τροφαῖς] Schol. ἡξόμην : compare Eur. Hec. 20, τροφαῖσιν, ὥς τις πτόρθος, ἡξόμην τάλας. Hom. Il. xviii. 56, ὁ δ’ ἀνδραμεν ἔρνει ἴσος. Suidas : Ἀνύτειν πληροῦν, ἐνεργεῖν. ἀνύτειν οἱ

† See Porson on Eur. Phœn. 463. Elmsl. on Bacch. 1098. On the other hand, Thiersch Gr. Gr. §. ccxliii. 7. infers from its almost total disappearance from written monuments, that in the *New Atticism* the breathing was already inaudible ; and adds, that “ its restoration in spite of MSS., especially in compound words by the aspiration of the preceding letter, is a bold experiment.” This Porson has not done in Orest. 89, κατήνυσαν : but see Gretton’s *Elmsleiana Critica*, part i. p. 173.



'Αττικοί, ὅπερ ἡμεῖς ἀνύειν. 'Ανύειν δὲ τὸ σπεύδειν. δασεῖα ἡ πρώτη. Καὶ Ὅμηρος δὲ τὸ ἀνύειν ὡς ἡμεῖς· Οὐκ ἀνύω φθονέουσα, (Il. iv. 56). "'Ανύειν, *ad fastigium perducere* : quæ notio modo ita consideratur, ut prematur fastigii vel finis cogitatio, velut v. 1048 (1088) ; modo ita, ut exhibeatur perducendi ratio. Itaque h. l. de alendo et educando, cujus fastigium positum est in sanitate et maturis viribus corporis. Τροφαῖς respicit fluvium alentem." Klaus. After this verse, in the three earliest Edd. and the MS. Guelf., follows the Choëphoræ, beginning with v. 10, τί χρήμα λεύσσω ; κ. τ. λ. the title of the Agamemnon being still continued, and no intimation given, except by Robertello, of the existence of an hiatus, and change of drama.

1127. "κάχερονσῖας ὄχθος ex emendatione Casauboni Blomf., quia ὄχθος sit *tumulus*, ὄχθα *ripa* ; sed utrumque vocabulum proprie idem significat ; *collem ad ripam sitam (situm)* ut Pers. 465. (Soph. Trach. 524.) ; deinde autem loquendi consuetudo ita tulit, ut altera forma magis ripæ, altera tumuli significationem indueret ; ita tamen ut altera alterius vim interdum haberet, sic Ἴσμήνιον πρὸς ὄχθον, *ad ripam Ismeni*, Eur. Suppl. 655." Well.—Klausen adds, on the other hand, Soph. Antig. 1132, Νυσταίων ὀρέων κισσῆρεις ὄχθαι.

1128. "In fine hujus versus interrogationis signum posuit Blomfield., quia τί non possit pro ὅτι poni ; sed ὅτι ἐφημίσω est *quod dixisti*, τί ἐφημίσω *quid dixeris* g." Well. "Φημίζω fortius est quam φημί. Hoc dicere, affirmare, illud declarare, denuntiari significat ; frequentativa enim sunt plurima in ἰζω exeuntia, itaque φημίζειν est φημί sæpius dicere. Sic Achilles de Iphigenia plane sibi pollicita ait Iph. A. 1356, ἣν ἐφήμισεν πατήρ μοι. Hic pro *plane declarare* ponitur, ut et 1145, et supra 615<sup>h</sup>. Pro *vaticinari* quidem sumi potest Ch. 551, ἣ καὶ Δοξίας ἐφήμισεν : sed et ibi in eodem sensu rem plane declarandi intelligi potest." S. L.

1129. νεογνὸς ἀνθρώπων μάθοι, Angl. *any new-born babe might know*. Blomfield and Scholefield, after Schutz, insert ἄν before ἀνθρώπων—which Blomfield indeed imagines to have originated in an accidental confusion of ἄν with ἂν (ἀνθρώπων), and therefore has ejected from the text—but μάθοι is *novisse poterat*, which agrees better with the indefinite generality of the proposition, than μάθοι ἄν, *noverit*, or *agnoscere poterit* : see the notes on vv. 534. 601. Stanley compares Hesiod, Opp. 215, παθὼν δὲ τε νήπιος ἔγνω. Hom.

g τί τόδε. . ἐφημίσω, he should have added in reference to the present passage, is *quid sit hoc. . quod dixisti* : compare above v. 1084.  
<sup>h</sup> See the note on v. 609.

Odyss. vi. 300, *ῥεία δ' ἀρίγνωτ' ἐστὶ, καὶ ἂν παῖς ἡγήσαιο νήπιος*—*Angl. and a child (if you ask him) will lead you to it; anybody can shew the way to the palace of Alcinous.* See Matth. Gr. Gr. §. 515. Obs.

1130. *ὑπαί, sub pectore, intus; adverbially, as in v. 913, it signifies infra.*—*δήγματι φονίῳ*, compare v. 760, *δήγμα λύπης*, and v. 1442, *καρδιόδηκτον*. In v. 1131. the word *κακὰ* has been ejected, as a mere gloss after *μυνυρά*, by Schutz, Hermann, Blomfield, and every succeeding editor.—*θρεομένας, sc. σοῦ*. “genitivus designans id, unde proficiscitur aliquid.” Klaus.

1132. *θραύματ' ἐμοὶ κλύειν*, “*Mala animum infringentia.* Fortius hoc quam *θαύματα*, quæ quidem lectio<sup>1</sup>, etsi per se elegans, minus convenit ingenio Æschyli, qui metaphoris audacioribus gaudet. Sic nos Anglice dicimus *heart-breaking sorrows.*” S. L. “*θραῦμα, id quod frangit; θραῦσμα, id quod fractum est*, Pers. 425: *θραύειν, frangere*, jugum Pers. 196; *felicitatem*, Pind. Ol. vi. 97: hoc loco animum, ut Aristoph. Av. 466, *θραύσει ψυχὴν.*” Klaus.

1135. *πρόπυργοι θυσίαι*, “*Sacra pro turribus facta, i. e. pro salute urbis*, optime Blomf. <sup>j</sup> qui Stanleium reprehendit vertentem, *sacrificia antemæniaia.* Ejusdem generis est *πρόμαχος, propugnator* (Theb. 419. 482), et *προπολεμῶν*<sup>k</sup>, Plut. Pericl. *προπολεμοῦντες αὐτῶν, pro illis pugnantes.*” S. L. Add *πρόδουλος*, v. 914. *προμαθεύς*, Suppl. 700. *πρόνοος*, Ibid. 969. *πρόβοςκος*, Herodot. i. 113. *προκήδεσθαι*, Soph. Antig. 741. Trach. 968. *προμηθής*, El. 1078. *προσκοπεῖν*, Antig. 688. *προθύειν*, Eur. Suppl. 29. Ion. 805. *πρόθυμα*, Iph. A. 1311. *προνοεῖσθαι*, Hipp. 685. *προμάχεσθαι*, Aristoph. Vesp. 957.

1137. *ἄκος δ' οὐδὲν ἐπήρκεσαν*, *for they availed nothing as a remedy—or it may be, they supplied no remedy<sup>1</sup>—against the city, for its part, being affected (circumstanced) even as it is<sup>m</sup>; whilst I—τὸ μὴ.* Hermann, de Ellipsis et Pleonasm. p. 212, proposed to read *τὸ μὴ οὐ*, which Blomfield has received; but erroneously, as Hermann

<sup>i</sup> *θαύματα* is the reading of the Neap. MS., and of Blomfield, after Auratus, Tyrwhitt, and Schneider Lex. Gr. Pauw and Schutz have adopted Canter's conjecture, *τραύματα*.

<sup>j</sup> And so Wellauer and Klausen.

<sup>k</sup> Aristot. Polit. ii. τὸ προπολεμοῦν μέρος. Æschin π. Παραπρεσβ. οἱ τῆς πόλεως προπολεμοῦντες.

<sup>1</sup> “*ἄκος δ' οὐδὲν ἐπήρκεσαν, nullum remedium suppeditabant (αἱ θυσίαι scil.)*

Sic. Aristot. Eth. vi. οἱ δὲ εὖ ποιοῦντες οὐ δύναται ἐπαρκεῖν τοσαῦτα, ὥσων οἱ πάσχοντες δέονται. Xen. Econ. ii. 8. εἴ τι προσδεθελήν, εἰσὶν οἱ καὶ ἐπαρκέσειαν. Cf. item Conviv. iv. 43. Minime tamen displicet Blomf. conjectura *ἐπήρκεσεν, nullum remedium sufficiebat ad &c.*” S. L.

<sup>m</sup> Compare below v. 1255, *πράξασαν ὥς ἔπραξεν.*

has subsequently shewn in an elaborate note on Viger p. 454. n. 265. See also Matth. Gr. Gr. §. 609, where the use of *μή οὐ* with the infinitive, after a proposition or word of a negative tendency is restricted to those cases only in which the infinitive itself is specially negated; whereas, if the infinitive is not negated specially for itself, but only by means of a (virtually) negative word preceding—such, for example, as *ἄκος* here, *ἐσχόμην* Soph. Œd. T. 1387. *παρήλθε* Trach. 226—the simple *μή* is used.

1139. *θερμόνους*, “*Mentem inflammata*, sc. *afflatu divino*,” Blomf., who defends this compound against the emendations that have been proposed—*θερμόν ὥς*, Canter. *θερμόν ῥοῦν*, Musgr. *θερμόν νοῦν*, Klaus. “*hoc genus omne*”—by the analogous form, *φαιδρόνους* v. 1196, and who further supplies *ἐμαντήν* as the accusative after *βαλῶ*, comparing Eur. Cycl. 574. *εἰς ὕπνον βαλεῖς* (σεαυτόν). The same is also the interpretation of Wellauer, though somewhat doubtfully proposed: “*nihil mutandum, sed ἐμαντήν aut (ante or ad) βαλῶ supplendum videtur.*” See Matth. Gr. Gr. §. 496. 1. “*Recepta Blomf. conjectura τὰδ’ pro τάχ’*, sic interpretor: *ego autem, ardens animi (divino furore correpta), hæc humi projiciam.* Τάδε: ostendit hic, *δεικτικῶς*, quæ mox projicit, v. 1227 (1231) sqq.” S. L.

1141. *καὶ τίς σε κακοφρονῶν*] The common reading of this line was *καὶ τίς σε καὶ κακοφρονεῖν*—but the second *καί*, which is not found in the Venet. and Florent. MSS., has been very properly ejected, and Schutz’s correction *κακοφρονῶν* introduced into the text by every modern editor but Klausen; whilst Dindorf and Wellauer alone continue to read the sentence interrogatively. An interrogation certainly seems to be out of place between *ἐφημίσω*—*τέρμα δ’ ἀμυχανῶ*: and it was this false punctuation probably, that first suggested the word *κακοφρονεῖν* as the infinitive after *τίθησι*, answering to which the Neap. MS. has *δαίμων ποιεῖ ὑπερβαρὺς ἐμπίτνων*. Ὑπερβαρὺς ἐμπίτνων: compare Suppl. 650, *ὃν οὗτις ἂν δόμος ἔχοι ἐπ’ ὀρόφων μαινοντα*· *βαρὺς δ’ ἐφίξει*. Pers. 515, *ὃ δυσπύνητε δαίμων, ὡς ἄγαν βαρὺς ποδοῖν ἐνήλλον*. Eum. 368, *μάλα γὰρ οὖν ἀλομένα ἄγκαθεν βαρυνεσῇ καταφέρω ποδὸς ἀκμάν*. κ. τ. λ. Soph. Œd. T. 1300, *τίς δ’ πηδῆσας μείζονα δαίμων τῶν μακίστων πρὸς σῇ δυσδαίμονι μοῖρα*; Antig. 1347, *τὰ δ’ ἐπὶ κρατὶ μοι πότμος δυσκόμιστος εἰσήλατο*.

1146. *νεογάμου νύμφης δίκην*] “*Respicit antiquum morem, quo novæ nuptæ caput involutum erat flammeo, boni ominis causa, ut perpetuo, inquit Festus, maneret cum viro.* Tertio die sine velamine prodeunti sponsæ dabantur munera quæ inde ἀνακαλυπτήρια dicta

sunt. Harpocraton, 'Ανακαλυπτήρια· δῶρα διδόμενα ταῖς νύμφαις, παρά τε τοῦ ἀνδρὸς καὶ τῶν οἰκείων καὶ φίλων, ὅταν τὸ πρῶτον ἀνακαλύπτωνται ὥστε ὀραθῆναι τοῖς ἀνδράσι." Stanley—who compares with the present passage Eur. Iph. A. 1146, ἀκούε δὴ νυν' ἀνακαλύψω γὰρ λόγους, κοῦκέτι παρφοδοῖς χρῆσόμεσθ' αἰνίγμασιν.

1147. λαμπρός—πνέων] Angl. blowing fresh. "*Vehementer spirans, non autem manifestus, quod putarunt interpretes.* Alexis Athen. viii. p. 338. D. πρότερον μὲν εἰ πνεύσειε βορρᾶς ἢ νότος, ἐν τῇ θαλάττῃ λαμπρός, ἰχθὺς οὐκ ἂν ᾔν (R. P. Adv. p. 102.) οὐδενὶ φαγεῖν. Herodot. ii. 96. ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύνανται πλέειν, ἣν μὴ λαμπρός ἄνεμος ἐπέχῃ. Schol. Theocrit. xiii. 25. νότον λαμπροῦ πνέοντος. Vid. Dobræi Aristoph. p. 20. Virg. Georg. i. 460. *Et claro cernes sylvas Aquilone moveri.* Nempe sic dicitur ventus vehemens, quia obscuro deterget nubila cælo : unde vis epitheti in hoc loco perspicitur. Vaticinium, vel oraculum, vento comparatur ; calamitates, quas impellit, fluctibus." Blomf. Gloss. Compare Suppl. 468-71.

1148. ὥστε—κλύζειν πρὸς αὐγὰς] Translate: so that, after the manner of a wave, there should dash up to light an affliction much greater than this of mine, vv. 1141-3. This correction of Auratus, κλύζειν for κλύειν, has been universally received—see Hom. Il. xiv. 392. ἐκλύσθη δὲ θάλασσα, where Heyne: "*κλύζειν proprie non est alluere, sed Latinorum undare, fluctus ciere, et κλύζεσθαι fluctibus agitari. Inde est fluctus allidere, inundare*" ; quo fit ut obvia vel alluantur vel undis obruantur. Apollon. iv. 608, εὖτ' ἂν δὲ κλύζωσι κελαυνῆς ὕδατα λίμνης ἡϊόνας. et i. 541, ἐπὶ δὲ ῥόθια κλύζοντο, advolvabantur, alluebant." Πρὸς αὐγὰς—for which Auratus unnecessarily proposed to read πρὸς ἀκτὰς, and Blomfield πρὸς αὐτὰς—is added more Æschyleo to restrict the application of the metaphorical wave of affliction: compare Eur. Hec. 1154, ἵπ' αὐγὰς τοῦσδε λεύσσουνσαι πέπλους. Orest. 822, μελάνδετον φόνφ' ἕξφος ἐς αὐγὰς ἀελίοιο δεῖξαι. 'Subdit Interpres Æschyli Britannus [Edit. Oxon. 1827.] quisquis is fuerit vir doctrinæ et ingenii non vulgaris, notulam quæ lectioni αὐγὰς apprime favet. Ait enim ille singularem hujus metaphoræ felicitatem illis ignotam fore, qui fluctus quasi ad solem orientem se convertere videri nescierint. De hoc judicent, qui solis ortum inter navigandum viderint." S. L.

ⁿ And hence its more familiar and domestic use, Angl. to souse, or rinse out, with water ; to cleanse or wash away ; Eur. Hipp. 653, ἀγὼ ῥυτοῖς

ρασμοῖσιν ἐξομόρξομαι ἐς ᾧτα κλύζων. Iph. T. 1193, θάλασσα κλύζει πάντα τὰνθρώπων κακά.



1151. καὶ μαρτυρεῖτε—, *And bear witness to my* (that I am) *closely scenting out*—"συνδρομῶς de cursu canis indagantis semper cum vestigiis congruente : συντρέχειν, congruere, in unum conciliari, fr. 286. Soph. Trach. 295. 880 : " Klaus. Or we might translate: *bear witness concurrently, or conspiringly, with me, whilst I scent out* &c. as if it were συντρέχουσai, *running along with me* : compare the note on v. 1572. Hesych. : Συνδραμεῖν· συνθέσθαι, βοηθῆσαι. Photius and Suidas : Συνδρομος· σύμφωνος. Ῥιηλατούση—Poll. Onomast. ii. 74 : ῤιηλατεῖν, τὸ τὰς δσμάς ἔλκειν. καὶ ῤιηλάτην κύνα, ἡ τραγωδία.

1156. κῶμος, a band of revellers ; σὺν ὕμνῳ χορός. Pind. Ol. viii. 13, τόνδε κῶμον καὶ στεφαναφορίαν δέξαι. Ol. xiv. 23, τόνδε κῶμον κοῦφα βιβῶντα. Pyth. v. 28, τόνδε κῶμον ἀνέρων. Eur. Hipp. 55, προσπόλων ὀπισθόπους κῶμος. Alcest. 918, πολυάχητος δ' εἶπετο κῶμος. Suppl. 390, κῶμον ἀσπίδηφόρον. Bacch. 1198, κῶμον εὐίου θεοῦ. Ion. 1197, πηγὸς κῶμος πελειῶν.—ξυγγόνων Ἑριν. of sister Furies ; compare above χορὸς ξύμφθογγος. Theb. 1034, συγγόνῳ φρενί., and see on v. 110. Klausen's interpretation is very forced : " συγγόνων spectat affinitatem inter Furias et scelera intercedentem. Quovis scelere gignitur Furia scelus ultura : itaque optime dicuntur *congenitæ, cognatæ*." Compare with this whole passage, Eum. 253. 307–8. 316–20. 354–9.

1158. ὕμνοισι δ' ὕμνον—πρώταρχον ἄτην, *And they sing a song<sup>o</sup> of the crime that was the first beginning of all ; for in its turn they loathed the brother's bed that shewed no mercy towards its defiler* : i. e. they reprobated the unnatural cruelty, whereby the injured Atreus avenged himself upon his guilty brother—"exigit autem Interdum ille dolor plus, quam lex ulla dolori Concessit ;" Juv. Sat. x. 314. I thus agree with Klausen in referring πρώταρχον ἄτην to the murder of Thyestes' children by Atreus, and not, as Blomfield and others after Schutz have done, to the murder of Myrtilus by Pelops—not however, because (as Klausen argues) that would have been insufficient to entail the divine vengeance upon the whole family ; for to this argument the united authority of Soph. Electr. 505–15, and Eur. Orest. 1546–8, stands directly opposed ; but first, because Æschylus has not made express mention of Myrtilus, which both the later Tragedians have been careful to do ; and secondly, because the words ἐν μέρει δ' ἀπέπτυσαν

<sup>o</sup> See Matth. Gr. Gr. §. 408.

<sup>p</sup> Compare Ch. 1068–72, παιδοβόροι Θυέστου· δεύτερον ἀνδρὸς βασιλεία πάθη· λουτροδῆκτος δ' ὤλετ' Ἀχαιῶν πολέμαρ-  
μεν πρώτον ὑπῆρξαν μόχοι τάλανες [τε χος ἀνῆρ.

have much more the air of an explanation of the preceding context (see vv. 826. 1058, &c.) than of a continuation of it—although the Aorist, and more especially ἀπέπυσαν<sup>q</sup>, might undoubtedly be taken in the same connection with the Present (see Matth. Gr. Gr. §. 506.), and ἐν μέρει, Angl. *one after another*, be not inaptly applied to the alternate voices of the *Chorus* of *Furies*: compare v. 321. Ch. 333. Eum. 198. 434. 586. and see an actual exemplification of this in the First Ode of the *Eumenides*, as arranged by Müller. “Difficile dictu est utrum δυσμενείς sit recti an accusativi casus. Lectus Atrei haud injuria hostilis, sc. exitialis, dici poterat Thyestæ, qui eum conculcaverat, sed et Furiae eadem de causa Thyestæ infensæ dici possint. Nescio tamen an præstet cum εὐνὰς conjungere; ita enim epitheta plerumque apud poëtas poni solent.” S. L. Compare Eur. Orest. 619, καὶ τοῦθ' ὁ μισήσειαν Διγίσθου λέχος οἱ νέρτεροι θεοί.

1162. ψευδόμαντις, “Exemplum horum prophetarum, qui cum libris a Bacide vel Musæo repetitis domos divitum adire solebant, ubi pro prædicendis rebus futuris parvam acceperunt mercedem, habes Arist. Av. 960–90. Cf. Plat. de Republ. ii. 364. C: ἀγύρται δὲ καὶ μάντις ἐπὶ πλουσίων θύρας ἰόντες:” Klaus. Compare Soph. Œd. T. 387–9. Antig. 1055–63. “Θυροκόπος· ὁ τοῦ ἐπαυτεῖν ἕνεκα κόπτων τὰς θύρας: Phrynichus App. Soph. p. 42. 32. Inter modos tibiis aptos Tryphon apud Athen. xiv. p. 618. C. recenset θυροκοπι-κόν· τὸ δ' αὐτὸ καὶ κρουσίθυρον, cani solitum dum fores pulsabantur.” Blomf. Gloss. Φλέδων, *nugatrix*; Hesych.: φλέδων φλναρία. καὶ ὁ ἀλάζων, εὐήθης. Etym. M: ἀπὸ τοῦ φλέω, ὃ καὶ φλύω λέγεται, γίνεται φλεδών καὶ φλεδονεύω.

1165. καὶ πῶς ἂν ὄρκος, πῆγμα] This correction of Auratus, πῆγμα for πῆμα, has been received by every subsequent editor—but by Canter, Stanley, Schutz, and Blomfield, with the further unnecessary substitution of ὄρκον for ὄρκος. “Ὁρκου πῆγμα γ. π., jurisjurandi pactum valide ratum; ut γενναία δύη, Soph. Aj. 937, generosa h. e. fortis, gravis calamitas.” S. L. “Παιώνιον, salutare<sup>r</sup>, constructione junctum cum eo quod ὄρκῳ appositum est, quia eatenus respicit ὄρκον, quatenus hic πῆγμα habetur. Cogitatio hæc est: quidnam cuiquam salutis continget ex eo, quod equidem me angusto jurisjurandi vinculo obstringam?” Klaus.

1166. θαναμάζω δέ σου] “Usitator esset accusativus et cum seqq. conjunctior, sed cave quidquam mutes; exquisitior enim est con-

<sup>q</sup> In either case, perhaps, it may be better to translate ἀπέπυσαν as a present, *they loathe* or *abominate*; i. e.

*they have spit away from them.*

<sup>r</sup> Compare Matth. Gr. Gr. §. 437.

structio, et in σοῦ, ad quod subauditur τοῦτο, latet σέ ad τραφεῖσιν referendum: Eur. Hipp. 1041, καὶ σοῦ γε κάρτα ταῦτα θαυμάζω, πάτερ." S. L. Compare below v. 1366. Matth. Gr. Gr. §. 317. Obs.

1167. ἀλλόθρουον πόλιν] Stanley, who with the older Edd. places a comma after πόλιν, connects these words with the preceding, and translates, *trans mare educatam in urbe aliena lingua utente*; but Klausen, after Hermann and others, has pointed out the true construction: "Accusativus ἀλλ. πόλιν pendet a λέγουσαν. Solet quidem in tali constructione verbo λέγειν addi adverbium; hujus vero vis hoc loco inest in iis quæ sequuntur, ὥσπερ εἰ παρυστάεις."

1170-71. This arrangement of these two lines is due to Hermann, and has been adopted by every modern editor but Dindorf, who retains the former unmeaning collocation of v. 1171 in close connection with v. 1169, and of v. 1172 with v. 1170. The Neap. MS. has made the same transposition of vv. 1170-71, but only to create "confusion worse confounded"—for it makes *Cassandra* ask μῶν καὶ θεός περ—, and the *Chorus* reply προτοῦ μὲν κ. τ. λ.

1172. ἀβρύνεται γὰρ] Translate: *Yes, for every one in the days of his prosperity carries himself more delicately—is more fastidious.*

1173. πνέων χάριν] *breathing kindness*; as, in the opposite sense, κότον πνέων. Ch. 34. 952. πνέω τοι μένος ἅπαντά τε κότον, Eum. 840. μένος πνέουσιν, Soph. El. 610. Compare vv. 210. 365. 1202. 1276.

1174. ἡλθέτην νόμφ, *venistis ex more*; vel *uti mos est*. This correction of all the MSS. and Edd. which have ἡλθετον νόμφ, rests upon the authority of Elmsley. "Secundam personam dualem a tertia diversam non fuisse, primus indicavit Elmsleius ὁ μακαρίτης ad Aristoph. Acharn. 733, et deinde multa Tragicorum et Aristophanis loca correxit ad Eurip. Med. 1041." S. L. But had Butler's early conjecture ὁμοῦ, adopted by Blomfield and Scholefield, been indeed the original reading in place of νόμφ, it is utterly inconceivable that ἡλθετον (which Wellauer, Dindorf, and Klausen, still retain) should have been so universally substituted for ἡλθέτην; and Elmsley could not have remarked, as he does, upon his numerous corrections: "In his omnibus nihil metri refert, utrum ultima syllaba τῶν sit, an τῆν." See note on Eur. Med. 1041.

1176. ἡρημένῃ] "Ita ad verbum Jurisconsulti nostrates, *seized of*, quoties possessionem alicujus rei significare volunt." S. L.

1178. ἄνατος, *uninjured*, instead of ἄνακτος, is the correction of Canter and of Dawes, *Misc. Crit.* p. 236, approved by Schæfer, *Melet. Crit.* p. 137, and adopted by every modern editor. It occurs in an active sense, *innocuous*, Suppl. 356. 359. 410: but

compare Soph. CEd. C. 786, κακῶν ἀνατος, and ἀνατί, Eum. 59. Soph. Ant. 485. Eur. Med. 1357.

1183. στροβεῖ, is *whirling*. Hesych.: Στροβεῖν· θορυβεῖν· στροβήσαι· ἐκφοβήσαι: compare Ch. 202, οἷοισιν ἐν χειμῶσι ναυτῶν δίκην στροβοῦμεθα. 1051, τίνες σε δόξαι—στροβοῦσι;

*Ibid.* ἐφημίοις] That this corrupt word has crept into the text in consequence of the alliteration of the word immediately below it, appears from the reading of the Venet. MS. ἐφημένους and the Neap MS. ἐφημένους<sup>οι</sup>—yet Klausen observes: “ἐφήμιος vox ab omnibus interpretibus rejecta, dubia sane auctoritate fulta, tamen fortasse non spernienda, siquidem in ea inesse potest sensus *mandandi* et *suscitandi*; *mandant* enim imagines illæ cantum Cassandreae. Tum eadem est vocis radix, quæ vocabuli ἐφημοσύνη, Soph. Phil. 1134. Pind. Pyth. vi. 20, quod designat *mandatum*; ipsaque vox ἐφήμιος altera forma vocabuli ἐφήμων, a quo derivatum esse patet ἐφημοσύνην. Alioqui probarem ἐφύμιος, *accinens*<sup>s</sup>, ab ἐφυμνέιν, Ch. 385. Eum. 902. Pers. 393.”

1185. ὀνείρων προσφερεῖς μορφ., compare Prom. 449, ὀνειράτων ἀλγίκοι μορφαῖσιν.

1186. ὥσπερ εἰ πρὸς τῶν φίλων, “ὥσπερ εἰ, quasi, pariter atque; ut v. 1337 (1384), ὥσπερ εἰ βοτοῦ μόρον. Ch. 753, ὥσπερ εἰ βοτόν. At hoc loco non similitudo proferenda erat; neque enim cædebantur pueri quasi a cognatis, sed revera a cognatis. Quid igitur sibi vult ὥσπερ εἰ? Tacent interpretes. Res ita se habet. Quum ὥσπερ εἰ significat alteri idem quod alteri accidisse, ab altero idem quod ab altero factum, abiit hæc dictio in significationem ejus, quod alterum decet: Soph. CEd. T. 264, ἀνθ’ ὧν ἐγὼ τὰδ’ ὥσπερ εἰ τοῦμοῦ πατρός ὑπερμαχοῦμαι, quemadmodum patrem defendere decet. Itaque hoc nostro loco, liberi cæsi, ut a cognatis cædi decet, acerbissima ironia; quoniam hæc maxime nefaria est cædes. Prorsus eadem ratione dictum est ὥσπερ οὖν φονολιβεῖ τύχα, ut decet statum sanguinolentum, v. 1349. (1396). Adest enim ibi revera hic status.” Klaus. Compare below vv. 1498. 1525. 1530.

1187. χεῖρας κρεῶν πλήθοντες, “*manus adimpleti carnibus*. Ita

<sup>s</sup> This conjecture is due to Jacobs, and has been admitted into the text by Blomfield. Casaubon proposed ἐκφημίοις. Stanley ἐφφημίοις. Bothe ἐφ’ ημέροις. “Facile esset reponere ἀφημίοις, si adesset auctoritas: etsi enim adjectiva in ιος a substantivis in ια vel ος

desinentibus plerumque formantur, non desunt tamen quædam a substantivis in η, ut α τιμῆ, τιμῖος, α τίτθης, τίτθιος, ab ὠλένης, ὠλένιος: quidni igitur α φήμης, φήμιος? Quod si admittas, φροῖμια ἀφήμια erunt male ominata, *infæusta, præludia*.” S. L.



semper πλήθω usurpatur<sup>t</sup> ab Æschylo in voce activa (sensu medio) Pers. 264, πλήθουσι νεκρῶν...Σαλαμίνος ἀκταί. 412, ναυαγίων πλήθουσα καὶ φόνου βροτῶν. Ch. 582, ποντίαι τ' ἀγκάλαι κνωδάων ἀνταίων βροτοῖσι πλάθουσι. Πλησθέντες, passive, dixissent Soph. et Eurip. Post πλήθοντες leviter distinxī, ut οικίας βορᾶς ad κρεῶν per appositionem referri possit." S. L. Rather translate, *having their hands full of their own flesh's food*—i. e. of sustenance consisting of their own flesh: compare below v. 1209, and see Matth. Gr. Gr. §. 446. Obs. 1.

1192. οἱμοι, τῷ μολόντι δεσ. ἐμῷ, Angl. *woe's me! to him that has returned master mine, or master of me; for it is my fate &c.*—compare the note on v. 14. V. 1194, *Commander-in-chief of the fleet, and Conqueror of Troy* (though he be), *he knows not &c.* Οἷα v. 1195, although it may depend in part upon λέξασα, must at least be repeated with τεύξεται, (οἷα λέξασα, οἷα τεύξεται), the nominative to which, as Klausen has shewn, is μισητή κύων, suggested by the preceding words. Λέξασα κἀκτείνασα—as every editor after Canter has corrected the old reading καὶ κτείνασα—*after having said and spun out*, is an obvious ἐν διὰ δυοῖν for λέξασα μακρὰν, or μακρὰν λέξων ἐκτείνασα—see v. 885, to which the speaker here alludes.

1198. τοιαῦτα τολμᾷ, *so bold are her designs!* The ordinary punctuation of this line was, τοιαῦτα τολμᾷ θήλυς—*which Tyrwhitt was the first to correct: see also Elmsley on Eur. Heracl. 387, who proposed to read ἔσται in v. 1199, or, as still more Æschylean, τοιαῦτα τολμᾷ θήλυς ἄρσενος φονεύς. Εἶεν· τί νιν κ. τ. λ.*

1199. τί νιν—τύχοιμ' ἄν; *what odious monster shall I be right in calling her?* Compare v. 603, Ch. 315, τί σοι φάμενος, ἢ τί ῥέξας τύχοιμ' ἄν; 997, τί νιν προσείπω καὶ τύχω μαλ' εὐστομῶν; and see Matth. Gr. Gr. §. 553. δ. Obs. 1. Note, Monk on Eur. Hipp. 828.

1200. ἀμφίσβαιναν, Hesych.: 'Ἀμφίσβαινα' εἶδος ὄφως μακροκέφαλον, ἰσόπαχυ, τὴν οὐρὰν κολοβὴν ἔχον καὶ ταύτη πολλὰκις τὴν πορείαν ποιουμένην, ὥστε τινὰς ἀμφισβητεῖν μὴ δύο κεφαλὰς ἔχειν. Blomfield quotes from Nicander, Ther. 372, τὸν δὲ μετ' ἀμφίσβαιναν ὀλίζονα καὶ μυνύθουσαν Δῆεος ἀμφικάρηνον, ἀεὶ γλήνασι μιν ἀμύδρην. 'Ἀμβλὺ γὰρ ἀμφοτέρωθ' ἀμφιπροσένευκε γένειον Νοσφιν ἀπ' ἀλλήλων. Lucan ix. 719. Et gravis in geminum surgens caput Amphibæna—and compares Ch. 994, μύρανά γ' εἴτ' ἔχιδν' ἔφν, on which see his Glossary (v. 981).

Ibid. Σκύλλαν τινά, compare Ch. 614, φοινίαν Σκύλλαν. Eur. Med.

<sup>t</sup> "Usus hic paullo vetustior videtur. ἀγορὰν πλήθουσιν. Vid. Duker. ad Hom. Il. 2. 484, 'Ἡελὶόν τ' ἀκάμαντα, Thucyd. viii. 92. Xen. Anab. I. viii. 1." σελήην τε πλήθουσιν. Dicebant περί

1342, λέαναι, οὐ γυναῖκα, τῆς Τυρσηνίδος Σκύλλης ἔχουσιν ἀγριωτέραν φύσιν. Anaxilas in Athen. xiii. p. 558. A. (adduced by Blomfield) Τίς γὰρ ἡ δράκων ἄμικτος, ἡ χίμαιρα πυρπνός, \*Η Χάρυβδις, ἡ τρίκρανος Σκύλλα, ποντία κύων, Σφίγξ, ὕδρα, λέαν', ἔχιδνα, πτηνά θ' Ἀρπυιῶν γένη, Εἰς ὑπερβολὴν ἀφίκεται τοῦ καταπτύστου γένους;

1202. θύουσιν Αἶδου μητέρ' ] "Vide quanta cum vi imagines cum-  
mulaverit! Primum *Amphisbænam*, deinde *Scyllam*, *navtis invisam*,  
in *rupibus habitantem* vocaverat, nunc *bacchantem Orci matrem* vocat.  
Sic Eurip. Hec. 1076. Hecubam cum sociis ejus Βακχὰς Αἶδου  
vocat, quod satis inepte Well. huc referri posse negat. Θύειν pro  
furere vel bacchari apud Tragicos rarum esse monuit Bl., sed locum  
attulit e Suppl. 183, σὺ δ' εἶτ' ἀπῆμων, εἶτε καὶ τεθυμένος<sup>u</sup> ὦμῃ ξὺν  
ὀργῇ. Mihi quidem Homericō sensu poni videtur ab Æschylo,  
quem scimus studiosum ejus imitatore fuisse: Il. A'. 342. ἡ γὰρ  
ὄγ' ὀλοῇσι φρεσὶ θύει. Sic οἴδαμι θύων, λαίλαπι θύων, et multa alia."  
S. L.<sup>v</sup> Thus explained, θύουσιν may be conceived more Æschyleo  
to restrict the boldness of the expression Αἶδου μητέρα, so as to  
bring it nearer to the more obvious designation, δρομάδα (θυιάδα) τιν'  
Ἄιδος ὥστε βάκχαν, which we meet with in Eur. Hipp. 550: see the  
note on v. 130. It may justly, however, be doubted, with Wellauer,  
whether v. 1202, which he translates *quippe quæ Orco immolat et*  
*amicis bellum infert*, is to be understood to contain a new designa-  
tion, apart from the preceding; and yet we need not, with Klaus-  
sen, make it a mere extension of the last similitude, but rather  
translate, *frantic Mother of Death that she is, and an implacable*  
*curse in her breathing*, i. e. in the spirit of her mind<sup>w</sup>, towards near  
relatives. Compare above v. 1080, and v. 648, where we should have  
done better to print with Dindorf Αἶδην πόντιον, Angl. a watery  
grave. In place of ἀρὰν, Blomf. and Scholef., and Wellauer after  
Lobeck on Soph. Aj. p. 341, have adopted ἄρην, the correction of  
Butler, who compares v. 364, ἀτολήτων Ἄρη πνεόντων μεῖζον ἢ δικαίως  
—but Dindorf and Klausen rightly retain ἀρὰν, on which Naeke,  
quoted by Klausen, observes: "ἀσπονδον τ' ἀρὰν φ. πν. nova et a  
præcedentibus diversa his verbis Clytemnestræ appellatio conti-

<sup>u</sup> The reading of the most ancient MSS. and Edd. is τεθυμένος, for which Porson and Dindorf have edited τεθυ-  
μένος, from τύφω.

<sup>v</sup> "Θύω, and a sister-form θύνω, have also the sense of *I rage*; and with this meaning we find a syncop. part. aor. midd. θύμενος in Pratinas ap. Athen. xiv. p. 617. d., according to the reading as now corrected." Buttmann's *Irre-*

*gular Greek Verbs*, p. 128. Hence also, as Blomfield has shewn, the nouns θυάς, θυιάς, and θύελλα.

<sup>w</sup> Compare vv. 210. 1173. "Agit Clytemnestra idem, quod agit Furia e domestica execratione progenita: cæde cædem est ultura. Possunt quidem nonnullæ execrationes placari, non pos-  
sunt domesticæ." Klaus.

netur. Igitur Ἀρὰν scribo, vel scribi posse, si cui ita placeat, concedo, ut alibi (v. 714.) Erinnys vocatur Helena; mihi ἀρὰν sufficit: ἀσπαρδον autem ἀρὰν rectissime, h. e. nulla libatione placabilem; vulgo enim placabiles putabantur. Denique φλόας acuendum est atque erigendum pronuntiando." Compare below v. 1219. Ch. 692. Eum. 417. Theb. 70. 695. 833.

1203. ὥς δ' ἐπωλολύξατο, "Ut vero exclamavit! Plerique hæc referunt ad exclamationem Clytæmnestræ, post cædem Agamemnonis patratam, tanquam fusis fugatiæque hostibus. Nec male, modo intelligas ἐπωλολύξατο proleptice usurpari de re tam clare a Cassandra prævisa, ut eam tanquam perfectam videat<sup>x</sup>. Nescio tamen an potius respiciat simulatum Clytæmnestræ gaudium ob res bene gestas et reditum Agamemnonis; quod suadet mihi quodammodo, non tantum ἐπωλολύξατο in sensu præterito positum, sed sequentia in præsentī, δοκεῖ δὲ χαίρειν. Quin de ipsa Clytæmnestra dixerat 572, ἀνωλόμυζα μὲν πάλα χαρὰς ὕπο." S. L.

1206. ὁμοιον] sc. ἐστί· perinde est, Angl. *It's all one*; compare below v. 1370, σὺ δ' αἰνεῖν εἶπε με ψέγειν θέλεις, ὁμοιον. Eur. Suppl. 1069, ὁμοιον· οὐ γὰρ μὴ κίχης μ' ἔλων χερί. Herodot. vii. 80. ἦν δὲ αὐτοῖσι μὴ πιστὰ γένηται, ὁμοιον ἡμῖν ἔσται.

1207. καὶ σὺ μ' ἐν τάχει, is the correction of Auratus for καὶ σὺ μὲν—the reading of the older Edd. and the Neap. MS.—to which Klausen justly objects, that in this sense τάχος might have stood alone, but τάχει only with the preposition ἐν, or σύν. The γ', which Blomfield and Dindorf have ejected in v. 1208, adds a forcible emphasis to ἄγαν, Angl. *a true, yea a too true, prophetess*; as below v. 1221, καὶ μὴν ἄγαν γ'—*and yet, aye! but too well, do I know how to speak Greek*. Compare the phrases καὶ μάλα, καὶ πάνν, καὶ ἐπὶ πολὺ, Thucyd. ii. 65. iii. 98: where see Arnold's note.

1211. ἐξηκασμένα] Blomfield and Scholefield, with the concurrence of the Neap. MS. read ἐξεκασμένα. See Valckn. on Eur. Phœn. 268. Monk on Hipp. 500. Blomf. on Æsch. Theb. 392. Scholef. on Eur. Phœn. 62—on which passage Matthiæ, on the other hand, observes: "Si scriptura ea servanda est, quæ Euripidis tempore obtinuit, haud dubie scribendum κλείθρα, sin ea, qua post Euclidis tempora uti cœperunt, quaque vix usi essent grammatici, nisi ea ad veterum Atticorum pronuntiationem proxime accederet, κληθρα."

<sup>x</sup> Compare the note on v. 1158. in ἄγαν fulciendam, ut nonnulli fortasse existiment, sed quod vicem supplet Latine particula *quidem*, quæ hic vix adesse potest." S. L.

<sup>y</sup> "Nolui ejicere γ', ut voluit Bl., non quod necessarium sit ad ultimam

existiment, sed quod vicem supplet Latine particula *quidem*, quæ hic vix adesse potest." S. L.



1212. ἐκ δρόμον πεσὼν τρέχω] Angl. *I am off the course, I am quite out*; see the same metaphor a little differently applied Ch. 514, *πυθέσθαι δ' οὐδέν ἐστ' ἔξω δρόμου*. ib. 1022, ὥσπερ ξὺν ἵπποις ἡνιοστρόφου δρόμου ἔξωτέρω. Prom. 883, ἔξω δὲ δρόμον φέρομαι λύσσης πνεύματι μάργῳ.

1214. εὐφημον, ὦ τάλαινα] Translate: *In good words, Oh! unhappy one, hush thy mouth*: the construction being, as Matthiæ has shewn, Gr. Gr. §. 446. Obs. 2. κοίμησον στόμα, ὥστε εὐφημον εἶναι. “Εὐφημος. Bene ominatus; sed in hoc loco, ut sæpius alibi, silens. Choeph. 572, ἡμῖν δ' ἐπαινῶ γλῶσσαν εὐφημον φέρειν, σιγᾶν θ' ὅπου δεῦ καὶ λέγειν τὰ καίρια. Eur. Hipp. 721, εὐφημος ἴσθι. Soph. Œd. C. 129, εὐφήμου στόμα φροντίδος, ubi Schol. σιωπηλῆς. Aristoph. Thesm. 39, εὐφημος πᾶς ἔστω λεῶς, στόμα συγκλείσας, quod alibi dictum est, σίγα πᾶς ἔστω λεῶς, apud Latinos *favete linguis*. De formula solenni εὐφήμει, ab iis usitata qui infaustum aliquid abominantur, vide Hemsterhus. ad Lucian T. i. p. 506.” Blomf. Gloss.

1215. ἀλλ' οὔτι Παιῶν—] “Hinc satis apparet præcedentia non a Casandra de revera *silendo*, sed de *bona ac fausta ominando* accepta esse. *Comprime linguam tuam, o infelix, ut fausta ominetur. Atqui, respondet illa, Pæan minime convenit huic sermoni*. In Pæanibus ita non silebant, ut fausta omnia precarentur: supra 28, ὀλολυγμὸν εὐφημοῦντα τῇδε λάμπαδι ἐπορθιάζειν. Theb. 250, ἐμῶν δ' ἀκούσας' εὐγμάτων, ἔπειτα σὺ ὀλολυγμὸν ἱερὸν εὐμενῇ παιάνισον. 617, ἀλώσιμον παιᾶν' ἐπεξιακχάσας. Cf. item supra 1051. ἡ δ' αὖτε δυσφημοῦσα τὸν θεὸν καλεῖ, οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν.” S. L. With this use of παιῶν a *well-omened song, or hymn*—which we must suppose here to be personified, or rather to represent (like Παιῶν in v. 144.) the *god of pæans*, as of healing, and in general, of joy and gladness—compare Ch. 342. Psychost. 264, θεοφιλεῖς ἐμὰς τύχας παιῶν' ἐπενφήμησεν: and see the note on v. 626. Blomfield on Ch. 337. remarks that παιῶν was the Ionic, παιὰν the Doric, form of the same noun; and maintains against Duker on Thucyd. i. 50. Wass on Thucyd. vii. 44. Valeknaer on Schol. Eur. Phæn. p. 113. and Ruhnken on Timæus Lex. p. 203, that the Attic writers invariably use παιὰν and παιανίζω in speaking of a *song* or *shout*. See his note on Theb. 254, which holds good so far as Sophocles<sup>2</sup> and Euripides are concerned; but παιῶν occurs in Aristoph. Thesm.

<sup>2</sup> Παιῶν is found but once in Sophocles and that in the sense of *healing* or *soothing* as in v. 98 of this play—see Philoct. 832, ἴθι, ἴθι μοι παιῶν. and compare Aristoph. Plut. 636, Ἀσκληπλοῦ παιῶνος εὐμενοῦς τυχεῶν.



1035, γαμηλίῳ ξὺν παιῶνι, and παιωνίζω, Æsch. Niobe, fr. 147, 4. Aristoph. Eq. 1318. Pac. 555.

1216. οὐκ, εἰ πάρεσται γ', *Not, if it (what you say) shall indeed be realised, or come to pass.* Porson, Blomfield, and Dindorf have adopted Schutz's conjecture εἴπερ ἔσται γ'—but Wellauer (in opposition, as it has happened, to his own printed text, Ed. Lips. 1824.) justly argues: "*vulgata lectio necessaria est; εἰ παρίσται λόγος est: si id, quod dicis, præsens aderit, i. e. si factum erit; quod simplici ἔσται non exprimitur.*"

1218. τίνος πρὸς ἀνδρὸς] Such is the reading of the Florent. MS., adopted by Schutz, Wellauer, and Klausen, and confirmed by v. 1220; yet the great majority of editors, including Porson and Dindorf, have preferred τινός—putting thereby an unmeaning and unnatural question in the mouth of the Chorus, who by their own confession v. 1212, comprehend no part of what Cassandra had said vv. 1190–1205, but require to be distinctly told who is the murdered person v. 1213, and who the murderer, below vv. 1344–1360. 1369–72.

*Ibid.* τοῦτ' ἄχος. Schutz, Blomf. and Scholef. have edited ἄχος, the conjecture of Auratus approved by Canter; but Æschylus uses ἄχος only in the sense of a pollution or curse, not a polluted or cursed thing; see Suppl. 375, 376. Theb. 1017. Ch. 155. Eum. 168—and with ἄχος, an affliction (applied, for the most part, to some deed of violence), compare vv. 414. 1066. 1451. 1550. Ch. 586. 635. Theb. 948. 973. Compare also v. 1341. Ch. 911, καὶ τόνδε τοῖνυν Μοῖρ' ἐπόρσυνεν μόρον. Pers. 268, οἳ ἐπορσύνθη κακά.

1219. ἡ κάρτ' ἀρὰν παρεσκόπει] This is Canter's simple and satisfactory emendation of the common corrupted reading ἡ κάρτ' ἀρ' ἀν παρ., for which Heath proposed ἡ κάρτ' ἄγαν, approved by Hermann and Wellauer, Abresch ἡ κάρτα γάρ, whilst Blomf. and Scholef. have adopted Porson's elegant, but overstrained, correction ἡ κάρτα χρησμῶν ἀρ' ἐμῶν παρεσκόπει<sup>a</sup>. Translate: *Truly you were, i. e. (Anglice) you must<sup>b</sup> have been, paying little attention indeed to the curse of—so the Chorus understands her, as appears from the next verse; but the speaker may be supposed to have meant in allusion to v. 1202, the curse, or Fury, described in—my oracles.* With regard to the construction, παρασκοπεῖν, to look wide of, would no doubt be followed by a genitive of the mark, as in Suppl. 452,

<sup>a</sup> See the *Supplement to Preface to Hecuba* p. 25. <sup>b</sup> Compare *Math. Gr. Gr.* §. 505. 2.

ἡ κάρτα νείκους τοῦδ' ἐγὼ παροίχομαι, which Blomfield has quoted; but here, in the sense of παραβλέπειν or παρορᾶν<sup>c</sup>, to overlook, to look at lazily and listlessly, it is properly followed by an accusative: compare Hor. Sat. I. 3, 25, cum tua pervideas oculis male lippus inunctis, cur in amicorum vitiis tam cernis acutum?

Klausen has edited ἡ κάρτ' ᾄρ' αὖ—, which he refers to the Chorus' second misapprehension, in relation to the murderer, as before to the person about to be murdered. "Possit aliquis," he adds, "scribere ἀμπαρεσκόπεις levissima mutatione, qua satisfaceret etiam Porsonianæ religioni, cui displicet<sup>d</sup> media versus dipodia ex uno vocabulo composita. Quod quum non intolerabile existimem, et tarditatis aliquid habeat longior illa vox, equidem leviori etiam mutatione scripsi ᾄρ' αὖ, quod sensui aptissimum est." The Florent. MS. has παρεσκόπει<sup>ε</sup>, the Neap. παρεσκόπης, corruptions entailed upon the text by the introduction of αὖ.

1220. τοῦ γὰρ τελούντος] Translate: I ask, because I perceive no provision of one that shall execute it; i. e. I see not by what human means it is to be accomplished. Μηχανή, Angl. means for doing any thing; contrivance, or, as applied to the actual instrument, machinery, apparatus: compare below v. 1580. Theb. 209, μηχανὴν σωτηρίας. ibid. 1041, μηχανὴ δραστήριος. Eum. 646, μηχανὴ λυτήριος. Suppl. 462, μηχανὴν συνωμάτων. ibid. 956, πύργων βαθεία μηχανῇ. Myrmid. fr. 123, 3, ἰδόντα μηχανὴν πτερώματος—and for τοῦ τελούντος see a good note by Griffiths on Prom. 27, ὁ λωφήσων γὰρ οὐ πέφυκέ πω, and Matth. Gr. Gr. §. 268.

1221. "Ἐλλην' ἐπίσταμαι φάτω] "Frustra contendit Elmsleius in Ephemeride Trimestri (*Quarterly Review*, XIV. p. 463.) adjectivum "Ἐλλην in fœminino genere nunquam adhiberi. Virum, si quis alius, accuratissimum refellit Wellauer, citatis præter notos illos Euripidis locos, Iph. T. 341, "Ἐλληνος ἐκ γῆς. ibid. 495, πατρίδος "Ἐλληνος. Heracl. 131, στόλην "Ἐλληνα<sup>e</sup>, Philemone apud Antiatti-

<sup>c</sup> See Scap. Lex.: "παρορᾶω, conniventibus oculis prætereo, non animadverto; Synes. ὅστις ἀσεβῆ σίνονδον ἰδὼν παρεῖδεν, ἢ ἀκούσας παρήκουσεν. Item, perperam aspicio, Aristot. de Insomn.: τὸ γὰρ παρορᾶν, καὶ παρακούειν, ὁρῶντος ἀληθῶς τι καὶ ἀκούοντός ἐστιν, οὐ τοῦτο δὲ ὃ οἴεται."

<sup>d</sup> See Porson, as before, on Æsch. Suppl. 244, καὶ τᾶλλα πόλλ' ἐπεικάσαι δίκαιον ἦν, on which Wellauer observes: "totam illam Porsoni regulam

omnino non magni faciendam, et ad Æschylum non adhibendam esse, recte demonstravit Herm. El. Metr. p. 112. sq.": and Scholefield: "Wellauero eatenus assentior, ut Porsoni regulam, de pedibus tertio et quarto nunquam integra voce absolvendis cautius ad Æschylum adhibendam putem." Compare Hermann on Soph. Œd. C. 373.

<sup>e</sup> Add Iph. A. 65, πόλιν "Ἐλληνα, adduced by Bothe.

cistam Sangerm. p. 97, "Ἑλλην γυνή. Eustath. p. 1077, "Ἑλλην ἀληθῶς οὖσα. et Phot. Bibl. p. 211, "Ἑλληνα θρησκειᾶν τιμώση, et Xen. Cyneg. ii. 4. "Ἑλληνα φωνήν: sed is locus perperam adductus est, hoc enim ait Xenophon, χρή δὲ τὸν μὲν ἀρκυαρὸν ἐπιθυμοῦντα εἶναι τὴν φωνήν "Ἑλληνα, τὴν δὲ ἡλικίαν περὶ ἕτη εἴκοσι, ubi satis patet "Ἑλληνα cum τὴν φωνήν minime jungendum esse. Quid vero ad retium observationem valeat Græcæ linguæ peritia, aliis explicandum relinquo." S. L. "Ἐπίστασαι, ex emend. Marklandi ad Eur. Iph. T. 341, receperunt Glasg., Elmsl. l. c., et Blomf., sed ita sensus pervertitur; si enim ἐπίστασαι legitur, versu sequente ad verba καὶ γὰρ τὰ πῦρ. supplendum erit ἐπίσταμαι, quod ineptum est." Well.

1222. καὶ γὰρ] Translate: *why, so do the sure words spoken at Pytho, but still they are hard to be understood.*

1223. παπαῖ, οἶον τὸ πῦρ] "Lineolam duxi post τὸ πῦρ, ut sententia abrupte terminata significetur—aliter importunum et locum motum videretur istud δέ, quocirca δέμας pro δέ μοι voluerunt Stanl. et alii. Nec displicet tamen Hermannii conjectura legentis, οἶον μοι πῦρ ἐπέρχεται τόδε: sed libentius reciperem οἶον τὸ πῦρ μ' ἐπέρχεται τόδε, nam ἐπέρχεσθαι cum accusativo non raro conjungitur." S. L.

1224. οἱ ἐγὼ, ἐγὼ] "Notanda est ultima syllaba τοῦ ἐγὼ in hiatus porrecta. Soph. Antig. 1319, ἐγὼ γὰρ σ', ἐγὼ ἔκτανον ὃ μέλεος. Vid. Seidler. de Vers. Dochn. p. 90. Hoc ut recte fiat, hiatus in ictum cadere debet." Blomf.

1225. δίπους λείαυα] Compare Suppl. 895, δίπους ὄφεις. Eur. Med. 1342, λείαυαν, οὐ γυναῖκα. Electr. 1162, ὀρεῖα τις ὡς λείαυα (Κλυταίμνηστρα) τάδε κατήνυσεν.

1228. κάμου μισθὸν ἐνθήσει κότφ] "Quid sit κάμου μισθόν, ipsa satis docet in sequentibus, ἐπέυχεται θήγουσα κ. τ. λ. gloriatur enim, ferrum in virum acuens, cædem illi rependere, quod me secum adduxerit. Hæc est merces Agamemnonis, sed et κτενεῖ με τὴν τάλαιναν hæc est mea merces, quam mox immiscebit iræ seu vindictæ suæ, eorum ritu qui, cum medicamentum parant, varia admiscunt pharmaca. Est autem cædes nostra tanquam medicina, quam Clytæmnestra iræ suæ adhibitura est." S. L. With this twofold application of the words, we may translate, *she will throw my guerdon also into the cup of her wrath*: compare the use of ἄμισθος, v. 949, and see the note on v. 1102. Then—remembering that a Pythoness is speaking, and comparing vv. 1065. 1076. 1093.—translate: *she is exulting in the thought, as she whets a knife for her husband, that the return she makes for bringing me here is—death!* Wellauer,

after Hermann, has edited ἐνθήσειν—which is the reading also of the Neap. MS.—removing the stop after κότφ, to avoid the Asyndeton, and supplying ὥστε before ἀντιτίσασθαι: but Klausen well observes, “In hac jactatione exhibenda ipsa (ipsius) oratio Cassandrae magis concitata est, neque mirum quod deest copula prope ἐπέχεται. Tota hæc sententia tanquam exclamatio profertur.”

1231. ἐμαντῆς καταγέλωτ', in mockery of myself. “Mei ludibria; quæ me ridendam exhibent; nullam enim fidem vaticiniis meis invenio. Hunc esse verum hujus loci sensum ex 1270-74 (1237-41.) satis apparet.” S. L.

1232. σκῆπτρα] “Scipionem gestabant vates et harioli e lauro factum. De hoc intelligitur Seneca de Vita Beata, c. 27. “*Laurumque linteatus senex* &c. Dicitur vero id genus scipionis Ἰθυντήριον. Hesych.: Ἰθυντήριον ὃ φέρουσιν οἱ μάντις, σκῆπτρον ἀπὸ δάφνης. Invaluit itidem apud Græcos baculum laureum manibus gestare tanquam ἀλεξιφάρμακον quoddam, seu amuletum, adversus malorum dæmonum insultus et insidias: unde proverbium, δαφνικὴν φορεῖ βακτηρίαν, cum quis insidias non timet. Παρόσον ἀλεξιφάρμακον ἢ δάφνη, inquit Zenobius. Certe laurum inter ἀλεξιφάρμακα refert Nicander Alexipharm. v. 198.” Stanl.

1233. σὲ μὲν] Thee indeed—addressing her prophetic staff, and suiting the action to the word—I will destroy to pave the way for my own destruction: away, ye garlands, and perish where you have fallen: thus will I requite you. “Quum nonnisi damno affecta sit a munere suo, damnum jam ejus signis retribuit.” Klaus. The common reading of v. 1234 is, ἔτ' ἐς φθόρον πεσόν τ' ἀγαθὸν δ' ἀμείψομαι, which Jacobs has most happily corrected as above; and so Blomf. and Klausen have edited, whilst Scholef. has adopted another conjectural emendation, second only to this, πεσόντ' ἐγὼ δ' ἄμ' εἴψομαι. “Πεσόντα γ'. Bene additur particula, quia in cadendo positum coronarum exitium.” Klaus.

1235. ἄλλην τιν' ἄτης] This is Stanley's correction of ἄλλην τιν' ἄτην—which Dindorf retains, as he retains also ἀγαθὸν δ' ἀμείψομαι in the preceding line—and which might indeed be understood to convey on the part of Cassandra a strong denunciation of herself, as Naeke and Klausen explain it, comparing vv. 375. 1089. 1197.

f The Neap. MS. has: σὲ μὲν (gl. πρὸς τὴν ἑαυτῆς ἐσθῆτα τοῦτο λέγει, σχίζουσα τὰ ἑαυτῆς ἱμάτια.

g See Blomf. Gloss. on Theb. 238 (252), οὐκ ἐς φθόρον σιγῶσ' ἀνασχέσει τάδε;



Soph. Antig. 533. Eur. Androm. 103, &c.: but the context seems rather to require ἄτης, which may have been altered through misapprehension of the construction—*make some other woman rich in respect of misfortune*—on which see Matth. Gr. Gr. §. 351, a. b. and compare Jaculatr. fr. 225, 2, πόνον πλουτοῦντα. Eur. Orest. 394, ὁ δαίμων δ' ἔς με πλούσιος κακῶν. Schutz, Blomf., and Scholef. have edited ἄταις, which Scholef. suggests may have been first changed to ἄτης<sup>h</sup> (as Porson gave it), and then to ἄτην. In Askew's Marginal readings a further alteration is found, ἄλλην τιν', ἄλλην—which Blomfield justly condemns, as greatly enfeebling the sense.

1237. ἐποπτεύσας δέ με, *but having first seen me, i. e. but not till he has seen me*; compare v. 1392. Suppl. 368, ἐγὼ δ' ἂν οὐ κραίνομι' ὑπόσχεσιν πάρος, ἀστοῖς δὲ πᾶσι τῶνδε κοινώσας πέρι. For no better reason, it would seem, than to uphold the full stop that had crept in after ἐσθῆτ', Heath, Schutz, Porson, Butler, and Dindorf have edited ἐπώπτεισας, which is also found in the Neap. MS., and which they suppose to be addressed to Apollo; but this, as Wellauer and Klausen have observed, is inconsistent with what precedes in v. 1236, and follows in v. 1242.

1238. καταγελασμένην μέγα φίλων ἔπ', *greatly laughed at by friends, (by) foes, without a dissentient voice—all in vain! or oh vanity!* see the note on v. 410.—μέγα, for μετά, is Hermann's easy emendation, adopted by Wellauer<sup>i</sup>, and in some degree confirmed by the frequent occurrence of this word, after verbs or participles, at the end of an Iambic line: see, for example, Ch. 137. 255. Eum. 12. 113. Soph. Œd. T. 1023. 1078. Antig. 1168. Aj. 1385. Phil. 59. 574. Eur. Bacch. 640. Antiop. fr. xxxi. 2. Archel. fr. xviii. 2. Dict. fr. ii. Compare also Brunck on Soph. Œd. C. 865. The same sense might indeed be extracted from the common reading, by translating μετὰ φίλων, *together or along, i. e. alike, with friends*; but the Asyndeton in this case—with which compare v. 317. Soph. Antig. 1079, ἀνδρῶν γυναικῶν σοῖς δόμοις κακύματα—is greatly to be preferred; and the distinction which Klausen would have us observe between μετὰ φίλων and ἔπ' ἐχθρῶν, is a forced and puerile conceit, utterly unworthy of Æschylus: "Optime se habet

<sup>h</sup> On the subject of this form of dative see Elmsley on Eur. Med. 466.

<sup>i</sup> Wellauer, however, puts a different

construction on the passage: *qui vidit me hoc ornatu irrisam inepte ab amicis, qui haud ambigue inimici erant.*

Asyndeton, (*irrisam inter amicos, ab hostibus*), quo sibi opponuntur Cassandræ amici et hostes, idem agentes in vexanda virgine misera. Eleganter vero distinxit poëta: *inter amicos auditur irrisio, hic illic prolata*; sed *ab hostibus, qui nihil sentiunt miserationis*." With οὐ διχορρόπως, compare vv. 338. 786. Suppl. 605, ἔδοξεν Ἀργείοισιν οὐ διχορρόπως. 982, ἐπεὶ σωτήρες οὐ διχορρόπως.

1240. καλουμένη δὲ κ. τ. λ. "Vocata autem insana, tanquam circulatorix aliqua, mendica, misera, famelica, sustinui tamen. Non intelligo Casandram veram mendicam, miseram, famelicam fuisse; neque enim id ex hoc loco colligi potest, neque, si in eo fuisset statu, tanquam ἐξαίρετον δώρημα (v. 925.) Agamemnoni delata fuisset; sed tantum eam insanam dictam fuisse ac ludibrio habitam, perinde ac si misera quædam famelica circulatorix fuisset, quæ stipem rogat. Καλουμένη ἦνεσχ. pro καλεῖσθαι ἦνεσχ. Apposite Bl. advocat Horatianum illud, Od. I. 2, 43. *patiens vocari Cæsaris ultor*." S. L. Compare also Blomf. Gloss. on Pers. 843. (838). σοῦ κλύων ἀνέζεται. Theb. 252, οὐκ ἐς φθόρον σιγῶς ἀνασχέσει τάδε; fr. 284, 2, ὃς ἀστενακτὶ θυννὸς ὥς ἠνέσχετο ἄναυδος. Matth. Gr. Gr. §. 550. b: and see above on vv. 564. 1004.

Ibid. "Ἀγύρτρια. Circulatorix (a female conjurer). Femin. ab ἀγύρτης. Od. T. 284. χρήματ' ἀγυρτάζειν πολλὴν ἐπὶ γαίαν ἰόντι, ubi verbum ἀγυρτάζειν ævum sapit Homericæ recentius. Soph. CEd. T. 388, δόλιον ἀγύρτην" ubi Schol. πτωχόν, ὀχλαγωγόν. De hac voce omnino consulendus est Ruhnken. ad Timæi Lex. p. 10: de fœmininis in τρια desinentibus Valckenaer. ad Il. χ'. p. 61. ad Theocrit. Adon. p. 196." Blomf. Gloss.—Hesych.: Ἀγύρτης ὀχλαγωγὸς, προσαίτης, ἐπαίτης, συμπερτώδης (Scal. συρφετώδης), ιδιώτης. ἐστὶ δὲ ὁ ἀγείρων ὄχλον. Etym. M. Ἀγύρται λωποδύται, ἐπαίται, φιλοκερδεῖς.

1242. μάντιν ἐκπράξας ἐμέ,] sc. οὔσαν, *having made an end of me in my prophetic office; having unmade me, as before he made me, prophetess*; see vv. 1169. 1236. "Ἐκπράσσειν, sæpe pro ultionem exigere, hic pro conficere ponitur; ut Eur. Hec. 515. πῶς καὶ νῦν ἐξεπράξατ'; ἄρ' αἰδούμενοι; Soph. CEd. C. 1648, οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ κεραυνὸς ἐξέπραξεν." S. L.

1244. βωμοῦ πατρός δ' ἄντ', *But in place of my father's altar, i. e. instead of being slain before an altar as my father was*; see Virg. Æn. ii. 550: Hoc dicens altaria ad ipsa trementem Traxit, et in multo lapsantem sanguine nati, &c. Juv. Sat. x. 267: Et ruit ante aram summi Jovis, ut vetulus bos, Qui domini cultris tenue ac miserabile collum Præbet, ab ingrato jam fastiditus aratro. Com-



pare a similar expression, Ch. 250, οὐ γὰρ ἐντέλης θήρῳ πατρώῳ προσφέρειν σκηνήμασιν—applied to the unfledged brood of a slaughtered eagle.

*Ibid.* ἐπίξηνον, *Ianionia mensa*, Sueton. in Claud. c. 15; Angl. a *chopping block*. Hesych. Ἐπίξινον (ἐπίξηνον)· ξύλον ἐφ' οὗ τὰ κρέα τιθέντες ἔκοπτον, οἷον τὸ κρόκοπτον (κρεδόκοπτον) ξύλον. Etym. M.: Ἐπίξηνον· ξύλον ἐφ' οὗ κρέα κόπτουσι, τὸ νῦν ἐπίκοπον· παρὰ Ἀριστοφάνει καὶ Δημοσθένει. Suidas: Ἐπίξηνος· ὁ μαγειρικὸς κορμὸς, ἐφ' οὗ τὰ κρέα συγκόπτουσιν. Ἀριστοφάνης (*Acharn.* 317.) ὑπὲρ ἐπίξηνον θελήσω τὴν κεφαλὴν ἔχων λέγειν. Εἰ μὴ λέγω, φησὶ, δίκαια, τῆς κεφαλῆς ἀφαιρεθεῖην.

The older Edd. have ἀντεπίξηνον in one word, which is found also in the Neap. MS. with the absurd gloss: ἐναντίον. διάδοχον ἐμοῦ τῆς ξένης.

1245. κοπέισης, "genitivus absolutus, omisso ἐμοῦ, ut v. 1137. (1131)." Well.—but the change of person makes that passage scarcely parallel. Perhaps an opposition of words, as well as of meaning, may have been intended between βωμὸς πάτροφος, and ἐπίξηνον ἐμόν, or ἐμοῦ, κοπέισης κ. τ. λ., with which compare below v. 1293. Auratus proposed to read κοπέισαν, Abresch κοπέισῃ, which has been adopted by Porson, Blomfield, and Dindorf; and this may derive some confirmation from v. 1114, ἐμοὶ δὲ μένει σχισμός. Πρόσφαγμα, a *sacrificial offering*—expressing here the *act* (πρόσφαξις), but more commonly the *victim*—occurs in Eur. Hec. 41. 265. Iph. T. 243. 458. Alcest. 848. Troad. 624., and προσφάξω, Hel. 1271. Schutz, after Casaubon, has needlessly edited προσσφάγματι.

1246. ἄτιμοι γ' ἐκ θεῶν, *without honour on the part of the gods*, i. e. in this particular context, *unavenged*; compare Ch. 295, πάντων ἄτιμον κᾶφιλον. 408, δωμάτων ἄτιμα. 485, παρ' εὐδείπνοισ ἔσει ἄτιμος ἐν πυροῖσι κνισωτοῖς χθονός. Theb. 1024, ἄτιμον ἐκφορᾶς φίλων ὕπο. Soph. Œd. C. 51, οὐκ ἄτιμος ἔκ γ' ἐμοῦ φανεί. Yet Abresch quotes from Harpocration the authority of Demosth. Philipp. iii. p. 70. for the use of ἄτιμος in the sense of ἀτιμώρητος, *inultus*: καὶ ἄτιμος, φησὶ, τεθνάτω· τοῦτο δὲ λέγει, καθαρὸν τὸν τούτων τινα ἀποκτείναντα εἶναι: and Suidas, v. Ἄτιμος, has: ἰδίᾳ Δημοσθένης ἐν Φιλιππικοῖς τὸν ἀτιμώρητον λέγει· οἷον, ὁ τὸν ἄτιμον ἐλὼν. But see Kuster's note, ed. Oxon. vol. i. p. 640.

1 "Ἐπίξηνον" citat Etym. M. p. 362. 23. e Demosthene, quod in eo non legitur, pro mensula culinari, in qua carnes contruncantur, verum est apud Dem.

ἐπιξενούν, quod auctor Etymologici cum ἐπίξηνον confudisse videtur." Reiske's *Indices*, p. 238. ed. Schæf.

1248. φίτυμα,] Hesych. : Φίτυμα· τέκνον, γέννημα. φίτυ· φυτόν. Eustath. on Il. III. p. 313. φίτυς· πατήρ. Suidas and Phot. Lex. MS. : φιτύσαι· γεννήσαι. ἐπὶ τοῦ πατρὸς τίθησιν· ἐπὶ δὲ μητρὸς οὐκέτι, ἀλλὰ γεννῆσαι. λέγει δὲ καὶ τὸ γέννημα φίτυ Εὐπολὶς Αὐτολύκῳ· καινὸν τὸ φίτυ τῶν βοῶν.

*Ibid.* ποινάτωρ, an avenger, Eur. Electr. 23, Ἀγαμέμνονος ποινάτορα. 268, ὡς δῆθε παῖδας μὴ τέκοις ποινάτορας. Hesych. : Ποινάτορας, τιμωρούς.

1250. κάτεισιν, shall come home from exile; see Porson and Musgrave on Eur. Med. 1011 (1015), θάρσει· κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι. ἄλλους κατάξω πρόσθεν ἢ τάλαυ' ἐγώ, and compare below vv. 1578. 1618. Ch. 3. as explained by Aristoph. Ran. 1165, φεύγων δ' ἀνὴρ ἦκει τε καὶ κατέρχεται, Eum. 462, κἀγὼ κατελθὼν, τὸν πρὸ τοῦ φεύγων χρόνον.

*Ibid.* θριγκῶσων, to crown, or complete, as it were with a coping, or parapet. Hesych. : Θριγκός· τὸ ἀνώτατον τοῦ τείχους, ἐφ' οὗ καὶ ἡ στήγη κεῖται. The word is of frequent occurrence in Euripides, once in a metaphorical sense, as here : Troad. 489, θριγκὸς ἀθλίων κακῶν : compare also Herc. F. 1280, δῶμα θριγκῶσαι κακοῖς. Blomfield compares Odys. vii. 87. περὶ δὲ θριγκὸς κνάνοιο, and xiv. 10, ἐθρίγκωσεν ἀχέρδφ, where the Scholiast : θριγκὸς λέγεται ἢ ἐπὶ τοῖς οἴκοις στεφάνη. After this verse, in the Edd. of Stanley, Schutz, Porson, and Dindorf, as also in the Neap. MS., follows αἶξει νιν—an alteration occasioned by the unaccountable insertion of v. 1251, ὁμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας after v. 1257, whence it has been restored by Hermann to what the context points out as its proper place, with the approbation of Blomfield, Wellauer, Scholefield, and Klausen.

1252. ὑπτιάσμα,] Angl. flooring; κειμένου, down, laid on his back—words of the Palæstra, applied κατ' εὐφημισμὸν to deeds of death; compare Soph. Antig. 1174, καὶ τίς φονεῖ; τίς δ' ὁ κείμενος; λέγε. Bothe compares Soph. Phil. 822, ὑπτιάζεται. Antig. 716. Eur. Herc. F. 979, and Klausen Hom. Il. vii. 145, ὁ δ' ὑπτίος οὐδεὶς ἐρείσθη. Soph. Œd. T. 811. Add Juv. Sat. viii. 176 : Et resupinati cessantia tympana Galli. The word occurs in a different sense Prom. 1005, γυναικομίμοις ὑπτιάσμασιν χερῶν, with which compare Hor. Od. III. 23, 1 : cælo supinas si tuleris manus.

1253. τί δῆτ—, I follow Schutz and Wellauer in placing the note of interrogation after ἀναστένω, and not after κρίσει v. 1256, as it stands in most of the editions. Translate: *Why then, if my Avenger will presently be here (v. 1247), do I lament, lingering in*



this manner, or lingering here (see note on v. 1018.), as if it were my abiding home? Since, in the first place, I have seen my native city, Ilium, faring as it has fared, and now, in the second place, they that became masters of my city are coming off thus, in the good pleasure of the gods—I will go and brave my fortune, I will submit myself to die; and lo<sup>k</sup>! I welcome these as the gates that shall admit me to Hades:—τὸ πρῶτον, which should in strictness have been followed by ἐπεῖτα, stands here in the place of μὲν followed by δέ—οὕτως ἀπαλ. might be translated, are thus parting with it (τὴν πόλιν), i. e. are thus foregoing their recent advantage, as Klausen explains it; or, if we supply ἐαυτοὺς, are thus changing fortune, are coming to this pass, or end—sic defunguntur, as Wellauer renders it.—πράξω, in the most general sense, I will fare as the gods decide for me; Angl. I will take whatever comes.

Ibid. "Κάτοικος. Propendeo in Schutzii interpretationem, ante aedes: languet enim omnino usitatio significatio, incola. Sed, cum κατοικεῖν sæpe de hospitibus vel inquilinis dicitur, fortasse pro inquilina (a sojourner) accipi potest: unde vis orationi ex oppositione accedit. Sed quid ego inquilina hæc ita lamentor, quæ viderim patriam meam urbem Ilii passam quæ passa est? De hoc sensu verbi κατοικεῖν de inquilinis adhibito, cf. Eur. Med. 10. 537. Hel. 1651. 1677. Heracl. 35. Pluribus supersedeo." S. L. "Κάτοικος. Ante aedes Schutzii, quem sensum nescio an ferre possit. Conjunxerim autem κάτοικος ὧδε, incola hoc loco." Blomf. Gloss.

1260. ἀσφαδάστος, without a struggle. "Α σφαδάζω, de quo verbo Gloss. Pers. 199. Soph. Aj. 831, καλῶ θ' ἅμα Πομπαιὸν Ἑρμῆν χθόνιον εἶ με κοιμίσαι Ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι. ubi Schol: ἀσκαρίστῳ καὶ σπασμὸν μὴ ἔχοντι, ἀντὶ τοῦ συντόμῳ. καὶ παρ' Εὐριπίδῃ (fr. inc. ccii.), ὁ δ' ἐσφάδαζεν, οὐκ ἔχων ἀπαλλαγάς." Blomf. Gloss.

Ibid. "εὐθνήσιμος, facilem mortem afferens; quod alii dixerunt εὐθάνατος." Ibid.—"Εὐθανασίαν illam spectat, quam toties optabant veteres. Αἱμάτων hic in plurali, ut infra 1494 (1483). Ch. 64. 262. 920. Suppl. 262. Eum. 160. 244. Soph. Antig. 121. Eur. Alcest. 499. Iph. A. 485. Iph. T. 73. Ion. 693. Electr. 137. 1172." S. L.

1264. θεήλατον βούν] "Θεήλατον dixit, quæ se ultro offert ad immolandum; quales memorant historici plus semel." Stanl. "Victimas igitur, ut voluntariam sui oblationem significant, non con-

<sup>k</sup> Such appears to be the force of δέ, follows. Accordingly, I have transposed which more naturally connects this line with what precedes, than with what follows. Accordingly, I have transposed the stops after κατθανεῖν and προσε- νέπω.

tento sed laxo fune ad aras ducebant. Cf. *Juv. Sat. xii. 5*: Sed procul extensum petulans quatit hostia funem Tarpeio servata Jovi." S. L. Compare *Macrob. Saturn. iii. 5*, who cites in illustration of this ancient superstition, *Virg. Georg. ii. 395*: et ductus cornu stabit sacer hircus ad aras: also *Plutarch, Sympos. viii. 8*. ἄχρι δὲ νῦν παραφυλάττουσιν ἰσχυρῶς τὸ μὴ σφάττειν, πρὶν ἐπιγεῖναι κατασπενδόμενον.

1266. οὔ, ξένοι, χρόνῳ πλέων] Dindorf retains here the common reading οὐ ξένοι χρόνῳ πλέω, which Klausen explains by "οὐ χρόνῳ πλέω, sc. ἐστὶ, quod modo dictum in οὐκ ἔστ' ἄλυσις. Nihil lucramur eo, quod tempus lucramur. οὐ πλέω ἐστὶ dictum est ut οὐδὲν πλεόν ἐστὶ, nil amplius est, nihil fructus percipitur; χρόνῳ, i. e. μελλήσει, cunctatione, dilatazione." Schutz and Blomfield have edited χρόνον πλέων: Pauw, Heath, and Scholefield χρόνῳ πλεόν, but easier and more easily explained, than these is Pearson's correction χρόνῳ πλέων, adopted by Wellauer, who translates: "non est mihi tempore, i. e. retardando, majus effugium; i. e. retardare quidem mortem possum, sed non effugere: confirmatur hoc sequente Chori et Cassandræ sermone." Compare *Elmsl. on Œd. C. 63*.

1267. ὁ δ' ὕστατός γε] Translate: No! but he that goes last has the advantage in respect of the delay; *Matth. Gr. Gr. §. 338*: πρεσβεύεται, takes precedence, properly as an elder; *Photius*: Πρεσβεύειν προτιμᾶν. *Εὐριπίδης* (*Hipp. 5. Alc. 283. Rhes. 941*): compare *Ch. 488*, τόνδε πρεσβεύω τάφον. *Eum. i.* πρεσβεύω θεῶν τὴν πρωτόμαντιν Γαίαν. *ib. 21*. Παλλὰς προναΐα δ' ἐν λόγοις πρεσβεύεται. *Ch. 631*. κακῶν δὲ πρεσβεύεται τὸ Λήμνιον λόγῳ<sup>1</sup>. Compare with the sentiment *Eur. Orest. 789*, τῷ χρόνῳ δὲ κερδανείς, *Angl. you will be gainer by the measure of the delay*; *Matth. Gr. Gr. §. 400. 8*.

1271. οὐδεὶς ἀκούει—, "De nemine hoc dicitur, qui felicem adeptus est sortem. Noli in his reprehendere Chorum, quod solamen quo se erigit Cassandra, infringat: potius quam hoc, inest in hoc versu sincera miseratio." Klaus.—The present collocation of this and the preceding verse, which were formerly read in inverted order, is due to Heath, and has been adopted by every succeeding editor, except Dindorf.

1275. εἴ τι μὴ φρενῶν στύγος, *Nisi si fuerit—if there be not*—with an implied supposition that *there is*. "Inest in hac dictione quæstio comitate urbana prolata. Non diserte quærit, sed cupit

<sup>1</sup> Πρεσβεύει is sometimes found in the same sense as πρεσβεύεται: e. g. *Soph. Ant. 720. Eur. Heracl. 45*.



tamen scire, num quid novi horroris e nova calamitate præsagita conceperit." Klaus. Hence the note of interrogation is more properly placed after *ἔφευξας*, than as Blomfield has placed it, at the end of the line: and the same remark applies to Kennedy's translation, *Why shout'st thou wo, if not from inward horror?*

1276. φόρον, instead of φόβον, is Canter's correction, adopted by all subsequent editors, and recommended by the Neap. MS. which has: φόβον.

1277. καὶ πῶς; *As how?* or *How can that be?* see on v. 530. *The smell you feel, is of sacrifices on the domestic altar:—τόδ' ὄζει,* literally, *it smells, or there is a smell, here;* the verb being put impersonally; see Matth. Gr. Gr. §. 376. Dobree on Aristoph. Plut. 1021, reads τὰδ' ὄζει.

1278. ὁμοίος ἀτμός—, *A vapour, just the same as from a tomb, is to be seen—*compare vv. 30. 310. 1189—or, generally, *strikes upon my sense;* as Theb. 104, κτύπον δέδορκα. Blomfield compares Eur. Orest. 697, ὅμοιον ὥστε πῦρ κατασβέσαι λαβρόν, and quotes in explanation of ἀτμός, Etym. M. p. 164, 40: ἀτμός· ἡ ἀναπνοή τοῦ ὕδατος, παρὰ τὸ αἶω τὸ πνέω. Schol. in Theb. 500: καπνός ἀπὸ ξύλου. ἀτμή ἀπὸ ὕδατος. αἰθάλη ἀπὸ λίθων. βδῆλος ἀπὸ λύχνων. λιγνὺς ἀπὸ ἐλαίου καὶ κηροῦ. κνίσσα δὲ ἀπὸ κρεῶν. Compare Eum. 138, ἀτμῷ κατισχνάινουσα νηδύος πυρί. Prom. Sol. fr. 181. 6, πικροὶ γὰρ κοῦ διὰ ζοῆς ἀτμοί. Soph. Laoc. fr. 340, 1. βωμός ἀτμίζων πυρί.

1279. *No Syrian embellishment to the palace is this you speak of:* see Matth. Gr. Gr. §. 389. 3. Hesych.: 'Αγλάισμα' καλλονή, κόσμος: Ch. 193. Soph. Electr. 908. Eur. Hel. 11. 289. Electr. 325. "Σύριον ἀγλάισμα, odorem Syrium. Horat. Od. II. vii. 8: coronatus nitentes Malobathro Syrio capillos. Tibull. i. 3: Assyrios cineri qui donet odores. Propert. ii. 10: Cum dabitur Syrio munere plenus onyx." Stanl. "Hinc Eurip. in Bacch. 144. sumsisse videri Συρίας λιβάνου καπνός, jam monuit Spanh. ad Jul. p. 187." Abresch.

1283. οὔ τοι δυσοίζω] *Translate: Be assured, I am not uttering cries of distress, like a bird at a thicket, in affright and to no purpose! Dead though I shall be, bear witness for me of this, when &c.—i. e. bear witness that my looks and exclamations of horror (vv. 1273-5.) were not without their meaning, when you see the enactment of those successive scenes of blood, which to my prophetic sense give the palace the air and appearance of a charnel-house (vv. 1276-8), and so do justice to my memory as a true prophetess; compare v. 1287, and see above vv. 1161-4.*

\**Ἄλλως* in v. 1284, with the present punctuation of the passage, is due to Hermann, and has been adopted by Blomfield, Wellauer, and Scholefield<sup>m</sup>. Dindorf and Klausen retain the old reading—*φόβω· ἄλλ' ὥς θανούσῃ μαρτυρεῖτέ μοι τόδε*, which the latter explains by: “*si me vagientem audis, hoc non ex metu repetas; sed testimonium hujus querelæ a te postulo, ferendum mihi*”, *ut mortuæ, tum quando vindictæ tempus aderit. τόδε spectat illud κακύνει ἐμὴν Ἄγ. τε μοῖραν, quod extra ædes fecit et nunc intus factura est.*” *Δυσκοίζω*. Schol.: οὐ δυσχεραίνω, φησὶν, ὥς ὄρνις θέλουσα εἰς καλίαν εἰσελθεῖν καὶ θηρά τινα φοβουμένη. Hesych.: *Δυσκοίζει· δυσχερεῖ, ὑπονοεῖ. Λάκωνες—Δυσκοίζειν· φοβείσθαι, ὑποπτεῖν. Ἐδύσοιζα· ὑπενόησα. Θάμνος, fruticetum; Phot.: σύνδενδρος τόπος; Soph. Electr. 55. Eur. Bacch. 721. Beller. fr. xi. 2. Hom. Il. xxii. 191. Plat. Rep. iv. p. 432. B.*

1287. *ἐπιξενοῦμαι ταῦτα δ’]* Translate: *And this good service on your part I welcome myself unto, as one that is at the point to die.* *Ἐπιξενοῦμαι*, *hospitio excipior*, is here, like *δεξιόσωμαι* in v. 821, to be taken in a middle sense, *hospitio vel patrocinio memet accipio; Angl. I make myself at home—ἐπιξ. ταῦτα, I make free to ask this of your friendship or hospitality.* It is thus that Butler first proposed to translate: *hæc munera hospitalia moritura posco*<sup>o</sup>; and Klausen: “*testimonium hospitale requiro monitura; ἀπόξενος est qui hospitium relinquit (v. 1249), ἐπίξενος qui in hospitium intrat, in hospitio habetur; ἐπιξενοῦν habere, ἐπιξενοῦσθαι haberi in hospitio; ἐπιξενοῦσθαι medii sensu, sibi parare hospitium vel rem hospitalem. Hospitis est ferre testimonium ei, quem excepit, quocum vivit: itaque ἐπιξενοῦσθαι dici potest de requirendo hospitis testimonio.*” The Scholiast has *ἐπιξενοῦμαι φιλιῶμαι*. Hesych.: *Ἐπιξενοῦσθαι· μαρτυρεῖσθαι, πορεύεσθαι. Σοφοκλῆς Ἀχαιῶν Συλλόγῳ, καὶ Αἰσχύλος Κρήσσαις. Idem: Ξεινοδόκος· υποδεχόμενος ξένους, καὶ μαρτύς. Idem: ξεινοδοκοῦμαι· μαρτύρομαι, where Ruhnken: “Apollon. Lex. MS. Ξεινοδόκος· ξεινοδόχος, ὁ τοὺς ξένους υποδεχόμενος. ὁ δὲ Πίνδαρος· ξεινοδόχῃσέν τε δαίμων· ἀντὶ τοῦ ἐμαρτύρησεν· καὶ ἐν τῇ Ὀδυσσεΐᾳ (xviii. 63)· ξεινοδόκος μὲν ἐγώ· ἔδοξε τισι λέγειν, ὁ*

<sup>m</sup> “*Ἄλλως*. Sic præclare restituit Hermannus, probante Bl., puncto etiam post *φόβω*, quod est in Stanl., sublato. *Ἄλλ' ὥς Stanl.*” S. L.

<sup>n</sup> To the introduction of *ὥς θανούσῃ*, thus interpreted, there is this objection, that either we must understand it simply to convey the intelligence of her death, as being, i. e. inasmuch as I shall

be, *dead*—which, after the plainest possible intimations of this fact, is utterly inadmissible; or, if we translate *as to one dead*, we anticipate and thereby destroy the force of the pathetic appeal that follows in v. 1287, *ὥς θανουμένη*.

<sup>o</sup> Scholefield, on the contrary, translates: *hæc vaticinia, quasi dona hospitalia, moritura vobis relinquo.*



τοὺς ξίνους ὑποδεχόμενος. φησὶν οὖν ὁ Σιμωνίδης· ξεινοδόκων δ' ἄριστος ὁ χρυσὸς ἐν αἰθέρι λαμπρός· ἀντὶ τοῦ μαρτύρων. Gemina habet Etym. M. p. 610. 43."

"Jam vero si quis a me quærat, unde putem hanc significationem τοῦ μαρτύρεσθαι ad ξεινοδοκεῖν trahi posse, dixerim eo fonte ortum quod, qui hospites accipiant, fidem mutuo dare atque accipere solent, nonnunquam etiam pro iis oppignerati sunt reipublicæ. Itaque, cum præcesserit Casandræ ad Chorum provocatio, ut ei mortuæ testes essent eorum quæ ipsa dixisset, h. l. ἐπιξενούμαι de ipsius fide Choro invicem oppignerata accipio. *Vos mihi jam mortuæ testes estote* hæc me prædixisse, cum Ægisthum et Clytæmnestram mortuos videbitis; *ego vero jam moribunda, tanquam hospes, vos invicem obtestor*, meamque fidem vobis oppignerero, hæc ita evenitura esse. Bene autem addit ὡς θανουμένη, nam moribundos futuri præscios esse credebatur omnis antiquitas." S. L.

1289. ῥῆσιν ἢ θρήνον] Hermann proposed to read ῥύσιον θρήνον, and Wellauer thinks the present reading so flat that some epithet or other must have originally stood in the place of ῥῆσιν ἢ. It may be rendered: *But once more do I wish to utter word or lamentation of mine relating to myself*—and the ῥῆσις, or word of imprecation, which follows, partakes very much, as Klausen has remarked, of the nature of a θρήνος, or funeral dirge, to which there may possibly be some allusion intended in v. 1416. Ἐμὸν τὸν αὐτῆς—αὐτῆς, Edd.: αὐτῆς, Elmsl. and the Neap. MS.: and so Blomf. Well. Scholeff. Klaus. and Dindorf have edited. "Αὐτῆς reponi jubet Elmsleius, cujus magna est auctoritas: ne id faciam, suadent loca ubi ἑαυτοῦ cum prima et secunda persona manifesto conjungitur; Plat. Phædon p. 177: δεῖ ἡμᾶς ἀνέρεσθαι ἑαυτούς. ib. p. 207: ὅπως μὴ ἐγὼ ἄμα ἑαυτόν τε καὶ ὑμᾶς ἐξαπατήσας οἰχήσομαι." S. L.

1290. ἡλίφ δ' ἐπέυχομαι κ. τ. λ.] I have no better explanation to give of the construction and meaning of this intricate sentence, than the following which is due to Klausen, and which has the good fortune to be unincumbered with any of the conjectural emendations that have been most freely lavished upon the text. "Ἐπέύχεσθαι duplici sensu cum dativo jungi solet, tum *invocandi*, ut τοιαῦτ' ἐπέυχου θεοῖς, Theb. 279. (add Soph. Phil. 1470. CEd. C. 1024), tum *imprecandi*, ut v. 459 (482); illud dei, hoc hominis ratione habita. Utrumque hoc loco junxit poëta; deus, qui invocatur, est sol; homines, quibus imprecatur Cassandra, sunt ultores: utrique dativo casu positi. Id quod imprecatur, additur accusativo posi-

tum, verbum *τίνειν*. Ab hoc pendet dativus alter *ἐχθροῖς φονεῦσι τοῖς ἐμοῖς*. Precibus, quibus solem in ultima luce invoco, imprecor ultoribus meis ut occisoribus invis<sup>p</sup> meis idem solvant (reddant). Ἐπεύχεσθαι est vox media pariter atque imprecari: imprecari potes bona<sup>q</sup> et mala: Cassandra imprecatur vindicibus facilem victoriam. *Τίνειν* quidem dici solet de eo qui *pœnam solvit* (Ch. 313. Eum. 268): at *τίνειν* omnino est *debitum reddere, debitum solvere*, v. 754 (791.); quod quin ad ultorem, qui debitam infligit pœnam, transferatur, non est quod impediat."

1293. δούλης] "genitivus appositus illi ἐμοῦ, quod latet in τοῖς ἐμοῖς. Tota sententia explicatur notio *τίνειν* ὁμοῦ: *idem iis reddatur! utinam tam facile, quam me servam occidere possunt, eos etiam interimat ultor!*" Klaus.—It is not, however, so much in the facility, as in the indignity of their deaths, that she prays for an unsparing retaliation upon her murderers: *I having died a slave's death—compare below vv. 1465. 1489-93.*

The whole passage may now be translated thus: *And unto the Sun do I address my prayer, with last gaze on his brightness, for my avengers in wrath to make the like return unto my murderers, for a slave's death, an easy achievement—*εὐμαροῦς χειρώματος following in apposition with the sentence δούλης θανούσης: compare below v. 1373, and see Matth. Gr. Gr. §. 432. 5.

"Εὐμαρής. *Facilis*. Formatum est ab antiquo vocabulo *μάρη*, *manus*, sicut *εύχερής* a *χείρ*. Schol. Venet. in Il. ο'. 37, *μάρψει δ' ἐξείης*: *κυρίως, χερσὶ συλλήψεται. μάρη γὰρ ἡ χεῖρ, κατὰ Πίνδαρον. ὅθεν καὶ εὐμαρές.*" Blomf. Gloss.

1295. σκιά τις ἂν τρέψειεν, *any shadow will*, i. e. is found to be sufficient to, *overturn*—is Porson's correction of σκιά τις ἀντρέψειεν, which, if permitted to stand as in the old Edd., for ἀνατρέψειεν, would express—not as a matter of actual experience, but only as the speaker's own conception or thought—*any shadow might*, or, as Kennedy not very accurately renders ἂν τρέψειεν, *were sufficient to overturn*; see the note on v. 534.

*Ibid.* εἰ δὲ δυστυχή] Porson edited *δυστυχεῖ*, in which he has been followed by Dindorf and Klausen; but—not to mention the improbability that, after εἰ, *δυστυχεῖ* should have been altered into

<sup>p</sup> It may perhaps be doubted, whether this should not rather have been rendered, *ut occisoribus meis infensi pariter reddant—τίνειν* ὁμοῦ sc. φόνον,

supplied from *φονεῦσι*, or τὸ θανεῖν from *θανούσης*.

<sup>q</sup> Compare, for example, vv. 1259. 1434. Ch. 856. Eum. 979. Theb. 481.

δυστυχῇ, as we find it in the MSS. and old Edd.—the sense of the passage requires εἰ δὲ δυστυχοί, (as Blomfield has ventured to edit it), and what if they are adverse—why then, a wet sponge &c.: and this most general form of supposition, we have seen on v. 410, is expressed by εἰ δὲ δυστυχῇ (ίστί), which is the reading also of Wellauer and Scholefield.

1296. σπόγγος, a sponge; used by the ancients to wipe down tables, and boards for painting or writing, as Blomfield has shewn from Hom. Odys. i. 111, οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας νίζον. Eur. Hel. 262, εἴθ' ἐξαλειφθεῖς ὡς ἄγαλμα. Pel. fr. iv. τὸν ὄλβον οὐδὲν οὐδαμοῦ κρίνω βροτοῖς, ὅν γ' ἐξαλείφει ῥᾶον ἢ γράφει θεός. Sueton. Aug. ii. 85. "Alludit ad pugillares quos alibi<sup>r</sup> δέλτους vocat, nec inconcinniter: *Pugillarium enim usum ante Trojana tempora fuisse invenimus apud Homerum*, inquit Plinius, N. H. xiii. 11. Quod in his tabellis scriptum erat, spongia inducta ad libitum delebant: hinc illud Aristidis, Εἴ τι γὰρ ἡμῖν λελήρηται, οὐδὲν δεῖ τῆς Σησιχόρου παλινφθίας, ἀλλὰ σπόγγος ἰάσεται. Quod et in proverbium transiit." Stanl. In this proverbial sense it seems best to interpret the line before us—a moist sponge with its discharge is wont to destroy the painting, or writing: so that the train of thought suggested by the previous reflection εὐμαροῦς χειρώματος, is that "man, at his best estate, is altogether vanity<sup>s</sup>," and that, easy as is his fall from prosperous to adverse circumstances, a yet more fatal change hangs over him. "There is but a step between him and death<sup>t</sup>:" from a state of adversity the work of a moment is sufficient to reduce him to a state of absolute nothingness—and this last change, the speaker adds, I deplore much more than that: ταῦτα sc. τὰ δυστυχῇ, (ἀγ' ἐξαλείφει ῥᾶον ἢ γράφει θεός), ἐκείνων, τῶν εὐτυχούντων πραγμάτων, ἃ σκιά τις ἂν τρέψειεν. So the editor understands v. 1297, which has been variously interpreted—by Schutz: "miserabilior Cassandra videtur in hominibus cita malorum oblivio, quam bonæ fortunæ fragilitas"—by Blomfield: "res prosperæ in adversas longe facilius mutantur, quam in prosperas adversæ; atque hunc rerum adversarum statum magis deploro, quam instabilem prosperitatis conditionem"—by Butler: "multo magis deploro statum rerum humanarum, quam cædem mihi imminentem."

1298. τὸ μὲν εὖ πράσσειν] Wellauer alone retains πράττειν, for

<sup>r</sup> Prom. 789, ἣν ἐγγράφον σὺ μνήμο-  
σιν δέλτοις φρενῶν.

<sup>s</sup> Psalm xxxix. 5.

<sup>t</sup> 1 Sam. xx. 3.



which Porson was the first to restore the older Attic form *πράσσειν*, as also *θαρώων*, for *θαρρῶων*, v. 1642.—*ἀκόρεστον*, (here) *unsatisfying*; *that of which one can never have enough*. Stanley aptly compares Herodot. vii. 49: *εὐπρηξίης γὰρ οὐκ ἔστι ἀνθρώποις οὐδεμίη πληθώρα*.

1299. *δακτυλοδεικτών*, “*Δακτυλοδεικτεῖσθαι de viro beato proverbialiter dici sciunt omnes. Notissimum illud Persii, Sat. i. 28: At pulchrum est digito monstrari, et dicier Hic est: et Horat. Od. IV. iii. 22: Quod monstror digito prætereuntium. Lucian. in Anach. c. 36: καὶ τὰ ἄλλα, ὥσπερ ἔμπροσθεν εἶπον, οὐ μικρά, ὁ ἔπαινος ὁ παρὰ τῶν θεατῶν, καὶ τὸ ἐπισημώτατον γενέσθαι, καὶ δεικνύσθαι τῷ δακτύλῳ, ἄριστον εἶναι τῶν καθ’ ἑαυτὸν δοκοῦντα. Demosth. c. Aristogit: δακτυλοδεικτεῖτε αὐτὸν ἐπὶ τῷ πονηρότατον τῶν ὄντων ἀπάντων δεικνύναι.*” Stanl. Blomfield adds Lucian. Somn. c. 11: *τοιαῦτά σοι περιθήσω τὰ γνωρίσματα, ὥστε τῶν ὁρώντων ἕκαστος τὸν πλῆσιον κινήσας δείξει σε τῷ δακτύλῳ, ΟΥΤΟΣ ΕΚΕΙΝΟΣ λέγων*: and Klausen compares Soph. Œd. T. 901, *εἰ μὴ τάδε χειρόδεια πᾶσιν ἀρμόσει βροτοῖς*.

Blomfield, after Casaubon and Schutz, has edited *δακτυλόδεικτον*—a needless departure from the received text and meaning, which appears to be, as Wellauer interprets it: *ab ædibus, quamvis divitibus, nemo fortunam accedentem arcet, eamque intrare vetat*<sup>u</sup>. There is much reason, however, and propriety in Klausen’s interpretation of the passage: that as, on the one hand, the desire to be rich and prosperous is insatiable, so, on the other, no one ever thinks that a man’s prosperity has actually reached its acme—no one dreams of danger lurking beneath the *invidenda aula*<sup>v</sup>, or warns the prosperous against any longer setting foot therein. Thus the whole of this introductory sentence will bear a direct reference to the particular case that follows: *καὶ τῷδε, to this man, accordingly*—compare *οἶος καὶ Πάρις κ. τ. λ. v. 388*—*in the first place...and in the second place...but now, if on entering the home of his ancestors &c. &c.*

1301. *μηκέτ’ εἰσελθῆς, τάδε φωνῶν*] This is Hermann’s correction of the old reading *μηκέτι δ’ εἰσελθῆς τάδε φωνῶν*, received by all subsequent editors, but for the most part with the comma after *τάδε*, whence Blomfield, on the suggestion of Dobree, has transferred it to *εἰσελθῆς*, comparing Ch. 314, *δράσαντι παθεῖν, τριγέρων μῦθος τάδε φωνεῖ*: see also vv. 198. 1309. “*Vulgatam lectionem servavi, ut*

<sup>u</sup> We may add, that *δακτυλόδεικτον* would in any case have required the Article *τὸν*—which might indeed have been introduced after *βροτοῖς*, for which

Pauw first substituted *βροτοῖσιν* in the received text.

<sup>v</sup> Hor. Od. II. x. 8.



metro satisfacerem. Ea enim est lex versus parœmiaci, ut finalem anapæstum puncto dispesci non sinat, ne tardior ad aures veniat. Conferat mihi aliquis velim omnia legitima systemata. Qui igitur legunt *μηκέτ' ἐσέλθης τάδε, φωνῶν*, parœmiacum faciunt tragicis ignotum." S. L.

1305. *προτίρων αἶμα*, Angl. *the blood-stain of, or blood shed by, those who have gone before*—meaning *Atreus*; see note on v. 1158, and compare the use of *παραβάσω*, above v. 59. With this peculiar use of *αἶμα*—as more fully set forth in *Theb.* 680, *αἶμα γὰρ καθάρσιον. ἀνδρῶν δ' ὁμαιοῖν θάνατος ὧδ' αὐτοκτόνος, οὐκ ἔστι γῆρας τοῦδε τοῦ μάσματος*—compare *Ch.* 1038. 1055. *Eum.* 204. 280. 359. 449. 613. *Suppl.* 449. *Soph. Œd. T.* 101. 1400. *Œd. C.* 407. *Electr.* 1394. *Eur. Orest.* 429. 514. *Herc. F.* 831. 1077, &c. &c.

1306. *καὶ τοῖσι θανοῦσι θανῶν*] Translate: *and having died<sup>w</sup> unto the dead*—i. e. as the poet goes on to explain himself,—*by way of satisfaction for other deaths, shall thereby give the finish to misfortune* in the family of *Atreus*—such appears to be the meaning of this passage, as happily restored by the conjecture of H. Voss, (received by Blomfield and Klausen), *ἄταν τε κρανεί*, which seems at a very early period to have been corrupted into *ἄγαν τε κρανεί*, whence, no doubt, was entailed upon us the common reading *ἄγαν ἐπικρανεί*, which the Venet. and Florent. MSS. have endeavoured to amend, by wholly omitting the obnoxious *ἄγαν*<sup>x</sup>: see above vv. 375. 743. 1159. 1250, below v. 1494, and compare in particular *Ch.* 400—4, *ἀλλὰ νόμος μὲν φονίας σταγόνας χυμένας ἐς πέδον ἄλλο προσαιτεῖν αἶμα· βοᾷ γὰρ λοιγὸν Ἑρινύς, παρὰ τῶν πρότερον φθιμένων ἄτην ἐτέραν ἐπάγουσαν ἐπ' ἄτην. ibid.* 1075, *ποῖ δῆτα κρανεί, ποῖ καταλήξει μετακοιμισθὲν μένος ἄτης*; The construction and interpretation of *τε* will thus be seen to be the same as in a preceding passage vv. 97—9, where see the note; and *ποιῶν* follows in apposition to the clause *τοῖσι θανοῦσι θανῶν*, like *ἀρωγὰν* in v. 216.

1308. *τίς ἂν οὐκ εὔξαιτο*] This *οὐκ*, inserted by Canter and received by Blomfield, is needful at once to the metre and the sense;

<sup>w</sup> Compare that powerful passage in St. Paul's writings, *Rom. vi. 10*: *ὁ γὰρ ἀπέθανε, τῇ ἁμαρτιᾷ ἀπέθανεν ἐφάπαξ* (*He died unto, or because of, sin,*) and observe the collocation of the original words, the force of which it is not easy to express otherwise than by such words as, *and dead for the dead*—as when it is said, *sweets to the sweet*;

*blood will have blood*; &c. Compare *Soph. Electr.* 1420, *πολύρρυντον γὰρ αἷμ' ὑπεξαίρουσι τῶν κτανόντων οἱ πόλλαι θανόντες*.

<sup>x</sup> It is thus that Hermann also would correct the line, omitting *ἄγαν*, and reading *ποιῶν θανάτων ἐπικραίνει*—but, as Blomfield justly observes, "*ista vox (ἄγαν) non de nihilo irrepsit.*"

and its omission, if not accidental, may probably have arisen from a misapprehension of the word *ἀσινεί*, used here in an active sense, as in Herodot. i. 105, τῶν πλεόνων Σκυθέων παρεξελθόντων ἀσινέων, ὀλίγοι τινὲς αὐτῶν ὑπολειφθέντες ἐσύλησαν τῆς Οὐρανίης Ἀφροδίτης τὸ ἱρόν: which Blomfield has compared. Translate: *who of mortal men would not pray that he had been born in an inoffensive (humble) lot, when he hears of these things?*—agreeably to what the Chorus had said in vv. 451–7. “Ἀσινής h. l. est idem quod aliquando *innocens* apud Latinos: Tacit. Hist. i. 56. *Hordeonius Flaccus, legatus consularis, segnis, pavidus, socordia innocens.* Sic Hist. i. 9: *innocenter agere.* Annal. xiv. 51: *segnem innocentiam.* Cic. Tusc. Quæst. v. 14: *Innocens is dicitur, non qui leviter nocet, sed qui nihil nocet.* Itaque δαίμων ἀσινής pro *innocua*, h. e. *humili seu ignobili, sorte ponitur, malis tamen non obnoxia*; cui opponitur splendida Agamemnonis fortuna, cui nec nihil, nec leviter, sed gravissime nocere contigit, Trojam scil. evertendo; mox damnis ingentibus rerum gestarum gloriam compensare.” S. L.

Scholefield, on the authority of Porson on Aristoph. Eccl. 363, has edited τίς ἂν οὖν εὔξ. Klausen thus summarily cuts the knot, which preceding editors had laboured to untie: “Vulg. βροτῶν contra metrum. Scripsi θνητῶν, quod facile cum illo permutavit librarius.”

1311. This, and the two other Trochaic lines that follow (vv. 1313–14), I agree with Klausen and Müller in assigning to the Coryphæus, who also in vv. 1337–8 closes the consultation which he had himself proposed in v. 1314 γ. Dindorf, like Stanley and the preceding editors, has prefixed the word HMIXOPION first to this one, and then to each pair of verses from v. 1313 to v. 1337: but to this Klausen justly objects, in a note on v. 1455 (1511), “nonnisi ibi disparantur hemichoria, ubi differunt mores vel consilium, velut Suppl. 1018. Theb. 1066 sqq. Ubi præterea inveniuntur, ortum hoc est ex errore, et vel universo choro restituenda, vel aliter distribuenda oratio. Verum vidit hoc loco etiam Ddf.”

γ Distribution of vv. 1311–38.

1311. XO.  
1312. AG.  
1313. X. α'.  
1315. X. β'.  
1317. X. γ'.  
1319. X. δ'.  
1321. X. ε'.  
1323. X. ε'.

1325. X. ζ'.  
1327. X. η'.  
1329. X. θ'.  
1331. X. ι'.  
1333. X. ια'.  
1335. X. ιβ'.  
1337. XO.  
1339. KA.

Blomfield, Wellauer, and Scholefield assign v. 1311 to Χορεύτης α', v. 1313 to X. β', v. 1314 to X. γ', and the twelve following disticha to twelve more speakers, in order to make up the number of fifteen persons, which Hermann, *De Choro Eumenidum*, Diss. 1, and the Scholiasts on Eum. 575. Aristoph. Equit. 586, assert to have been the Chorus employed by Æschylus. But that this assertion has been too hastily made and received, will be seen in Müller's learned and ingenious *Dissertations on the Eumenides*, I. A. a. pp. 55-57.

1314. *κοινωσάμεθ' ἄν*] Porson proposed *κοινωσαίμεθ' ἄν*, which is indeed an indispensable correction, if with Blomfield and Scholefield we read the line interrogatively; see Matth. Gr. Gr. §. 516. Obs. 1. and compare v. 603. But for this there is no reason whatever—and the question then arises, whether the Optative is equally indispensable in the sentence, as it stands in Dindorf's Ed., *ἀλλὰ κοινωσάμεθ' ἄν πως ἀσφαλῆ βουλευματα* (Angl. *but we will find means, if you please, to concert safe measures*). To this my reply is, I think not—and therefore I have ventured to retain the Conjunctive, with Wellauer, who makes no remark upon it, and Klausen, who simply observes: "*κοινωσάμεθ' ἄν*, vestigium usus Homericī, cuius ratio posita est in liberiore particulæ *ἄν* tractatione." Translate: *but come, let us concert, as it may be, safe measures*—and understand *ἄν*, on the principle pointed out by Matth. Gr. Gr. §. 515. Obs., to express the conditional relation of the leading member of the proposition (*κοινωσάμεθα*) to another (*ἄν πως γένηται*) which is present to the speaker's mind—or say that *ἄν*, as we have seen it in vv. 329. 334. 1011, simply gives an hypothetical expression of probability to the implied contingency of the proposition *κοινωσάμεθά πως*, Angl. *let us concert if we can*—so that the proposal now becomes more pointed and more practical: *but come—to concert, as we best may, safe measures!* as if it had been *ἀλλ' ὅπως ἄν κοινωσάμεθα*, on which construction see the note on v. 353<sup>7</sup>.

1316. *κρύσσειν βοήν*] Angl. *to cry, To the rescue!*—*to cry, Help!* or *for help*—whence *βοή* is used indifferently for *the shout or din of*

γ "1356. *ἀλλὰ κοινωσάμεθ'*—Frigidum hoc et naturæ repugnans, dum regem auxilium invocantem audiunt, Chorum quid agendum sit deliberare. Hæc est ne senibus quidem digna cunctatio; at gemellum habes locum apud Eurip. Med. 1283, ubi Chorus auditis puerorum, quos Medea trucidat, ejula-

tionibus similiter deliberat. Cf. item Hippol. 780 sqq. Ortum hoc apud utrumque poetam ex necessitate sibi imposita, ne Chorus scena exiret; quam quidem legem cum suis laborare incommodis uterque sentiret, eam tamen contra naturæ ipsius fidem sibi servandam constituerunt." S. L.

war, conflict, tumult, as in the well-known Homeric epithet βοὴν ἀγαθός, and Suppl. 682, δακρυγόνον Ἄρη βοάν τ' ἐνδημον ἐξοπλίζων; and help or succour, as in Hom. Odyss. xxii. 132. ὦ φίλοι, οὐκ ἂν δὴ τις ἀν' ὀρθοθῆρην ἀναβαίη, καὶ εἴποι λαοῖσι, βοή δ' ὅκιστα γένοιτο. and Suppl. 730, εἰ βραδύνοιμεν βοή. Hence also βοηθεῖν is to run to the cry for help, or to the battle-cry; and therefore to assist, or sometimes simply, to march out to battle; compare Arnold on Thucyd. iv. 4: πρὶν ἐπιβοηθῆσαι. Translate: to make proclamation unto the citizens of Help—or, that they give help—this way, to the Palace!

1318. καὶ πρᾶγμα' ἐλέγχειν, and convict the murderer of his deed, while yet his sword is dripping—ξὺν νεοῖ. ξ., i. e. ξὺν τῷ ξίφει ὄντι νεοῖ, coincidently with the sword's being newly-bedewed with blood. "Νεοῖτον ξίφος est gladius recenti cæde stillans; composita enim in ῥύτος (Angl. streaming) non semper passive significant; e. g. ἀγνοῦτος, Prom. Vinct. 432. ἐπὶ ῥύτος, Eum. 905. αἱματοῖ ῥύτος. Eur. Iph. A. 1515. Cædem igitur deprehendere volunt ἐπ' αὐτοφώρῳ, gladio percussorum recenti sanguine adhuc madido." S. L. It is strange that Wellauer, Lex. Æsch. in v. should translate νεοῖτον, recens districtus, in which sense the poet would surely have used νεοσπαδῆς as in Eum. 42, νεοσπαδῆς ξίφος ἔχοντ'—and yet more strange that he should have written upon this passage: "non de gladio Clytæmnestræ recente cæde cruentato sermo est, sed de stricto Chorea-rum gladio:" improving upon which, Klausen observes: "De Clytæmnestræ telo neque ξίφος dixisset poeta, quia scire omnino non poterat Chorus cujusmodi telo usa esset, neque apta esset ambigua particula σύν"—whilst neither of these editors have sufficiently distinguished between the use of ξὺν ξίφει, cum gladio<sup>z</sup>, (Angl. sword in hand), which is of itself equivalent to districto gladio, and the simple Dative of the mean or instrument, with which that "ambiguous particle σύν" would clearly be inadmissible. See Matth. Gr. Gr. §. 396, &c.

1319. γνώματος, an opinion, from γνώμα: "vox ignota Steph. Thes. hoc sensu, quo nihilominus præter Nostrum utitur et Soph. in Trach. v. 602 (594), et Eurip. in Heracl. v. 408, quem utrumque citat Triclin. ad Antig. v. 180. Adde Herodot. vii. 52." Abresch.

1321. προιμίζονται γὰρ] Translate: for they are preluding (set-

<sup>z</sup> Compare below v. 1519, ξὺν δακρῶσι, Angl. with tearful eye, in a flood of tears. Cic. de Orat. ii. 40: Si et

cum gladio cruento comprehensus es in illo ipso loco, et nemo præter te ibi visus est: . . . quid est, quod de facinore dubitare possimus?



ting out), like men enacting specimens of a Tyranny in the state; i. e. what they are now doing is a sample of what we must expect to follow an usurpation of the government by Ægisthus: see below, v. 1604. Blomfield compares Prom. 842, σημεία σοι τὰδ ἐστὶ τῆς ἐμῆς φρενός—to which we may add that well-known description of Pausanias, under circumstances not unlike the case represented in the text, Thucyd. i. 130: ἔργοις βραχείσι προυδήλου ἂ τῇ γνώμῃ μείζονως ἐσέπειτα ἔμελλε πράξειν.

1323. οἱ δὲ τῆς μελλοῦς κλῆος] Angl. whilst they spurning delay—or, in the language of the poet, *trampling the honor of*<sup>a</sup> *Procrastination down to the ground*<sup>b</sup>—Compare a similar personification, or rather canonization, of an abstract quality, Eum. 885, ἀλλ' εἰ μὲν ἀγρόν ἐστί σοι πειθοῦς σέβας: and with πείδον (for which Hermann needlessly proposed πεδοῖ) πατούντες, compare Ch. 641, τὸ μὴ θέμῃς γὰρ οὐ λὰξ πείδον πατούμενον. Eum. 110, καὶ πάντα ταῦτα λὰξ ὀρῶ πατούμενα.

The Florent. MS., instead of τῆς μελλοῦς, has τῆς μελλούσης—the Venet. and Neap. MSS. μελλούσης, without the article—the last with the ridiculous gloss: τυραννίδος δηλονότι: but Trypho περὶ τρόπων (see Mus. Crit. i. p. 49. περὶ ὀνοματοποιίας) has; κατὰ παρονομασίαν, χρυσῶ ἀπὸ τοῦ χρυσοῦ· οὕτως ὠνόμασται καὶ παρ' Αἰσχύλῳ Μελλῶ. χρονίζομεν ὥδε· τῆς μελλοῦς χάριν: whence Blomfield first proposed to read τῆς μελλοῦς χάριν, which might indeed be defended by v. 361, ὅσοις ἀθίκτων χάρις πατοῖθ', but, being an unnecessary departure from the text, has left the only true τῆς μελλοῦς κλῆος—"the well-ripen'd fruit", that is, "of wise delay"—to Hermann, whose correction has been universally adopted.

1326. τοῦ δρῶντος]—Blomfield's interpretation of this line, approved by Wellauer, is: "ἐστὶ καὶ τὸ βουλευῆσαι περὶ τοῦ δρῶντος, quoniam mortuo succurrere non possumus, at saltem de intersectoribus ejus consilium ineamus;" but greatly to be preferred to this is that proposed by Scholefield, who on Eur. Hec. 502, Ἀγαμέμνονος πέμψαντος, ὃ γύναί, μέτα, observes: "scilicet μετὰ σε. Simillime adhibetur περὶ in Æsch. Agam. 1330. quem locum longe aliter quam Blomf. verterim: Qui aliquid factururus sit, eum etiam (prius) deliberare decet de (re gerenda). In quibus jam istud καὶ minime otiosum est."

<sup>a</sup> "Ὡς μελλῶ pro μέλλῃσις, sic κινῶ pro κίνησις dicebant Dorienses, teste Hesychio." Blomf. Gloss.

<sup>b</sup> Compare Psalm vii. 5: yea, let him tread down my life upon the earth, and lay mine honour in the dust.

There is a difficulty however, remaining which Scholefield has not noticed in his edition of Æschylus, and that is—how are we to reconcile this with the next speaker's remark, which seems much more naturally to chime in with the preceding interpretation? Now thus much may be assumed, that we cannot in reason interpret τοῦ δρῶντος in a different sense from τι δρᾶν in v. 1320, the proposal of which has been eagerly seconded by the two last speakers, and from which it is obvious the present, as understood by the following speaker, means not to dissent. Let us see, then, what can be made of v. 1325, in which I am far from thinking with Klausen that τυχὼν λέγω is put for τυχεῖν λέγω. The remark seems rather to be referred to the original invitation of the Coryphæus (v. 1314) that they should *advise together*—thus: *I know not what advice to hit upon and give*—i. e. *to tender at a venture*. The man who is for doing behoves among other things to have advised on't—i. e. his mind must at once and completely be made up; a sense of the Aorist, on which see Matth. Gr. Gr. §. 506. 1. and compare §. 503. c. The καὶ—used, as in that well-known phrase ἄλλως τε καὶ, especially, to particularise—will thus incidentally denote that previous consideration is an *essential* property of decisive action. Compare Thucyd. ii. 40.

1327. καὶ γὰρ τοιοῦτός εἰμι] Compare Eur. Orest. 1680, καὶ γὰρ τοιοῦτος. Soph. Œd. T. 557, καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευματι. Thucyd. iii. 38, ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ.

1329. ἢ καὶ βίον τείνοντες—] Angl. *Shall it be, that all our life long*—so Canter has corrected the text. “Vulg. κτείνοντες, quod defendit Both., *vitam interficientes* audacter dictum contendens pro: *vitæ gratiam perdentes*”. Crederem ego hoc, si probari posset ita dictum esse βίον, quod videtur designavisse nihil nisi vitam vel victum. βίον τείνοντες est: per omnem vitam quæ restat.” Klaus.

1332. πεπαιτέρα, *more mild*. “Πεπαιτερος est in primaria significatione, *ad concoquendum facilior*”—a πέπων, quod a πέπτειν, *coquere*, unde matura seu mitia poma πέποινα dicuntur, quibus opponuntur acerba. Πεπαιτερος igitur h. l. erit *mitior*, h. e. *dulciior*, tolerabilior.” S. L. Blomfield compares Eustath. on Il. β'. p. 211, 12: δῆλον οὖν ὅτι πέπων κυρίως πᾶς κάρπος, φασὶν, ὥραϊος τοῦ φαγεῖν: and on Il. λ'. p. 883. 33: πέπτειν—ὅθεν καὶ πέπων καὶ ἡ πεπαιτέρα γίνεται,

<sup>c</sup> So the Neap. MS.: κτείνοντες (gl. ἄγουν τρόπον τινὰ τῷ θανάτῳ παραδιδόντες τὴν (ὡν) ἡμῶν.) <sup>d</sup> Anglice, *more easy to digest*, or *away with*.

γυνή δηλαδὴ μήτε πᾶν γεραῖα, μήτε μὴν ἔτι ἀκμαία. χρήσις δὲ τῆς λίζεως ἐν τῷ. Νέφ, παλαιῶ, μεσοκόμφ, πεπαιτέρα: Æsch. Phryg. fr. 244, ἀνὴρ δ' ἐκείνος ἦν πεπαιτερος μύρων. Musgr. on Soph. Œd. C. 450 (437), χρόνφ πίπων. Eum. 66, ἐχθροῖσι τοῖς σοῖς οὐ γενήσομαι πίπων. Soph. Trach. 728, ὀργή πέπειρα. The word is not found in Euripides; but its derivative verb πεπαίνω, *I soften or ripen*, occurs Heracl. 159, ἦν πεπαυθῆς. fr. inc. cxv. 2. πεπαίοντ' ὀρχάτους ὀπωρινούς.

1333. ἡ γὰρ] Translate: *What? shall we on proofs derived from groans speak positively* (Angl. like an oracle), *as though the man were really dead?* or it may be: *shall we necessarily conclude* (divine) *from groans, as though, or, to the effect that—the genitive absolute proclaiming as a matter of fact, what an accus. abs. would have put forth only as the speaker's own impression, or conjecture: see Elmal. on Heracl. 693. Add.*

Τεκμηρίωσω, "by infallible proofs;" Acts of the Apostles, i. 3: Hesych. τεκμήριον, σημείον ἀληθές: Aristot. Rhet. i. 2, 40: τεκμήριον, σημεία ἀναγκαῖα, signa necessaria, Quintil. Inst. Orat. v. 19<sup>e</sup>.

1336. τὸ γὰρ τοπάζειν κ. τ. λ.] Stanley compares Soph. Trach. 425, ταῦτ' οὐχὶ γίγνεται δόκησιν εἰπεῖν κάβακριβᾶσαι λόγον. "Τοπάζειν, *conjectere*. Originem verbi recte videtur duxisse Bl. a τόπος, q. s. *locum rei cui libet adsignare*. Hesych. apud Bl. Τοπάζει. εἰκάζει—στοχάζεται. Idem, Ἀτόπαστον ἀνείκαστον. τοπάζειν γὰρ τὸ εἰκάζειν, καὶ τὸ ὑποτοπῆσαι δὲ ἐνθὲνδε λέγεται. Αἰσχύλος Κρήσσαις. Aristoph. Vesp. 71. apud eundem, ἦν οὐδ' ἂν εἰς γνώη ποτ', οὐδὲ συμβάλοι, εἰ μὴ πύθοιθ' ἡμῶν, ἐπεὶ τοπάετε. Et Eurip. Troad. 885, ὅστις ποτ' εἰ σὺ δυστόπαστος εἰδέναι. Adde ejusd. Suppl. 138, δυστόπαστ' αἰνίγματα." S. L.

1337. ταύτην, sc. γνώμην. *This opinion to approve on all hands I crowd together*—so we may render πληθύομαι, the correction of Porson and of Dindorf, which is here used by the whole Chorus speaking of *itself*, with the same propriety as the active voice is applied by *another* speaker to the Chorus of Furies, Ch. 1057, αἶδε πληθύουσι δῆ. Πληθύω then, like ἀπύω (short, Eur. Troad. 1304. Bacch. 984: long, Hecub. 155. Rhes. 776), has its penultima sometimes short, as in Pers. 421; and sometimes long, as here and in a parallel passage, Suppl. 604, δήμου κρατοῦσα χεῖρ ὅποι πληθύεται,

<sup>e</sup> Kennedy's translation of this line, therefore, is objectionable on more than one account: *Yet shall we on the evidence of these groans hazard surmises of the hero's murder?*

where Wellauer indeed has edited<sup>f</sup> *πληθύνεται*, (as here also he retains *πληθύνομαι*), but where all the oldest MSS. and Edd. have *πληθύεται*: See also Maltby's *Lex. Gr.* v. *πληθύνω*, and the note on v. 838g.

By adopting this reading, explained as above, it will be seen that we gain another argument in favour of Müller's opinion, already noticed on vv. 39. 104, that the Chœreutæ were only *twelve* in number. The Chorus, which had for a time (vv. 1313-36.) resolved itself, as it were, into a special committee, now *resumes* (to borrow a parliamentary phrase) under the presidency of its speaker; and it is well arranged, that, while suiting the action to the word (*πληθύνομαι*) they rally round their leader—for the purpose, as it would seem, of carrying their determination into effect—they are naturally brought back to the place where the renewed action of the drama requires that the Chorus should be: see the notes on vv. 104. 155.

1338. *τρανώς* Ἀτρ. εἰδ. *κυροῦνθ' ὅπως*, literally translated would be: *clearly to ascertain Atrides' state as, or in respect of, how it is*; with which compare Soph. Aj. 103, *ἢ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου*; *ibid.* 890, *ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου*—*in respect of where he is, or of his where-about*; as Shakesp. *Macbeth*, Act ii. Sc. 1: "Thou sure and firm-set earth, Hear not my steps, which way they walk, for fear Thy very stones prate of my where-about." Expressed at greater length, the sentence would be *τρ. Ἀτρ. εἰδ. κυροῦνθ' ὅπως κυρεῖ, clearly to know Atrides to be as he is, i. e. to know the certainty of his present situation*; and this may be allowed perhaps to be equivalent to *τρ. Ἀτρ. εἰδ. τὸ, πῶς κυρεῖ*; *to know Atrides in respect of the question, how fares he?* (Anglice, *in respect of how he fares*;) but it is scarcely correct to say with Blomfield and others, that *κυροῦνθ' ὅπως* is a simple *enallage* for *ὅπως κυρεῖ*: nor is the Scholiast's interpretation as correct in point of expression, as in giving the general sense of the passage: *ἐπαινοῦμεν διαφόρως ταύτην γνώμην, τὸ μαθεῖν, ἐν οἷᾳ (ποιᾷ) ἐστὶ καταστάσει ὁ βασιλεὺς*: see Matth. Gr. Gr. §§. 611. 623. 1.

<sup>f</sup> See the reference in his *Lex. Æschyl.* Lips. 1831, which contains his latest readings. In his edition of *Æschylus* Lips. 1824, we find *πληθύνεται*.

<sup>g</sup> Πάντοθεν *πληθύνομαι* might be translated, so as to yield a sense not very different from the above, *I am*

*strengthened or supported on all sides*—as the Bishop of Lichfield translates it: *Ad hanc sententiam laudandam plenus feror.* "*Πληθύνομαι. Numero augeor*; sed in hoc loco videtur significare, *multis argumentis urgeor.*" Blomf. Gloss.



Compare, as applied to a *notorious fact*—in which case the emphasis properly falls upon the verb, and the connection expressed by the participle may in its turn be sometimes left to the reader or hearer to supply—Soph. (Ed. T. 1376, βλαστοῦς, ὅπως ἐβλαστε: not unlike which are the constructions noticed by Matthiæ Gr. Gr. §. 480. Obs. “Τρανῶς. Perspicue. Lucide. Hesych.: Τρανῆς σαφές, ἀληθές. Eumen. 45, τῇδε γὰρ τρανῶς ἐρῶ. Soph. Aj. 23, ἴσμεν γὰρ οὐδὲν τρανές<sup>h</sup>. Formata est hæc vox a τράω, *perforo*, unde τρητός, τρήμα &c.” Blomf. Gloss.

1339. *καίριως*, *ex re*; according to the occasion, or as my purpose required.

1342. *πημονὴν ἀρκύστατον*, *vengeance, set up like hunting nets*; an expression equivalent indeed to *the net-ground of his vengeance*, as the English translator Kennedy well conveys the spirit of the original, but no more requiring that with Stanley, Schutz, and Blomfield, we should alter *πημονὴν* into *πημονῆς*, than it is requisite, with Blomfield and Elmsley on Eur. Med. p. 150, to read ἀρκύστα<sup>ν</sup> ἄν. Translate: *For how else should one . . . hedge up calamity as a net-ground to a height defying escape by leaping?* and compare Eur. Orest. 1422, ἐς ἀρκυστάταν μηχανὰν ἐμπλέκειν. Med. 1278, ἐγγὺς ἐσμέν ἀρκύων ξίφους: also Pers. 99, εἰς ἀρκύστατα τόθεν οὐκ ἔστιν ὑπὲρ θανάτων ἀλύξαντα φυγεῖν. Eum. 112, κούφως ἐκ μέσων ἀρκυστάτων ἄρουσεν. Soph. Electr. 1476, τίνων ποτ’ ἀνδρῶν ἐν μέσοις ἀρκυστάτοις πέπτωχ’ ὁ τλήμων; Hesych.: ‘Ἀρκύστατα’ οἱ τόποι ἔνθα αἱ ἄρκυες πῆγνυνται. Pol. lux. v, 32: ὁ δὲ τόπος ἐν ᾧ (αἱ ἄρκυες) ἴστανται, ἀρκυστασία.

Πῶς τις φράξειεν—Angl. *how ever should one*, i. e. *how can one* be imagined to &c.? but in Eur. Orest. 694 (for example) *συμκροῖσι γὰρ τὰ μεγάλα πῶς ἔλοι τις ἂν πόνοισιν*; the question is more practical and precise: *how can one* &c.—see Matth. Gr. Gr. §. 515. Obs. and add to the examples adduced there, Soph. Phil. 895, τί δῆτα δρῶμ’ ἐγὼ τοῦνθένδε γε; Angl. *What then, I ask myself, should I do next?*—where it is matter of surprise to me that Dindorf should have adopted Schæfer’s conjecture τί δῆτ’ ἂν δρῶμ’ ἐγὼ τ. γ.; in which words there would be no indication of that *abstraction of mind*, which makes Philoctetes inquire τί δ’ ἔστιν, ὦ παῖ: ποῖ ποτ’ ἐξέβης λόγῳ; and Neoptolemus, still in abstract mood, reply to his own, rather than to the other’s, question: οὐκ οἶδ’ ὅποι χρὴ τᾶπορον τρέπειν ἔπος<sup>i</sup>. Here too the speaker propounds the specious argument,

<sup>h</sup> Add Eur. Electr. 758. Rhes. 40. enough—I know not how to shape my

<sup>i</sup> The meaning of this line is clear course—but we may translate it: I

with which for the present she is contending only against an *internal* monitor, in the shape of an abstract and general question (πῶς γάρ τις...φράξειεν;) from which she presently returns in v. 1344, to the actual circumstances of her own particular case.

1343. κρείσσον, *surpassing*; Soph. Œd. T. 1374, ἔργα κρείσσον' ἀγχόνης. Eur. Hel. 643, συμφορὰν τᾷσδε κρείσσω. Hec. 1107, κρείσσον' ἢ φέρειν κακά. Blomfield aptly compares Thucyd. ii. 50. γεγόμενον γὰρ κρείσσον λόγου τὸ εἶδος τῆς νόσου—atrocius quam ut describi possit; and refers to Hermann on Viger p. 714. Erfurdt on Soph. Œd. T. 177.

1345. νείκης] This is the correction of Heath, adopted by Schutz, Wellauer, Dindorf, and Klausen; whilst Blomfield and Scholefield retain νίκης, the reading of Vettori and the Neap. MS. Translate: *But to me this fighting-out of an old feud has come not without having been long ago considered, but with the maturity of time.* “Νείκης παλαιᾶς. Veteris simultatis. Hanc lectionem primus proposuit Heath. auctoritate fretus Suidæ et Etymol., apud quos: Νείκη ἢ φιλονεικία; et favet Hermannus ad Soph. Aj. 955. Locupletiores auctores desiderat Bl., sed ex vulgata lectione νίκης non video quomodo sensus commode erui possit.” S. L.

1346. ἔστηκα δ' ἐνθ' ἔπαυσ'—] Such is the reading of the Venet. and Neap. MSS., confirming Schutz's correction of the older Edd. which have ἔπεισ'—. As regards the interpretation of the line—and now that all is over, I stand where I struck the blow—Müller's ingenious dissertation on this passage is worthy to be transcribed at length. “The suffrages,” he says, “are given in *twelve* Iambic distichs (vv. 1315–38). The second proposal is carried by a considerable majority, and is confirmed by the last voter, probably the same person (the Coryphæus) who moved the debate (v. 1314); for the offices of ἐπιψηφίζειν and ἐπικυροῦν usually fell to the same individual. The next moment the Gerontes are inside the Palace: that is, the interior of the Palace—the Apartment containing the silver laver, the corpse of Agamemnon enveloped in the fatal garment, and Clytemnestra still standing, with the bloody weapon in her hand, on the spot where she struck the blow—is wheeled upon

know not what turn to give that bewildering thought; the simple word δρῶμι being the word of one who is thinking aloud, and feeling within himself that he should do something, without yet knowing what, or when, or how he is

actually to do. Hence he speaks abstractedly, i. e. in the purely imaginative or conceptive (as we may with equal propriety designate, what is commonly called the optative) mood.

1 Compare below vv. 1371–2.

the stage by means of the machine called *ἐκκύλημα*. The expression, *ἴσθηται δ' ἔνθ' ἔπαισα*, shews that Clytæmnestra, although wheeled out by means of this machinery, is still to be imagined within the apartment: of course, therefore, the Poet would have us conceive the Chorus to have forced its way in, although in fact it was still outside." *Diss. on the Eumen.* I. A. a. §. 7.

'Επ' ἐξειργασμένοις. *Rebus confectis*: see Blomf. Gloss. on Pers. 531. and Matth. Gr. Gr. §. 586. "Ἐξειργασμένα sunt *res peractæ*, (Angl. *things that are done, and cannot be undone*), Soph. Aj. 375, τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις; Noster in Pers. 517, ἐπίσταμαι μὲν ὡς ἐπ' ἐξειργασμένοις." S. L.

1348. μήτ' ἀμύνεσθαι] The commonly received reading here is μήτ' ἀμύνεσθαι, but if this was found in the original, how are we to account for the appearance of the other in the Venet. Florent. and Neap. MSS?—following which I have restored μήτ' ἀμύνεσθαι, with Klausen who remarks upon it: "Aptissima est hæc codicum lectio, quia *propulsatio* erat simplex actio, ereptio securis et ictus Clytæmnestræ inflictus; φεύγειν vero bene tempore præsentis positum, quia longius patet hæc notio." Compare Thucyd. ii. 91, ταύτη μὲν οὖν οἱ Πελοποννήσιοι ἐκράτουν τε καὶ ἔφθειραν τὰς Ἀττικὰς ναῦς.

1349. ἄπειρον ἀμφίβληστρον] "Eur. Orest. 25, ἡ πόσιν ἀπείρω περιβαλοῦς ὑφάσματι ἔκτεινεν. Indusium, quo dum induendo occupatus Agamemnon occidebatur rete vocat inextricabile, utpote quod foramina nulla habuerit ad exerendum caput vel brachia. Schol. Eur. Hec. 1277: Φοβουμένη ἡ Κλυταίμνηστρα αὐτὸν... ἰμάτιον παρεσκεύασε μὴ ἔχον διεξόδους μήτε κεφαλῆς μήτε χειρῶν ἐν ᾧ περιβαλοῦσα αὐτὸν λελουμένον ἀπέκτεινε. Schol. Hom. Il. A'. 7: Κατὰ δὲ τοὺς Τραγικούς, αὐτὴ ἡ Κλυταίμνηστρα ἀνείλεν αὐτὸν χιτῶνι μὴ ἔχοντι ἔνδυσιν τραχήλου. Tragicos, imo Nostrum, secutus Lycophron v. 1099. Ὁ μὲν γὰρ ἀμφὶ χύτλα τὰς δυσεξόδους Ζητῶν κελεύθους αὐχενιστῆρος βρόχου, Ἐν ἀμφίβληστρον συντεταργανωμένος Τυφλαῖς ματεύσει χερσὶ κροσσωτοὺς ῥαφάς." Stanl. Compare Eum. 634, Ἐν δ' ἀτέρμονι κόπτει πεδήσας ἄνδρα δαιδάλφ' πέπλῳ. Ch. 492, μέμνησο δ' ἀμφίβληστρον ᾧ σ' ἐκαίνισαν. Prom. 81, κώλοισιν ἀμφίβληστρον ἔχει.

1350. περιστοιχίζω is Canter's correction of περιστοιχίζω, with the sanction of the Neap. MS. "Περιστοιχίζειν est, *In ordinem circumponere*, a στίξ quod ipsum a στείχω, unde [στοῖχος, στοιχίζω] περιστοιχίζομαι apud Demosth. Philipp. A'. p. 43: καὶ κύκλῳ πανταχῇ μέλλοντας ἡμῖς καὶ καθημένους περιστοιχίζεται." S. L. Περιστοιχίζεται.—ἐκ μεταφορᾶς τῶν κυνηγετῶν. κατὰ γὰρ τὰς ἐκδρομὰς τῶν θηρίων ὀρθὰ ξύλα

ἰστᾶσιν, ἃ καλοῦσι στίχους, ἤγουν στοίχους, καταπεταννύντες αὐτῶν δίκτυα: Harpocr. and Etym. M. p. 699. 33. Compare Prom. 230. 484.

1352. αὐτοῦ, "ibi, ubi nunc jacet. Well. αὐτοῦ contra libros." Klaus. "Αὐτοῦ. Ibi. Sic forte vertendum, potius quam illius, quod in notis dixi. Supra 439, οἱ δ' αὐτοῦ περὶ τεῖχος θήκας κατέχουσιν." Blomf. Gloss. "Μεθήκεν αὐτοῦ κῶλα<sup>k</sup>, solvit ibi genua, tanquam mortuus. Eurip. Med. 1218, τέλος δ' ἀπέστη καὶ μεθῆχ' ἡ δύσμορος ψυχὴν. Iph. Aul. 648, μέθες ὄφρυν, solve supercilium." S. L.

1354. νεκρῶν σωτήρος, the Zeὺς Σωτήρ of the dead; see the note on v. 235, and compare Suppl. 157, τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων. ibid. 230, κακεὶ δικάζει τὰμπλακήμαθ', ὡς λόγος, Zeὺς ἄλλος ἐν καμοῦσιν.

Ibid. εὐκαταίαν χάριν, a votive offering; meaning here the third blow—τρίτην, sc. πληγὴν supplied from παῖω δέ νιν δῖς—but alluding to the third libation; on which compare Epig. fr. 49: Λοιβὰς, Διὸς μὲν πρῶτον ὥραιον γάμου Ἦρας τε.... τὴν δευτέραν γε κράσιν ἤρῳσιν νέμω. τρίτον, Διὸς Σωτήρος εὐκαταίαν λίβα.

1355. τὸν αὐτοῦ θυμὸν ὀρμαίνει] "Cave cum Stanleio interpreteris vomit animam; rectius verteris æstuat animo, secundum illud poetæ, ὀρμαίνει κατὰ φρένα καὶ κατὰ θυμόν<sup>l</sup>. Vid. Theb. 390." Blomf. Connect οὕτω with πεσόν, and understand the drift of the remark to be: Thus having fallen he is left to the workings of his own mind—with some allusion, possibly, to the Homeric ὃν θυμὸν κατέδων, though this applies more particularly to the working of melancholy. Kennedy translates: Then falling so, in his indignant spirit fierce passion he conceives—much as ὀρμαίνει expresses the fiery and impatient spirit of the war-horse, Theb. 394, ὅστις βοῆν σάλπιγγος ὀρμαίνει μένων.

1356. ὀξεῖαν αἵματος σφαγὴν] "Locutionem nota, quæ audacior est: σφαγὴν αἵματος [Angl. blood-letting] pro αἵμα σφαττόμενον, αἵμα σφαγῇ προκαλούμενον." Pauw. "—αἵματος σφαγὴν dicitur poetice καθ' ὑπαλλαγήν, pro αἵμα ἀπὸ τῆς σφαγῆς; ut in Pers. 95, ποδὶ πηδήματος, pro πηδήματι ποδός." Blomf.

1357. ἐρεμνῇ, dark. "Apollon. Lex. Homer. Ἐρεμνῇ σκοτεινῇ, οἷον ἐρεβεννῇ παρὰ τοῦ, ἐρεβος, ὃ ἐστὶ σκότος. Utrumque ab ἐρέφω, tēgo, profluxit, quod ab ἔρα, terra. Il. M'. 375, ἐρεμνῇ λαίλαπι φίσος.

<sup>k</sup> Compare in Homer *passim*: λῦσε δὲ γυνῖα. The construction in the note to which Blomfield refers in the above extract, sc. κῶλα αὐτοῦ μεθήκεν αὐτόν,

is as unnatural as it is unnecessary.

<sup>l</sup> Add from the Odyssey, ἄλλα δὲ οἱ κῆρ ὀρμαίνει φρέσιν ἦσι: and see Buttmann's Lexilogus, art. 85. §. 2.



Eustath. ad Il. H. p. 683, 45. το κελαινὸν αἶμα, δ' ἐρεμνὸν ἢ Τραγυφῶν φησί: Soph. sc. Aj. 374, ἐρεμνὸν αἶμα' ἔδευσα." Blomf. Add Soph. Antig. 700, ἐρεμνὴ φάτις. Eur. Heracl. 219, ἔδου ἐρεμνῶν μυχῶν.

1358. ἡ διοσδότῃ γάνει σπορητός] 'Præclara est hæc emendatio Porsoni. Διόσδοτον γάνος sunt imbres a Jove missi ad sata in viridi stipula lactentia, ut loquitur Virgilius, reficienda. Γάνος, de re omni qua quis γάνεται dictum, de quovis liquore præcipue dicitur; Pers. 475, ἀμφὶ κρηναῖον γάνος δίψει ποιοῦντες. Ibid. 607, ἀμπέλου γάνος. Item Eur. Bacch. 261. 382. Cycl. 414. De melle, Iph. T. 634, ξουθὴς μελίσσης ἀνθεμόρροντον γάνος. Διόσδοτον γάνος autem hic ut αἶγλα διόσδοτος apud Pind. Pyth. viii. 137. Σπορητός est i. q. apud Div. Matth. xii. 1. τὰ σπόριμα, sata, [Angl. corn-land]. Subaudi autem h. l. ἄγρος vel γῆ, ager satus, terra sata. Σπόρητος, cum accentu in antepenultima, significat sationem s. sementem: eadem est ratio verborum ἄμπτος et ἄμπτος, τρύγητος et τρυγητός; hæc rem factam, illa tempus faciendi significant." S. L. The old reading was ἡ Διὸς νότῃ γάν, εἰ σπορητός, (Neap. MS. γάν. εἰ σπόρητος), in place of which Wellauer and Dindorf, after Hermann, have edited ἡ Διὸς νότῃ γανᾷ σπορητός—the former objecting to Porson's emendation: "verbum finitum desideratur"—whilst Klausen, with much more reason objecting to the verb thus introduced, without authority, in an intransitive sense<sup>m</sup>, reads γάνει, and observes: "γάνει, voluptate, interpretamentum νότῃ appositum, ut ἀρκύστατον voci πημονήν, v. 1297 (1342): γάνος vide v. 537 (560). Intelligendum est: ἡ Διὸς νότῃ γάνει χαίρει σπορητός."

It is for the reader, then, to choose between Porson's διοσδότῃ, and what may possibly have come from Æschylus, Διὸς νότῃ—on which Klausen remarks: "νότος, ventus pluvius: ita νοτίους ἔτεγξε παγαῖς, Prom. 401. νοτίζων γάμος, Danaid. fr. 38, qui locus nostro simillimus. Cf. Soph. Phil. 1457, ἐτέχθη πληγῇσι νότου. Ovid. Met. i. 264: madidis Notuse volat alis:" and Stanley: "νότος hic idem est quod νότις, humor; unde Auster, uvidus ventus, Νότος dictus:

<sup>m</sup> "Γάν, εἰ libri sine sensu. γανᾷ conj. Herm. Cujus vocabuli vim activam esse existimo, ut γανδέντες θεοὺς Suppl. 1019. Itaque scripsi γάνει." Klaus. The passage here referred to is ἔτε μὲν ἀστυνάνκτας μάκρας θεοὺς γανδέντες, in which it may be a question whether with Stanley we should translate γανδέντες, *celebrantes*, as from γανάνημι, or

with Pauw, *lati*, as from γανᾶω—so that θεοὺς should follow ἔτε. In either case, however, the verb, like γανᾶω γανῶνυμι and γανᾶω (whence γανῶμαι and γανῶμαι) is active. It is remarkable that Wellauer in his Lex. Æschyl. gives no interpretation of this γανδέντες, whilst he renders γανᾶν and γανῶναι alike by *latari*.

A. Gell. ii. 22. Inde etiam, quod Euripidi ὑγραίνει, Aristophani νοτίζει, ex observatione P. Victorii, Var. Lect. xxvi. 8."

1362. εἰ δ' ἦν πρεπόντων ὥστ'—] The difficulties that attend this perplexing reading, which is found without any variation in all the MSS. and Edd., have not been unnoticed among modern critics. Wolf on Demosth. ag. Leptines, p. 217, ventured to assert that ἦν πρεπόντων was neither more nor less than ἦν πρόπον—but this, Blomfield and Wellauer very justly object, could only be asserted of ἦν τῶν πρεπόντων. Scholefield, however, conceives that he has found a parallel case in Ch. 360, βασιλεὺς γὰρ ἦς, ὅφρ' ἔξης, μόριμον λάχος πιπλάντων χερσὶν πεισίβροτον τε βάκτρον: "ubi πιπλάντων est εἰς τῶν πιπλάντων:" but surely this is a license too great to be conceded even to Choral Greek, and it would be much better as well as more agreeable to the context to make πιπλάντων depend upon βασιλεὺς: for, while you lived, you were king over persons filling the kingly office, i. e. a king of kings. Compare the note on v. 59, and Matth. Gr. Gr. §. 271. Obs.: in accordance with which we may translate the present passage, *Yea, and if it appertained to things fitting to be done*—i. e. *if it were at all a fitting thing, if ever it were proper—to proceed to make libations over a corpse*<sup>n</sup>—so may we render the force of ὥστ' ἐπισπένδειν<sup>o</sup>, the vagueness of which expression in the subject of a contemplated rather than present action, may account for the introduction of a corresponding vagueness in the predicate, πρεπόντων, Angl. *of a becoming nature or character*—whereas, in more precise and positive terms, the same proposition would have been: εἰ δ' ἦν πρόπον (ἐν τῶν πρεπόντων) τὸ ἐπισπένδειν νεκρῷ, but if it were proper to pour &c.

It may be worth while here to notice Stanley's proposal, approved by Blomfield and Wellauer, to change πρεπόντων into πρεπόντως—receiving which and, with Hermann and Wellauer, placing a full stop after μὲν οὖν, we might make the construction of all the three adverbs the same, and translate: *Yea, if it were fitly done, to make libations over a corpse, it would in this case have been justly done,*

<sup>n</sup> "Mos sc. obtinebat apud veteres Græcos, post fusos fugatosque hostes, liberationis ac victoriæ grates effusis libationibus Diis liberatoribus pendendi. Ita Hector apud Hom. Il. Z. 526-9. Ad hunc igitur morem, cæso Agamemnone sibi maxime in viso, alludit Cly-

tæmnestra." Heath.

<sup>o</sup> Literally, *to act so as to make libations*. We may supply ἐπεύχεσθαι ὥστε καὶ ἐπισπένδειν—as we find these acts united in Ch. 149, τοιαῖσδ' ἐπ' εὐχαῖς τάσδ' ἐπισπένδω χροάς.

may done with more than justice P. Such nicely-balanced sentences, however, are more after the manner of Euripides than of Æschylus; and εἰ δ' ἦν προπόντως, as above explained, expresses much the same thing as εἰ δ' ἦν προπόντως. Compare the note on v. 769.

1363. ὑπερδίκως μὲν οὖν, *Nay in strict rule of justice does this man, after having filled the cup with so many deadly evils in his house, himself drink it off on his return*<sup>q</sup>. This highly poetic mention of the κρατήρ, or cup wherewith libations were wont to be made, is naturally and obviously suggested by ἐπισπένδειν v. 1362, as also by vv. 1353-4: compare the note on v. 1228. Ἀραίων, *accursed*, or rather in an active sense *entailing a curse*, of which character were the sacrifice of Iphigenia vv. 226, 1497, and the fatal offence of Atreus vv. 1472-5. 1479: compare Soph. CEd. T. 1291. Eur. Med. 608. Hipp. 1413. Iph. T. 778. Klausen ridicules the above interpretation of ὑπερδίκως *summo jure*, which, he contends, can only be (in the language of the proverb) *summa injuria*; and, strange to say, appeals to Soph. Aj. 1119, τὰ σκληρὰ γάρ τοι, κἂν ὑπέρδικ' ἦ, δάκνει, in support of that unaccountable interpretation, which he has contrived to fasten upon the text: *Si a suis cæditur aliquis, justum hoc est, imo justitiæ defensio*. Blomfield compares ὑπεργήρως, v. 79, ὑπέρηκρος, Prom. 944. Heyne on Pind. Pyth. x. 67. ὑπέρδικον Νέμεσιν.

1366. θαυμάζομέν σου] Wellauer, Dindorf, and Klausen place the comma after γλώσσαν, but see the note on v. 1166, and translate: *We wonder at you, (viz.) how bold (you are) in tongue, to be uttering, or for one that art uttering &c.*

1368. πειρᾶσθέ μου, may be taken affirmatively, but it is more in accordance with the spirit of Clytæmnestra's mind at this juncture to translate: *Try me, as you please, as though I were a silly woman; but I tell you*—compare below v. 1634. Ch. 513, δαίμονος πειρώμενος. Soph. CEd. T. 360, οὐχὶ ξυνήκας πρόσθεν; ἢ ἔκπειρά λέγειν; Eur. Phœn. 1018, κακῶν ἐλασσόνων πειρώμεναι. Ino fr. xiv. 7, τῶν τρώπων πειρώμενοι.

1369. ἀτρέσθῃ καρδίᾳ πρὸς εἰδότας, *with heart undaunted in the face of your knowing it*—unabashed, that is, by a circumstance which might naturally have been expected to strike terror into a guilty conscience.

<sup>p</sup> With this we might compare Shaksp. Macbeth, Act. i. Sc. vii: *If it were done, when 'tis done, then 'twere well It were done quickly.*

<sup>q</sup> Blomfield aptly compares from Shaksp. *Thus even-handed Justice Commends th' ingredients of the poisoned chalice To our own lips.*

This is a peculiar use of the preposition *πρός*, which Matthiæ has not noticed, further than as it comes under the general notion of *comparison*, Gr. Gr. §. 591. γ. As *πρός*, in general, indicates a nearer<sup>r</sup> and more direct relation than *εἰς*, so it is frequently used to mark a *strong contrast* between two opposites, by confronting them, as it were, or setting them *one over against the other*. See, for example, Thucyd. i. 69, βεβουλευμένοι πρὸς οὐ διεγνωκότας. Ibid. 70, καὶ μὴν καὶ ἄσκητοι πρὸς ὑμᾶς μελλήτας, καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους, ii. 76, ὀλίγοι πρὸς πολλούς. Ibid. 97, ἐν πρὸς ἔν.

1372. νεκρὸς δὲ τ. δ. χ.] Angl. and a corpse by this right hand—"quasi dixisset, φονευθεὶς ὑπὸ τῆσδε—" Scholef. This construction, on which see Matth. Gr. Gr. §. 375, appears to be so plainly indicated by the subjoined epexegetis ἔργον δικαίας τέκτονος, and adds so much to the spirit of the passage, that it is really inconceivable how Blomfield, Wellauer, and Dindorf have been led to prefer Abresch's punctuation νεκρὸς δὲ, τῆσδε δ. χ. whereby all the genitives are made to depend upon ἔργον.

1375. ἐδανόν, *eatable*. Hesych. : Ἐδανὰ ἐδώδιμα, βρώσιμα. Ἐδανοῖς βρωσίμοις. Δισχύλος.—Πασαμένα, *having tasted*, from an obsolete present πάω, whence πατέω, *I tread*, and πατέομαι, *I taste, eat*, an Ionic and poetical verb, aor. 1, ἐπάσάμην, infin. πᾶσασθαι, perf. πέπασμαι; to be distinguished from ἐπάσάμην, infin. πᾶσασθαι, perf. πέπασμαι, from the obsolete πάομαι, *I acquire*. "That these forms (πατεῖσθαι and πᾶσασθαι) belong to each other, is proved by identity of usage (e. g. Herodot. i. 73. and ii. 47. ἐπάσαντο and πατέονται τῶν κρεῶν:) as well as by the exact analogy of πατεῖσθαι, δάσασθαι:" Buttman's *Irregular Greek Verbs*, p. 199.

Ῥῆτᾶς, for ῥῆσᾶς, is Stanley's—and ὀρόμενον<sup>s</sup>, for ὀρώμενον, Canter's—emendation of the text: compare Theb. 86, ὀρόμενον κακόν. ibid. 116, κῦμα πνοαῖς Ἀρεὸς ὀρόμενον, and with ῥντᾶς ἁλός. Eum. 452. ῥντοῖς πόροις. Soph. Aj. 884, ῥντῶν ποταμῶν. (Ed. C. 1598, ῥντῶν ὑδάτων. Eur. Hipp. 123, ῥντᾶν παγάν. and 653, ῥντοῖς νασμοῖσιν. Hel. 1137, ἀμφὶ ῥντᾶν Ἐββοῖαν. The Neap. MS. has: ῥνσᾶς gl.

<sup>r</sup> Of this *near relation* we have a remarkable instance in those well-known words of St. John, ch. i. 1. ὁ Λόγος ἦν πρὸς τὸν Θεόν, *closeted*, as it were, *with God*; i. e. in close converse, or intimate fellowship with the Father. It is on the same principle, too, that the Oration of Demosthenes spoken *at*, or *in the face*

*of*, Leptines is entitled πρὸς Λεπτίνην—not κατὰ Λεπτίνον.

<sup>s</sup> Porson, Blomfield, and Dindorf prefer Abresch's correction ὀρμενον—in support of which may be quoted Suppl. 421, τὰν ἑκαθεὶ ἐκβολαῖς δυσθέοις ὀρμέναν.



γγραίας. ὀρώμενον (sic) gl. κυηθὲν γεγονός: as in the next line also: τοῦ ἐπειθου, gl. ἔμαθε. With regard to the interpretation of this passage, Klausen well observes: "Cibus quivis e terra, potus omnis e mari repetitur, mari dicto pro aqua omni. Omnis enim aquæ rex est Neptunus, cujus nomen Ποσειδῶν nemo a potu divellet."

1377. τοῦ ἐπειθου θύος δημ. τ' ἀρ.] Angl. *hast thou placed this incense upon thy head, even the execrations of the people?* i. e. hast thou crowned thyself for sacrifice with the people's curses? Compare above v. 1083, and below v. 1587. "Θύος. Thus. ἱερὸν θῦμα: Hesych. Eum. 833, θύη πρὸ παίδων καὶ γαμηλίου τέλους ἔχουσα. Alia erat forma θύον: vid. Hesych. v. Θύα. Notent autem discipuli verbum ἐπιτίθεσθαι (ἐπιτιθέναι) in hac re usitatum. Aristoph. Nub. 426, οὐδ' ἂν θύσαιμ', οὐδ' ἂν σπείσαιμ', οὐδ' ἐπιθείην λιβανωτόν. Menander ap. Phryn. Ecl. p. 78. φέρε τὸν λιβανωτόν σὺ δ' ἐπιθὲς τὸ πῦρ τρυφῇ, ubi mire lapsus est Bentley, quum verteret ἐπιθὲς τὸ πῦρ, pone ignem. Forsan legendum σὺ δ' ἐπιθὲς τὸ πῦρ τρέφε. Antiphanes ap. Porphy. de Abst. ii. p. 25. ὅταν γὰρ ἑκατόμβας τινὲς θύωσι, ταύτας καὶ λιβανωτὸς ἐπιτίθη. Plato Comicus ap. Athen. xv. p. 665. C. τὸν λιβανωτὸν ἐπιτιθείς." Blomf.

1378. ἀπέδικες, ἀπέταμες] "*Prostravisti, jugulasti*, sc. maritum, metaphoris a pecudum mactatione petitis, interpretatur Schutz, quod sensui apprime convenit. Sed verbo rarius obvio vereor ut ἀπὸ pro de accipi possit<sup>u</sup>. Pro re quidem in compositio usurpatur, ut in ἀποδιδόναι, *referre*, ἀποδοκιμάζω *rejicere*, ἀπαιτεῖν *reposcere*, ἀποκρίνεσθαι *respondere* et similibus; quam notionem si hic admittas, ἀποδικεῖν erit *resupinare*, quod fiebat in victimis mactandis, quas primum (αὐ ἐρύειν) *resupinare* solebant, deinde ἀποδειροτομῆσαι, quem ritum his verbis Noster fortasse respexerit." S. L. Compare Eur. Herc. F. 1204, παρὲς ἀπ' ὀμμάτων πέπλον, ἀπόδικε. 'Απέταμες, from ἀποτάμω: Buttman's *Irreg. Greek Verbs*, p. 236, "The common form in both Epic and Ionic writers is τάμω: yet the aor. ἔταμον is found in the Attics, and was probably one of the older Atticisms, e. g. Thucyd. i. 81. Eurip. Hel. 1240." Compare also Matth.

<sup>t</sup> "*Prostravisti, jugulasti*; ut postea κάππεσε, κάθθανε, v. 1469 (1523)." Schutz.

<sup>u</sup> Yet see Porson's interpretation of the compound ἀποκομῶμαι, in his note on Eur. Orest. 581. Also Arnold's explanation of the verb ἀποδιδόναι in cer-

tain cases adduced in a note on Thucyd. ii. 71, ἀπεδίδου Πλαταιεῦσι γῆν καὶ πόλιν τὴν σφετέραν ἔχοντας αὐτονόμους οἰκεῖν: and compare ibid. 46, νῦν δὲ ἀπολοφυρόμενοι ἔν προσήκει ἕκαστος, ἔπιτε—*having fully lamented, or made an end of lamenting.*

Gr. Gr. §. 193, 2. note, and §. 251. τέμνω. It is singular enough that the Flor. MS. has: ἀπέτα<sup>ε</sup>μες, and the Neap. MS.: ἀπέτε<sup>α</sup>μες.

1379. ἀπόπολις δ' ἔσει] The common reading here is ἀπολις, but ἀπόπολις which every modern editor has received, on the suggestion of Hermann and Seidler *de Vers. Doctr.* p. 172, is required by the metre, and scarcely less by the context, the force of which we may represent by translating: *Thou hast cast off, thou hast cut off, and an off-cast from thy people shalt thou be.* "Οβριμος· ισχυρός, γενναῖος, ἀπειλητικός, δυνατός. παρὰ τὸ βρὶ ἐπιτατικὸν μόριον, ὃ δηλοῖ τὸ ἄγαν ἢ τὸ μεγάλως καὶ ισχυρῶς, γίνεται βρίμος, καὶ πλεονασμῷ τοῦ ὁ ὀβριμος: Etym. M. p. 613, 23. See Blomf. Gloss. on Theb. 457. 795.

1383. οὐδὲν τόδ', Angl. *nothing of the sort.* Voss's conjecture, οὐδὲν τότ'—, adopted by Blomfield, is a tempting alteration, on account of the νῦν μέν preceding, and the frequent use of τότε in retrospective reference; often, it may be, as vaguely introduced as in those English phrases, *t'other day, that other time, on a former occasion* &c.: see the examples which Blomfield has adduced, Ch. 975. Eur. Med. 1401. El. 1203, and add to them Soph. Aj. 650. Eur. Alcest. 915, &c. It is not probable, however, that τότε in such a position should have been universally abandoned for a less obvious reading; I therefore adhere to the text, and translate: *although you made no such show of hostility to this man here, who* &c.—where the relative clause itself is sufficient to render further specification unnecessary. Compare Soph. Aj. 1136, ἐν τοῖς δικάσταῖς, κοῦκ ἐμοὶ, τόδ' ἐσφάλῃ.

1384. ὅς οὐ προσιμῶν κ.τ.λ., *who making it* (the sacrifice of his own daughter) *of no more account, just as if it had been the slaughter of a beast, although he had abundance of sheep in fleecy flocks*—so it is better, with Heath and Wellauer, to render v. 1385, than with Butler and Blomfield to take μῆλων in apposition with βοτοῦ. Blomfield interprets νόμευμα, *pastio*; and εὖποκον, *quæ vellera nutrit.*

1389. Θρηκίων ἀημάτων] Such is Canter's ingenious and undisputed restoration of the text of Æschylus, which, by the accidental substitution in the first instance of Δ for Α, had been gradually corrupted into Θρηκίων τε λημμάτων: see above vv. 185. 635, and compare the note on v. 139. Eum. 905, ἀνέμων ἀήματα. Soph. Aj. 674, δεινὸν ἄημα πνευμάτων.

1388. Porson's correction, χρῆν for χρή, in this line has been uni-

v "Opponentur nūn ἐμοὶ—οὐδὲν τότε *huiusmodi*, per se stare posset, cum Bl. τῷδ' ἀνδρὶ. Itaque etsi οὐδὲν τόδε, *nihil* τότ' in textum recepi." S. L.

versally adopted—*Ought you not to have been for banishing him...? or is it only when you take cognizance of my doings that....?* “Ἐπήκοος, non tantum auditor, sed cum potestate judiciali; juxta Virgilianum illud, *Æn. vi. 567: Castigatque auditque dolos.*” S. L. Yet we find it denoting “*auditor tantum,*” *Eum. 732, δίκης γενέσθαι τῆσδ’ ἐπήκοος μένω. Ch. 980, τῶνδ’ ἐπήκοοι κακῶν. Eur. Heracl. 120, τῶνδ’ ἐπήκοοι λόγων.*

1390. λέγω δέ σοι κ. τ. λ.] Dindorf has edited this passage as it stands in the old Edd., λέγω δέ σοι τοιαῦτ’ ἀπειλεῖν, ὡς παρεσκευασμένης ἐκ τῶν ὁμοίων χειρὶ νικήσαντ’ ἐμοῦ ἄρχειν—which, although Klausen endeavours to extract a meaning from it, “*aio vero, me tibi talia minitari, qualia sunt ejus quæ parata est, æquabili ratione eum, qui vicerit, mihi imperare,*” is beset with so many difficulties, that hardly two editors agree in their punctuation and interpretation of it. To me it seems necessary only to remove the comma after ἀπειλεῖν, and introduce it after σοι and after ὁμοίων, in order to obtain this easy interpretation: *But I tell you, taking with you the assurance that I am equally prepared to utter such threats, to command me (emphatic) when by force of hand you have conquered me*—where the words, *taking with you the assurance,* are designed to express that the fact thus proclaimed is intended rather to regulate the conduct of the person addressed, than to account for the scornful remark of the speaker, in which case we must have had ὡς παρεσκευασμένη, as Wellauer and Scholefield have actually edited; the former translating it: *jubeo autem te, nam et ego ad similes minas parata sum, victoria vi reportata mihi imperare.* In other words, the absolute clause ὡς παρεσκευασμένης κ. τ. λ.—in which ἐμοῦ must necessarily have been introduced, had there not been an ἐμοῦ immediately following—is to be connected with the dependent proposition σὲ, χειρὶ νικήσαντα, ἐμοῦ ἄρχειν, and not with the principal verb λέγω—and Wellauer, without altering the text, might have translated accordingly: *jubeo autem te, pro certo habentem et me paratam esse &c.* Compare a very remarkable construction, analogous to this, in *Thucyd. ii. 83: ἐπειδὴ μέντοι ἀντιπαραπλέοντάς τε ἑώρων αὐτοὺς, παρὰ γῆν σφῶν κομιζομένων, καὶ, ἐκ Πατρῶν τῆς Ἀχαιᾶς πρὸς τὴν ἀντιπέρας ἡπειρον (repeat σφῶν from the preceding clause) διαβαλλόντων ἐπὶ Ἀκαρνανίας, κατέβον τοὺς Ἀθηναίους ἀπὸ τῆς Χαλκίδος καὶ τοῦ Εὐήνου ποταμοῦ προσπλέοντας σφίσι.*

1395. μεγαλόμητις, *great of purpose, high-minded.* “*Hujusmodi compositis delectatur Æschylus, quæ apud Sophoclem et Euripi-*

dem rarius occurrunt. Μεγάλατος, legitur apud Eum. 791. Μεγαλαυχέιν, infra 1528. Μεγάλαυχος, Pers. 533. Μεγαλήγορος, Theb. 565. Μεγαλόστονος, Prom. 412. Μεγαλοσχέμων, ibid. 408." S. L. Περίφρονα is here equivalent to ὑπέρφρονα, as also in Suppl. 757, περίφρονες δ' ἄγαν ἀνιερῶ μένει μεμαργωμένοι κυνοθρασεῖς.

1396. ὥσπερ οὖν φονολιβεῖ τύχα, Angl. *Even as was to be expected under the circumstance of* (kindred) *bloodshed—ut decet in cruento statu*; Klausen, who instances the case of Orestes, Ch. 1021–62. See above on v. 1186. Φονολιβής, *blood-stained, blood-bedripped*; Eum. 164, φονολιβῇ θρόνον.

1398. λίπος, *fat<sup>w</sup>*; so Porson has corrected the old reading λίπος from Soph. Antig. 1022, ἀνδροφθόρου βεβρωτες αἵματος λίπος: but Blomfield prefers λίβος, *a drop*, whence λίβη Ch. 448, ἐτοιμότερα γέλωτος ἀνέφερον λίβη. In the latter part of the line, the old Edd. have εὐπρέπειαν τίετον, which Hermann supposes to have been corrupted from ἐμπρέπειν ἀτίετον. The Neap. MS., however, has εὖ πρέπει ἀτίετον—and this, after Klausen, I have received into the text, without thinking it necessary with him, and with Dindorf, who prefers ἐμπρέπειν, to substitute on account of the metre<sup>x</sup> ἄτιτον, on which form see the note on v. 72. Translate: *the fatness of blood, i. e. thick, rich blood—or it may be a thick stain of blood—on your face is clearly to be seen, unavenged*; compare Eum. 385. 839, in both of which passages ἀτίετος means *without honour, dishonoured*; but the transition from this to its present signification is easy and obvious: see above on v. 1246. “Ἐδ πρέπει, *clare apparet, ut εὔπρεπτος, clare conspicuus*, Suppl. 722:” Klausen; who rightly understands the allusion to be, as Abresch had intimated, to v. 1357.

1401. τύμμα τύμματι τίσαι, Angl. *to pay off blow with blow*. The old Edd. and Neap. MS. have τύμμα τίσαι, where the final syllable of τύμματι having been accidentally lost in the τι- following, was first restored by Stanley, and the infinitive τίσαι by Blomfield, who aptly compares Ch. 312, ἀντὶ δὲ πληγῆς φονίας φονίαν πληγὴν τυνέτω.

<sup>w</sup> The oldest form of this word appears to have been λίψ, whence the old accusative λίπα, Thucyd. i. 6: λίπα μετὰ τοῦ γυμνάζεσθαι ἠλείψαντο. Another form is λιπάς, whence in Pausanias, viii. 19. §. 1. λιπάδα ἠλειμμένοι. Analogous forms to these are, λίβς, λίβος, λιβάς.

<sup>x</sup> Dindorf and Klausen agree in making vv. 1378. 1399, like vv. 1377. 1398, double dochmiacs. According to the present arrangement vv. 1378. 1399 are Iamb. Dim. Brach., as before we have vv. 1375. 1396. Iamb. Dim. Acat.



So Shakesp. Measure for Measure, Act v. Sc. 1: *An Angelo for Claudio, death for death.*

1402. καὶ τήνδ' ἀκούσεις] Bothe and Blomfield, on the suggestion of Stanley, have edited ἀκούσεις, which is not only unauthorized, but unnecessary. Clytemnestra is still speaking in the same imperious tone as in v. 1390—*This too that you hear has the solemn sanction of my oaths.* “Ὀρκιον, *jusjurandum*, ὄρκος, *id quod jurisjurandi auctoritatem conservat.* Θέμις, *quicquid divina auctoritate constitutum est.* Jusjurandum constituit humana voluntas, confirmat divina auctoritas. Cæterum hæc ὄρκ. θέμις nihil est nisi *solemnis affirmatio.*” Klausen. See by all means Buttmann’s *Lexilogus*, art. 84.

1403. μὰ τὴν τέλειον—, *I swear by that just Power that has perfected*, i. e. *fully avenged, my daughter*—see on v. 942, and compare in point of construction vv. 1122. 1136: see also Theb. 695, τέλει ἀρά. Ibid. 832, ὃ μέλαινα καὶ τελεία γένεος Οἰδίπου τ’ ἀρά. Eum. 382, εὐμήχανοι δὲ καὶ τέλειοι. Soph. Aj. 1389. Ὀλύμπου τοῦδ’ ὁ πρεσβέων πατήρ, μνήμων τ’ Ἑρινύς, καὶ τελεσφόρος Δίκη. Eur. Med. 1389, ἀλλὰ σ’ Ἑρινὺς ὀλέσειε τέκνων φονία τε Δίκη. Klausen prefers to interpret τὴν τέλειον τ’ Δίκη (sic), simply as *the complete justice that has been done to &c.*; but on the following line he well observes, “ἀττην (better Ἄττην) Ἑρινὺν θ’ certius definiunt rationem juris modo commemorati. Quum enim in perniciem intrusa sit Iphigenia, decet eam Furiam, quæ ex hac pernicië oritur, adipisci potentiam ultricem.”

1405. οὐ μοι φόβον—, *I have no expectation of frequenting the palace of Fear*—i. e. in plain terms, *of living in daily fear*—so long as *Ægisthus.... for he*—The boldness of the expression φόβον μέλαθρον ἐμπατεῖν<sup>z</sup>, which as a mere periphrasis of *fearing* could scarcely have been palliated by a comparison with v. 1323 (where see the note), is in some degree restrained by the connection in which it stands—the notion, which the poet has thus embellished, being simply this; that *where Ægisthus is master of the house* (so

<sup>y</sup> Dindorf also has edited thus; but in the next line Ἄττην, and in Eur. Med. 1390, Δίκη. Kennedy translates: *By Dike, who my child hath well avenged, By Ate, and Erinyes, pow’rs to whom This victim I have offered*—

<sup>z</sup> “Ὀλβον δῶμα ex Orph. Λιθ. 76. citat Musgravius apud Blomf. Confutendum est autem hæc nimis turgide ab Æschilo proferri, ipsamque orationis

colorem aliquid in se habere, cujus simile haud facile reperias. Neotericis magis convenit ista proœpopœia. Ad sensum contulit Elmsl. Heracl. 996, ὅπως τὸ λοιπὸν μὴ ξυνοικοῖην φόβῳ. Sed hoc minus audacter dictum est quam φόβον μέλαθρον ἐμπατεῖν. S. L. “Nove domum metus intrare dixit pro metuendo. Longe lenius Eur. Heracl. 996.” Bothe.

Klausen rightly interprets v. 1406), *there Fear cannot dwell*. 'Εμπατεῖν, *to frequent, or have familiar ingress; to go in and out*—which in Greek writers also is familiarly expressed by two verbs: see Eur. Phœn. 534, πολλοὺς δ' ἐς οἴκους καὶ πόλεις εὐδαίμονας ἐσῆλθε καὶ ἐξῆλθε ἐπ' ὁλέθρῳ τῶν χρωμένων. Acts of the Apostles, i. 21, ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς. *ibid.* ix. 28: ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος: and compare in particular Isaiah i. 12: τίς γὰρ ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν ὑμῶν; πατεῖν τὴν αὐλήν μου οὐ προσθήσεσθε. Eng. Vers.: *who hath required this at your hands to tread my courts?* The Florent. and Neap. MSS. have ἐμπατεῖ, but this is no doubt a correction. On the construction ἐλπίς ἐμπατεῖν, see Elmsl. on Eur. Med. 750. Hermann in *Classical Journal*, xliv. p. 413.

"Ελπίς in utramque partem accipitur de omni expectatione, sive boni cujusdam sive mali. Eur. Orest. 858, οἷμοι, προσῆλθεν ἐλπίς, ἣν φοβουμένη πάσαι τὸ μέλλον ἐξετηκόμην γόοις. Sic Latini; Liv. ii. 3: Bellum spe omnium serius fuit. Et Nostri quoque antiquitus; Percy's Reliques of English Poetry, vol. i. p. 75: *I hope I shall be hanged to-morrow*. Cf. ibi plura." S. L.

1406. ἔως ἀν αἴθῃ πῦρ] Compare, as applied to Orestes in a similar sense, Ch. 863, ἣ πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ δαίων ἀρχάς τε πολιισσόνους ἔξει, πατέρων μέγαν ὄλβον.—ἐφ' ἐστίας ἐμῆς: so Porson first corrected the reading of the older Edd., and of the Neap. MS., ἐφ' ἐστ. ἐμᾶς.

1408. οὐτος γὰρ ἡμῖν ἀσπίς] May there not be an allusion intended here to the word αἰγίς, *ægis*, as contained in Αἰγισθος?—a name which to Grecian ears would convey an omen of *good*, at least as readily and intelligibly as the name Αἴας, an omen of *evil*; Soph. Aj. 430–3. 914: compare the note on v. 1539. With ἀσπίς, as here applied, compare Suppl. 190, κρείσσον δὲ πύργου βωμός, ἄρρηκτον σάκος.

1409. κείται κ. τ. λ.] Translate: *He is laid low, wronger that he was of me his wife, darling of Chryseis, and I know not how many more, beneath the walls of Troy*. It is strange that any one should ever have thought of interpreting γυναικὸς τῆσδε of Cassandra, mention of whom follows in v. 1411. "Malim cum Abreschio γυναικὸς τῆσδε pro ipsa Clytæmnestra δεικτικῶς accipere, non minus obsequens ἢ τ' αἰχμ., quam ob Χρυσ. μελ., ita enim opponuntur, λυμαντήριος et μείλιγμα, ut se spretam ac proditam, Chryseidas illas ac Casandram dilectas queratur. Qui de Casandra interpretantur, ad

id forte ducuntur voce *λυμαντήριος*, quæ tamen æque *Clytæmnestræ* convenit. *Λυμηνάμενος* enim apud Hesych. est *αἰκισόμενος*. Suid.: *Λύμη· βλάβη, φθορά, ὕβρις*. Itaque *λυμαντήριον* sui Agamemnonem vocat *Clytæmnestra*, ut qui *ὑβριν* ipsi, sive *αἰκίαν*, intulisset dum captivas deperiret." S. L.

1410. *Χρυσίδων, Chryseises*. "Pluralis numerus vim sententiæ auget, sive sarcasmus sit, seu laudatio. Longin. π. ὑ. §. 23. Cf. Plat. Menex. a Longino laudatum l. c. Inc. Rhes. 866, οὐκ οἶδα τοὺς σοὺς, οὓς λέγεις, Ὀδυσσεύς. Sic apud Latinos Horatius, *Catonibus atque Cethegis*. Lucan. i. 313, *Marcellusque loquax, et, nomina vana, Catones*: ubi vid. Oudendorp. et Cic. de Amic. 6." Blomf.

1412. *θεσφατηλόγος, soothsayer*. "Audi Apollon. Dyscol. MS. a Bastio in Epist. Crit. excitatum: πλείστη μετάθεσις ἐστὶ τοῦ ὁ εἰς τὸ ἦ, κατὰ τὴν Ἰάδα διάλεκτον. οὐ μὴν ἀλλὰ καὶ κατὰ τὸ κοινὸν ἔθος, παρὰ τὴν βάλανον βαλανηφόρος· παρὰ τὸ κάλαθος καλαθοποιός, ἀλλὰ καὶ καλαθηφόρος· παρὰ τὸ ἔλαφος ελαφοκτόνος Ἀργεμῖς, ἀλλὰ καὶ ελαφηβόλος· στεφανοποιός, ἀλλὰ καὶ στεφανηφόρος. Ἰῶνες δὲ καὶ τοὺς ὀρκιστοῦρους ὀρκηφόρους φασὶ, καὶ τοὺς αἰμοπότας, αἰμηπότας. Hoc de Ionica dialecto, de vetere etiam Attica dictum puta. Platoni *θηπολεῖν* restituit Ruhnkenius ad Timæi Lex. p. 141. Dicebant etiam *θυηπόλος*, qua voce utitur Noster Pers. 202. [*θυηφάγος, Agam. 597.*] *θανατήφορος* Ch. 369. *λαμπαδηφόρος*, Agam. 312. *θεσφατηλόγος*, ibid. 1441. *ξίφηφόρος*, Ch. 584. *ἀσπιδηφόρος*, Theb. 19. Hanc formam adoptasse videntur, ad vitandum quatuor brevium syllabarum concursum." Blomf. Gloss. on Theb. 415. v. *Αἰματηφόρος*.

1413. *ναυτίλων δὲ σελμάτων ἰστοτρίβης*] The force of δὲ here, which in Latin would be expressed by *necnon*, may perhaps be conveyed by translating: *well-known, too, about the mast and on the seamen's benches*. By some such periphrasis only can we convey the meaning of this *ἅπαξ λεγόμενον, ἰστοτρίβης*, on which Heath very justly remarks: "nauticum videtur fuisse convicium, cujus ratio, quod in talibus sæpe accidit, nobis hodie non satis est perspecta." Scholefield compares Juv. Sat. vi. 101-2: hæc inter nautas et prandet, et errat Per puppem, et duros gaudet tractare rudentes. Compare also—in illustration of the construction whereby *σελμάτων* depends, not (as Heath explains it) upon *ἀπὸ* understood, but upon *ἰστοτρίβης*—Juv. Sat. v. 105: vernula riparum. Ἰστοτρίβης: "allusio, ni fallor, ad *οἰκοτρίβης*, i. e. domesticæ servituti assuetus famulus; non νεώνηρος, tiro: nunc in laudem ut fidelior; nunc sequius, ut humilior et in illiberali patientia." Stanl. See Eustath. on Il.

ψ'. p. 1327. 21. quoted by Blomfield: *τρίβειν γάρ τις λέγεται χρόνον, καὶ συνθέτως δὲ χρονотριβεῖν. ἀπ' αὐτοῦ δὲ καὶ οἰκότριβες, οἱ οἰκογενεῖς δοῦλοι, διὰ τὸ ἐγκεχρονικέαι, ὥς φησιν ὁ γραμματικὸς Ἀριστοφάνης, οἶκον καὶ κατατετριφέναι*: and compare Aristoph. Thesm. 426, *ῥικότριψ Εὐριπίδης*. Soph. Œd. T. 1123, *ἡ δοῦλος, οὐκ ὦνητός, ἀλλ' οἶκοι τραφεῖς*.

Schutz, Porson, Dindorf, and Klausen have received Pauw's conjectural reading, *ισοτριβης*—but, if this were the true reading, how are we to account for the introduction in all the MSS. and Edd. of a much more questionable word? and if we are to translate *ισοτριβης*, *pariter versata*, Angl. *equally conversant with*—may we not ask, *equally with whom?* If *with the common sailors*, must we not also read *ναυτίλοις*? or if *with Agamemnon*, should we not have expected *τε* in place of *δέ*?

1414. *ἄτιμα δ' οὐκ ἐπραξ.*] Translate: *nor have they fared amiss, i. e. unworthily of themselves*: “*ἄτιμον, id quod debitum honorem derogat, immeritum; πόνους ἀτίμοις*, Suppl. 562. Cf. Prom. 195, *οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται*.” Klausen.

1416. *τὸν ὕστατον*——, *having sung her last (song) a death-song*—on which circumstance is founded the preceding comparison to a swan, which Martial. xiii. 77. calls *Cantator cygnus funeris ipse sui*.

“*Κύνου δίκην*. Nota superstitio. Plato Phæd. p. 357. ed. Fisch.; καὶ, ὥς ἔοικε, τῶν κύκνων δοκῶ φανυλότερος ὑμῖν εἶναι τὴν μαντικὴν. οἱ, ἐπειδὴν αἰσθονται ὅτι δεῖ αὐτοὺς ἀποθανεῖν, ἄδοντες καὶ ἐν τῷ πρόσθεν χρόνῳ, τότε δὴ πλείστα καὶ μάλιστα (l. κάλλιστα. cf. Porson. ad Phœniss. 878.) ἄδουσι, γεγηθότες ὅτι μέλλουσι παρὰ τὸν θεὸν ἀπιέναι, οὐπὲρ εἰσι θεράποντες. Oppian. Cyneg. ii. 547. *οὐκ ἄρα τοι μούνοισιν ἐν ὀρνίθεσσιν ἔασι Κύκνοι μαντιπόλοι, γόον ὕστατον ἀείδοντες*. Confert Fischer. Cicer. Tusc. i. 30; ubi vid. Davis: Ælian. H. A. V. 34. Sic Ovid. Heroid. vii. 1. Sic, *ubi fata vocant, udis abjectus in herbis, Ad vada Mæandri concinit albus olor*.” Blomf.

1417. *κέῖται φιλήτωρ τοῦδε*, *is lying as his paramour, i. e. by his side; whilst to me she has brought in, in respect of lying, a dainty embellishment of my luxurious pleasure*—so it seems best to interpret *κέῖται* in connection with *εὐνῆς* following, although it was rendered differently in v. 1409. *Φιλήτωρ*. Hesych.: *ἐραστής*. Strabo (as quoted by Blomf.) x. p. 484. *τὸν μὲν ἐρώμενον (οἱ Κρηῆτες) καλοῦσι κλεινόν, τὸν δ' ἐραστὴν, φιλήτορα*. On the masculine termination -ωρ, with a feminine application, see above, vv. 111. 645, and compare Blomf. Gloss. on Prom. 90. v. *παμμήτωρ*.

*Εὐνῆς*, the genitive of *reference*, Matth. Gr. Gr. §. 337 &c., is



explained by Wellauer on the principle adduced on. v. 1372: "χλιδῆ legendum putat Blomf., sed nihil mutandum est; παροψώνημα habet duplicem genitivum, ut Soph. Aj. 54, ubi vid. Herm.: παροψών. εὐνῆς est gaudium quod ex ejus morte seu sepulcro (sic εὐνή, Soph. El. 429.) capitur; παροψών. χλιδῆς, gaudium quod ad priores delicias accedit." And so also Klausen: "εὐνή, cubitus, dictum de jacente Cassandra, quæ quasi concubat cum Agamemnone mortua pariter ac viva: κείται φιλήτωρ τοῦδε. Ita cubitus mortui Agamemnonis dicitur χαμένα v. 1457 (1511.), κοίτα v. 1413 (1465.). Εὐνῆς genitivus rei, unde altera proficiscitur, v. 980 (1019): ex hoc cubitu auctas mihi attulit delicias lætitiæ meæ." "Παροψώνημα. Opsonium clandestinum [Angl. a stolen sweet.] Aristoph. Eccl. 226, αἰταῖς παροψωνοῦσιν, ὥσπερ καὶ προτοῦ, ubi Schol.: ἀντὶ τοῦ, λάβρα ὀψωνοῦσι. Apprime huc facit Aristoph. Dædalo ap. Athen. ix. p. 368. C. πάσαις γυναῖξιν ἐξ ἑνός γέ του τρόπου, ὥσπερ παροψίς μοιχὸς ἐσκενασμένος. Nempe παροψίς erat ferculum delicatum, [Angl. a side-dish] quod præter solitos cibos apponebant; Gallice, entremets. Sotades ibid. Παροψίς εἶναι φαίνομαι τῷ Κρωβύλλῳ, Τοῦτον μασᾶται, παρακατεσθίει δ' ἐμέ. Juven. iii. 142. Quam multa magnaue paropside cænat. Eandem vim exserit præpositio παρὰ in παρεμπολάω. Eur. Med. 910, γάμους παρεμπολῶντος ἁλλοίοις. Haud male Scholiasta, παροψώνημα. τὴν ἐκ περιουσίας τρυφὴν. Clem. Alex. Strom. vi. p. 695: καὶ τῆς Ἑλληνικῆς ἐφάπτεται φιλοσοφίας, οἷα τρωγᾶλιόν τι ἐπὶ τῷ δείπνῳ παροψώμενος." Blomf.

1419. "In reference to its interior structure"—to borrow the words of Müller on the Eumenides, *Diss. I. B.* pp. 65, 66.—"we have designated the following Ode Κομματικά:" which expression, derived from Κομμός, he has shewn from the Scholiast on Eum. v. 139, to have been by the ancients themselves applied to such Odes, although Aristotle has made no express mention of them—"probably," as Müller argues, "because these portions of song belong to the older form of Tragedy, as the monodies gained more ground in the later age of the art." "The affinity," he adds, "between these Commatica and the Commi and Stage-odes, as also their radical difference from the Stasimon, is evident from the very fact of their insertion into the main course of the action. The *Stasima* divide the tragedies into Acts<sup>a</sup>. . . . On the contrary, the *Commatica*, and the species allied to them, are component parts of the individual

<sup>a</sup> See note j. p. 100.

act or section, (so that they might often be replaced by dialogue, of which indeed they do but form a lyrical climax, as it were,) and as such contribute essentially to the conduct of the action by their lively expression of will and purpose, passionate desire, conflicting or accordant inclinations and endeavours."

The metrical arrangement and distribution of the lines, in which no two editors have entirely agreed, is that first proposed by Butler; with the exception only, which Blomfield also and Scholefield have made in their adoption of it, of assigning the short systems of Anapæsts vv. 1426-8. 1460-4. 1484-8. 1509-17. to the *whole* Chorus: so that on the supposition of four systems having been lost, answering respectively to those which we have marked σύστ. α'. στρ. β'. σύστ. ε'. στρ. ζ', it will be seen that of the four parties to this animated scene of conversational Recitative—*Clytemnestra*, the *Coryphæus* or *Grand Chorus*, and the *Semi-chorus* A'. and B'—each speaks six times; in corresponding pairs, namely, of anapæstic systems, and lyric strophes.

1419. τίς ἄν...μόλοι] Angl. *Who or what can come, or is for coming*, i. e. *will please to come?* an inquiry made under certain definite circumstances, so as to imply a virtual wish, *Oh! that some would come*—see Schæfer on Soph. Œd. C. 1100, τίς ἄν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν δοίη; and compare the note on v. 603. Matth. Gr. Gr. §. 513. Hermann, *On the particle ἄν*, iii. §. 10.

1421. φέρουσ' ἐν ἡμῖν, *bringing upon us*, with the accompanying notion, *to abide with us*—see Porson on Eur. Med. 629, οὐδ' ἀρετὰν παρέδωκαν ἐν ἀνδράσιν.

1426. ἰὼ, ἰὼ παράνουσ Ἑλένα] So, with Hermann and Wellauer, have most modern editors corrected this line which, as it formerly stood, was ἰὼ παρανόμους Ἑλένα. Canter and Schutz edited παράνομος, Porson παρὰ \* \* νόμους.

1429. νῦν δὲ τελείαν πολὺν. ἀπηνέθλω, *And now thou hast occasioned the shedding of a crowning, much-to-be-remembered life*—sc. ψυχὴν: βτελείαν denoting at once *by way of finish*, to crown the whole, and pointing to that *precious life* (ἀνδρὸς τελείου v. 941.) without which a Grecian family was held to be but a Δόμος ἡμιτελής (Angl. *half a house*), II. ii. 701.

b "Πολύμνηστος. *Multum ambitus*. Odyss. E. 64. οἰκὸν τε, κληρὸν τε, πολυμήστην τε γυναῖκα." Blomf. See above, v. 790. πολυμήστωρ, Suppl. 535.

'Απηνθίσω is the reading of Stanley, Casaubon, Pauw, Schutz, Porson, and Blomfield, in place of ἐπηνθίσω, which might have been translated, *thou hast crowned thyself* (as with flowers), in which sense we find this verb in Theb. 951, ἰὼ πολλοῖς ἐπανθίσαντες πόνοισι γε δόμους, and Ch. 150, ὑμᾶς δὲ κοκκυτοῖς ἐπανθίζειν νόμος, παιᾶνα τοῦ θανόντος ἐξανδωμένας, where the Scholiast: ἐπανθίζειν· στέφειν ὡς ἄν-θεσι. This sense, however, although consistent enough with τελείαν, does not so well accord with the preceding context. I have therefore ventured upon the above alteration, which may derive some support from v. 1633, ματαίαν γλῶσσαν ᾧδ' ἀπανθίσαι, to which we may apply Phrynich. App. Soph. p. 7. (quoted by Blomfield): 'Απηνθίσθαι· τὸ ἀποβεβληκέναι τὸ ἄνθος. καὶ ἐνεργητικῶς ἐπὶ τοῦ δρῶντος τίθησιν, ἀπανθίσας: whence in the middle voice ἀπηνθίσω, *thou hast caused or procured to be shed*.

After this line, which they hold to be incomplete, Seidler and Hermann, followed by the German editors, Wellauer and Dindorf, and with some slight variation by Klausen, suppose four lines to be wanting in order to make up a system of Anapaests beginning with v. 1426 and corresponding to vv. 1509-17. Verse 1430, which they make the beginning of a new Strophe answering to vv. 1518-20, Wellauer and Dindorf have edited thus: \* πολύμναστον ἐπηνθίσω αἶμ' ἀνιπτον: Wellauer observing "δι' αἶμ' vulg., sed ΔΙ, quod ex sequente ΔΙ natum est, sensu metroque postulante, ejicere non dubitavi: ornasti, texisti te nobili sanguine, non extinguendo. Hæc quum vulgo juncta cum verbis νῦν δὲ τελείαν legerentur, sensum aut nullum viderunt interpretes, aut conjecturis inferre conati sunt."

1432. ἔρις ἐρίδματος] Angl. *strife upon strife*; *contention raised by contention*: compare vv. 148-50. 734-5. 1403-4. 1450-1. "Ἐρίδματος explicari potest a contentione ædificata, i. e. rixa rixam parit: sed malim legere cum Scaligero ἐριδμαντός, ab ἐριδμαίνω, irrito. Hom. Il. π'. 260. οἷζύς edd. ante Porson." Blomf. See Porson on Eur. Hec. 936, ἀλάστωρός τις οἷζύς: "οἷζύς scripsi, ut semper Attici, non οἷζύς:"—ἀνδρὸς οἷζύς, *the bane of the Man, or Master of the house*, already indicated by τελείαν v. 1429.

1438. ἀξύστατος, *inconsistent, rugged, intractable, untoward*; see the authorities which Blomfield has adduced, Aristoph. Nub. 1366, ἐγὼ γὰρ Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς, ψόφου πλέων, ἀξύστατον, στόμφακα, κρημνοποιόν. Xenarchus in Athen. ii. p. 63. F. φθίνει δόμος, Ἀσυστάτοισι δεσποτῶν κεχρημένος Τύχαις.

1439. ἐμπίτνεις, is Canter's correction of ἐμπίπτεις, adopted by

Porson, Blomf. Scholef. and Dindorf. Wellauer and Klausen, after Hermann, prefer ἐπιτυνείς—on which see Buttman's *Irregular Greek Verbs*, p. 213. v. Πιτνέω. Hermann further proposed, as necessary to the metre, to read διφυνίοισι, and so Wellauer, Dindorf, and Klausen have edited.

1441. κράτος τ' ἰσόψ. . . κρατύνεις, and with strength exhibiting no less spirit in the hands of women, heart-rending thing to me! pre-vailest<sup>c</sup>. The insertion of τ', on account of the metre, is due to Hermann, and has been very generally received—"quia et sensus ei favet," says Wellauer, "et T ante I facillime excidere potuit." On the same principle, indeed, we might equally advocate the reading of Pauw and Heath κράτος γ' ἰσόψ.—but the copulative may also have been intentionally omitted, in order to furnish an apodosis to the sentence which, as it now stands, must be taken, not as a formal address, but as a mere exclamation of terror or surprise at the sight which fancy has conjured up, vv. 1443-55. Compare above, v. 344. Ἐκ γυναικῶν, by the agency (see note on v. 989.) of women, viz. Helen and Clytemnestra; through whom no less evils had now befallen Agamemnon and Menelaus, than had previously occurred in the *House of Tantalus* to Atreus and Thyestes, v. 1440. Καρδιόδηκτον is Abresch's universally-received correction of καρδίη δηκτόν. Blomfield compares θυμοδάκης and δηξιθύμος (v. 718): see also θυμοβόρος, v. 103. δῆγμα λύπης v. 760.

1443. ἐπὶ δὲ σώματος, For perched upon the body—this accounts for the abrupt exclamation in v. 1439—to my fancy like an odious raven, he—the Evil Dæmon, as plainly appears from v. 1447-9; and yet Porson, Blomfield, Wellauer, and Dindorf, have all followed Schutz in changing σταθεὶς into σταθείω', which they would refer to Clytemnestra.

Ἐχθροῦ, hateful, because ill-omened; "hæc enim avis cadaveribus imminet. Κακὸς corvi epitheton commune, juxta vulgatissimum illud κακοῦ κόρακος κακὸν ὄρν. Virg. Georg. i. 388, cornix improba. Plin. x. 12, Ipsa est avis inauspicatæ garrulitatis." Stanl.

1444. ἐκνόμως, lawlessly; contra legem, Well. Lex. Æsch.: but it may also signify, inharmoniously, out of measure, out of tune;

<sup>c</sup> Klausen translates: *Ostendis mihi potentiam tuam in similitudine morum muliebrium positam*; and adds "Notio ostendendi, apparendi, latet in particula ἐκ. Intellige κρατύνεις κρ. ἐκ γ., ita regis mulieres, ut appareat ex his, in his.

Mulieres esse sorores Helenam et Clytemnestram satis patet. In similitudine morum utriusque hujus potissimum cernit chorus genii potentiam: apte igitur structura junguntur κράτος et ἰσόψυχον."



compare v. 1107, νόμον ἀνομον, and the analogous terms ἐκμελής, πλημμελής &c. “Ἐκνόμως, vox non passim obvia, h. l. *contra jus et fas, nefarie* significat. Post ἐπέυχεται deest vox dissyllaba. Alii supplent φόνη: nos δόμοις.” S. L. The Venet. and Florent. MSS. have ἐκνόμως. Schol.: ὡς κόραξ ἐσθίων νεκρῶν σῶμα βοᾷ, οὕτω καὶ ὁ δαίμων ἐκνόμως δικάσει παρὰ τὸ δίκαιον.

1447. τὸν τριπάχιον, *the well-gorged, or over-grown Daemon of this family*—as if it had been τὸν ἄγαν παχυνθέντα, Theb. 771: with which compare also Suppl. 616–20, ἱεσίου Ζητὸς κότον μέγαν προφωγῶν, μήποτ' εἰσὶπιν χρόνου πόλιν παχύναι, ξενικὸν ἀστικόν θ' ἅμα λέγων διπλοῦν μίasma πρὸ πόλεως φανὲν ἀμήχανον βόσκημα πημονῆς πέλειν. The propriety of this much-questioned epithet—suggested, as it would seem, by the preceding, and in some degree illustrated by the succeeding context—is sufficiently vindicated by other poetic descriptions of the manner in which these Evil Dæmons and Furies prey upon their human victims: see, for example, above vv. 1155–8. Eum. 264–6, ἀλλ' ἀντιδοῦναι δεῖ σ', ἀπὸ ζῶτος ροφεῖν ἐρυθρὸν ἐκ μελέων πέλασον· ἀπὸ δὲ σοῦ βοσκὰν φεροῖμαν πώματος δυσπότου. *ibid.* 302, ἀνείματος βόσκημα δαιμόνων, σκίαν. and 304, ἐμοὶ τραφεῖς τε καὶ καθιερωμένοι, καὶ ζῶν με δαίσεις, οὐδὲ πρὸς βωμῷ σφαγείς· ὕμνον δ' ἀκούσει τόνδε δέσμιον σέθεν.

We need not, therefore, in violation at once of metre and of sense, suppose τριπάχιον to be derived from πῆχυς, *a cubit*; nor yet have recourse to alteration, easy and unobjectionable as (unless it be on account of παλαιόν following) is Blomfield's conjecture τριπάλαιον, which Klausen has admitted into the text, remarking that the letters χ and λ are very frequently confounded by transcribers, as in v. 1094. of this play Aldus has printed χέβητος for λέβητος, and in Scylax 49. we find Νωχίορος for Ὀλίορος. Wellauer, indeed, objects to the derivation of τριπάχιος from παχύς, but it is not easy to say why, if from πῆχυς we find τρίπηχυς and τριπήχιος, we should not from παχύς derive τρίπαχυς and τριπάχιος.

Scholefield, agreeing in this formation of the word, assigns it nevertheless a very different meaning: “τριπάχιος, *a παχύς, potest esse valde gravis, ut τριγέρων, τριτάλας, τριλλιστος, &c. sed rectius forsan Stanl. per tres generationes gravis.* Cf. Choeph. 1055–60. (1068–73). Theb. 741 (744).”

1450. νεῖρη, is Casaubon's obvious emendation of the common reading νεῖρει, adopted by Stanley, Schutz and Blomfield, but objected to by Wellauer as adding nothing to the sense, and because

it ought to be *νείρα* (as Klausen has edited), which would introduce too wide a departure from the text. If however it be, as is probable, a purely Epic word, we need not wonder at its introduction in this place in the Epic form. "*Νείρη. Infima pars ventris. Viscera. κοιλία ἐσχάτη. Hesych. : eadem quæ νείαιρα, Hom. Il. E. 539, νειαίρη δ' ἐν γαστρὶ. Vid. Foesii Œconom. p. 426.*" Blomf. Add Il. xvi. 465. *νείαιραν κατὰ γαστέρα*, where Ernesti would read *νειαίρην*, as we find it in Pollux ii. 209, *καὶ κάτω κοιλία, ἣν Ὅμηρος νειαίρην καλεῖ*—but see Heyne's note.

Musgrave on Rhes. 790. quotes the authority of Hesychius for both *νείρη* and *νείρος*, whence we should at once have obtained *νείρει*—but on referring to Schrevelius' edition of Hesych. A.D. 1668, I find only: *Νειρή· κοίλη, κοιλία ἐσχάτη. Νειρόν· σφοδρόν, ἔσχατον*: whence it is plain that *νείρη*, or rather *νείρη*, like *νειαίρη* was properly an adjective, though *νείαιρα* seems to have been early established as a substantive—as it may very well be construed in the above passage of the Iliad, *τὸν βάλε, νείαιραν κάτα, γαστέρα. Suidas has only: Νείαιρα· τόπος ἔσχατος τῆς γαστρός.*

The sense of the passage is well expressed by Schutz; *Eo enim auctore fit ut sanguinem lambendi dira libido in visceribus eorum qui ex hac gente orti sunt, seu posterorum Tantalī, alatur, ita ut priusquam antiquus dolor cessaverit, novus cruor manet.*

1451. *ἰχωρ*, "*Cruor. αἷμα μετασμβεβηκός, ἔμπυον. Hesych. : τὸ ὑδατώδες τοῦ αἵματος, Aristot. περὶ μορίων ζώων ii. 4: ὑγρασία τῆς διεφθαρμένης σαρκὸς ὑφαιμος, Schol. Homer. Il. E. 340. In hoc loco subaudiendum videtur ῥέει.*" Blomf.

1453. *αἰνέεις, you speak of*—a sense which properly belongs only to the radical verb *αἶνω*, *I say*; whence *αἶνος*, a speech, narration, or mention<sup>d</sup>; and, from its derivative sense of frequent or honorary mention, *αἰνέω*, *I praise*: see Buttman's *Lexilogus*, art. 11. p. 59, and compare v. 98, *ὅτι καὶ δυνατόν, καὶ θέμις αἰνέειν. Ch. 190, ὅπως μὲν ἀντικρὺς τάδ' αἰνέσω.*

1463. *ἀράχνης*, a spider, from *ἀράχνη*, of which noun we find also two masculine forms, *ἄραχνος* Suppl. 886. and *ἀράχνης*, Hes. Opp. 13. *τῇ γάρ τοι νεῖ νήματ' ἀερσιπότητος ἀράχνης. Hesych. : Ἀράχνου : ἀπὸ εὐθείας, ἀράχνης. Αἰσχύλος Λαίῳ (fr. 111.)—as in Latin also we find both *aranea* and *araneus*. Suidas and Etym. M. : Ἀράχνη. θηλυκῶς, τὸ ὕφασμα. ἀράχνης δέ, ἀρσενικῶς, τὸ ζωῦφιον. παρὰ τὸ ἀραὰ ἶχνη ἔχειν. ἐῖρηται δὲ ἀράχνης καὶ παρ' Ἡσιόδῳ, καὶ παρὰ Πινδάρῳ, καὶ παρὰ Καλλιῳ.*

<sup>d</sup> vv. 750. 1454. 1518.

θηλυκῶς δὲ Σοφοκλῆς Ἰράχῳ (fr. 269) Πάντα δ' ἐρίθων ἀραχνῶν βρίθει. To the same effect Blomfield cites Servius on Virg. Georg. iv. 246: "Sciendum, majores animal ipsum masculino genere appellasse hic *araneus*; retia vero, quæ faciunt, fœminino genere."

1465. κοίταν τάνδ' ἀνελεύθερον] These words depend not upon ἄμοι μοι, but, as Wellauer and Klausen have shewn, upon the preceding κρίσαι—the Semi-chorus taking up, as in v. 1429, the words of their Leader. We might, however, have looked for a better explanation than Klausen has given of ἀνελεύθερον: "*hei mihi, hoc cubitu ei adacto*; sc. quo prostratus est necessitate coactus." Translate: *Woe is me! in this ignoble bed (thou liest) &c. compare below v. 1511. "Ἀνελεύθερος, servilis, libero indignus*:" Well. Lex. Æsch.

"Ἀνελεύθερον, Indignum. Ita Terent. Adelph. iii. 4. 3. *illiberale fucinus*. Cic. de Orat. i. 32. *Res ad cognoscendum non illiberalis*." S.L.

The Neap. MS., both here and in v. 1489, has κοίταν τάνδ' ἀνελεύθερα, with the gloss: ἀνελευθέρως, δουλικῶς.

1467. βελέμῳ, α *weapon*. Etym. M. p. 194. 32. Βέλεμνα, βέλῃ. ἔστι δὲ καὶ ῥῆμα παρὰ τὸ βέλος, βέλεμος, ὡς ἔχω, ἔχεμος, Τήλεμος\* πλεονασμῷ τοῦ ὄ, βέλεμος καὶ βέλεμνον. Compare Hom. II. xv. 484. Eur. Androm. 1136.

1469. μὴ δ' ἐπιλεχθῆς] I agree with Dindorf and Klausen in thinking that nothing is lost after this verse, as former editors have supposed, not so much it should seem from the difficulty of interpreting the passage as it stands, (though there certainly is some difficulty in this,) as from a desire to make this system of verses of the same length as that which follows from v. 1492. to v. 1501. This object, however, as we shall presently see, may be more readily attained by rejecting vv. 1492–3. Meanwhile in the present verse, which in the older Edd. was μὴδ' ἐπιλεχθῆς, Hermann's correction μὴ δ' has the sanction of the Neap. MS.; and reading, with every editor after Pauw, ἐπιλεχθῆς, we may translate: *but say not that I* &c.—the primary meaning of this deponent verb being, *do not make your reckoning or account, do not set it downe that* &c.: see Buttman's *Lexilogus* art. 76. §. 7. Hesych.: Ἐπιλεγόμενος\* ἐπιλογιζόμενος. Ἐπιλεξάμενος\* διαλεγείς, ἐνθυμηθείς; and Suidas: Ἐπιλεξάμενος\* ἀναμετρήσας, ἀναλογισάμενος\* (Dionys. Halic. Ant. Rom. i. c. 39.) Ὁ δὲ Ἡρακλῆς τὸν ἀριθμὸν τῶν βοῶν ἐπιλε-

\* Compare γεγραμμένος v. 770, and oneself in writing—as a memorandum, the well-known use of γράφεσθαι, to take deposition, or indictment: Matth. Gr. down, or cause to be taken down, for Gr. §. 492. c.

ξάμενος (Angl. *having told over unto himself*). Καὶ Ἡρόδοτος (v. c. 30. 5.) Ὁ δὲ ἐπιλεξάμενος ὡς, ἦν δι' αὐτοῦ κατελθωσιν οἱ φυγάδες εἰς τὴν πόλιν, ἄρξει τῆς Νάξου. Ἀντὶ τοῦ ἀναλογισάμενος (Angl. *having reckoned, or calculated*). Κεῖται δὲ καὶ ἐπὶ τοῦ, ἀναγνούς. Ὁ δὲ εὐρίσκει τὰ γεγραμμένα, καὶ ἐπιλεξάμενος ἐλέγχει τὸ πᾶν, ὡς ἐγένετο. Compare also Suppl. 49, ὄντ' ἐπιλεξαμένα—*whom having named, or recounted, among my ancestors &c.* Hesych.: Ἐπιλεξαμένην ἐπικαλεσαμένην.

1471. φανταζόμενος, *adsimilatus*, Stanl.—rather *sese adsimilans*, likening himself unto, i. e. *appearing in the likeness of*—a singular use of φαντάζομαι, which usually signifies *I appear*, Eur. Phœn. 93. Ion, 1444. Androm. 877. Hesych.: Φαντάζομαι συκοφαντοῦμαι. Φαντάζου δόμῳ (al. δόμων). φαίνου. Φαντάσας δείξας. Φαντασία· τὸ μὴ ὄν ἀληθές, ἀλλὰ σχήματι. Φαντίζοιτο (φαντάζοιτο)· φαίνοιτο. Suidas: Φαντάζομαι συκοφαντοῦμαι. Ἀριστοφάνης. (Acharn. 823.) Οἱ παλαιοὶ τὸ φαντάζεσθαι ἐπὶ τοῦ φαίνειν ἔλεγον. Compare v. 101, ἀγανά φαίνουσα.

1472. δριμύς, *sharp-savoured, of a sharp temper, or wit*—a word, as Blomfield remarks, foreign to the dignity of Tragedy; insomuch that, except in this instance and Ch. 391, δριμὺς θυμός, we find it only in the Cyclops v. 104, οἷδ' ἄνδρα κρόταλον, δριμὺν Σιυφύφου γένος. Homer has used the expression δριμύειά μάχη. Il. xv. 696, and Theocritus δριμύειά χόλη, Id. i. 18, τάμισον δριμύειαν, xi. 66.

Ibid. ἀλάστωρ, an evil spirit, applied, like κακοδαίμων<sup>f</sup>, both to an evil *dæmon* and to one supposed to be under an evil influence: compare Pers. 354, φανείς ἀλάστωρ ἢ κακὸς δαίμων ποθέν. Suppl. 415, τὸν πανώλεθρον θεὸν βαρὺν ξύνουικον θησόμεσθ' ἀλάστορα, ὃς οὐδ' ἐν Αἰδοῦ τὸν θανόντ' ἐλευθεροῖ. Eum. 237, δέχου δὲ πρηνεμένῳ ἀλάστορα. Hesych.: Ἀλάστωρ· πικρὸς δαίμων. Idem: Ἀλάστορες· παλαμναῖοι, οἱ μιάσμασιν ἐνεχόμενοι, ἢ οἱ μέγαλα ἀμαρτάνοντες. See further in Blomf. Gloss. on Pers. 360. and 983. where he gives the true etymology of this much-controverted word. “Ab ἀλη, *mentis error, delirium*, venit ἀλάζω, *decipio*, unde ἀλαζών, ὁ ἀπατεὼν καὶ κομπαστής, ἀλάστωρ, *qui in errorem perniciosum trahit*, ἀλαστος, *qui in errorem perniciosum inducitur*; unde error ipse, et deinceps omnis calamitas, ἀλαστος dicebatur.”

1474. τόνδ' ἀπέτισεν, *has retaliated upon this man*—i. e. has made Agamemnon's life the satisfaction for the lives which Atreus took away—*having offered up an adult upon the previous sacrifice of Thyestes' children*. Compare with this metaphorical use of θύω,

<sup>f</sup> Angl. *an unlucky genius, a miserable devil*.



Eur. *Orest.* 562, τοῦτον κατέκταν', ἐπὶ δ' ἔθυσα μητέρα. *ibid.* 191, ἰξίθυσ' ὁ Φοῖβος ἡμᾶς. *Cyclops* 371, δαμάτων ἐφεστίους ξένους ἰκτῆρας ἐκθύει δόμων.

1476. *ὡς μὲν ἀναίτιος εἰ σὺ*] Schutz first added this *σύ*, which seems to be required, not more on account of the metre, than to mark the distinction between *you*, *Clytemnestra*, and the co-operating *Dæmon* with whom she wishes for the moment to identify herself. Otherwise we might read, as Wellauer proposes, *ἐσσί*, which transcribers would be very apt to contract into the common Attic form.

1478. *πῶ ; πῶ ;*] These unknown, and as yet unexplained, interrogatives are to be received, it seems, on the testimony of one solitary sponsor for their admission into the language of Ancient Greece. "*Πῶ Sricula vox*, inquit Well."—contentedly proclaims Professor Scholefield ; "*Forma est Sricula. Well.*"—echoes Klausen : but for the proof of this, we find only *Marcus dixit ; ita est*—" *πῶς πῶς* ad Marg. Ask. invenit Buttler., quod recepit Blomf., sed quum *πῶ sricula (sic) vox* sit, qualibus usum esse *Æschylum* constat, nihil mutaverim." Well.

*Ibid.* *πατρόθεν δὲ κ. τ. λ.* Translate : *but on his father's part*, i. e. in consequence of his father's transgression, *an avenging evil spirit may very possibly have been a participator in it*—*πατρόθεν*, entailed, as it were, *from his father* ; compare *Soph. Antig.* 2, *ἀρ' οἷσθ' ὃ τι Ζεὺς τῶν ἀπ' Οἰδῖπου κακῶν ὅποιον οὐχὶ νῦν ἔτι ζῶσαν τελεῖ* ;

1480. *βιάζεται δ'*—, *For black Mars revels<sup>h</sup> in kindred blood-sheddings* (see note on v. 50) ; *to which excess of violence even now also proceeding he will give free course to the congealed current of the devoured children's blood*—so we may extract a meaning from this difficult sentence, of which preceding editors have well nigh despaired. *Αἵματα*, in the plural, of itself generally denotes *blood shed by violence<sup>i</sup>* ; so that we might have rendered *ὁμοσπ. ἐπιρρ. αἵμ. streams of blood-shed among near kinsmen*—compare *Ch.* 66. 284. 932. *Eum.* 167. 253. *Suppl.* 265. In v. 1482 *Bothe*, *Butler*, and *Blomfield* read *μέλεος* on account of the metre, but this is not necessary, if we suppose the line to be *Versus Prosodiacus* ) *Catalect.*,

<sup>h</sup> γένοιτο, *esse poterat, might be or may be conceived to have been* ; γένοιτ' ἔν, *fuert, may or will have been* ; *was, it may be*,—

<sup>i</sup> Stanley compares v. 374, *βιάται δ' ἅ τάλαινα πειθώ.*

<sup>j</sup> On the same principle, apparently,

we find *gladii*, *Juv. Sat.* iv. 96. x. 123, and *cultri*, *Juv. Sat.* x. 269. used to express respectively *the butcher's knife, the assassin's sword.*

<sup>j</sup> See Seale's *Greek Metres*, sect. viii. p. 37. Ed. 1820.

the penultimate of *ἄρης* being *long* as in Theb. 244, *τούτῳ γὰρ ἄρης βόσκεται φόνῳ βροτῶν*. *ibid.* 344. 469. Pers. 86. *Ibid.* *ἔποι δὲ καί*—for which Scholefield, in part adopting Butler's<sup>k</sup> conjecture, has edited *ἔποι δίκαν*—although hastily condemned by him as a reading “*nullo sensu*,” may be defended and explained, on nearly the same principle as in v. 939 we have retained *ἔταν δὲ...τε*, *Angl. and when, again—or yea, and when*—. Literally translated, they would be *to which point, let me add*, as at other times so *now also proceeding*—the *δέ* more *suo* inviting attention to something further, which the *καί* conspires to specify as an *actual* and *according* exemplification of the spirit of the preceding remark.

Compare two amusing instances of this pointed and particular application, by means of *δέ καί*, of a general sentence preceding, *Soph. Aj.* 1142–7, *ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασύν...οὔτω δὲ καὶ σὲ καὶ τόσον λάβρον στόμα κ. τ. λ.* *ibid.* 1150–8, *ἐγὼ δὲ γ' ἄνδρ' ὅπως παμωρίας πλέων...ὄρω δὲ τοί νυν, κἄστιν, ὥς ἐμοὶ δοκεῖ, οὐδεὶς ποτ' ἄλλος ἢ σὺ, μὲν ἡνιξάμην; see also Griffiths on Prom. 973, καὶ σὲ δ' ἐν τούτοις λέγω* (*Angl. and you too—yea, and you*) ; Arnold on Thucyd. i. 133. 9.

*Ibid.* *προβαίνων*] Vettori, with the Venet. Florent. and Neap. MSS. has *προσβαίνων*—which might perhaps be allowed to stand, if in the Strophe v. 1459. we were to read *βροτοῖσιν*—the verse being *Epiconic a minore*, with a Molossus preceded by an Iambic Syzygy<sup>1</sup>.

1483. *πάχνα* *κουροβόρῳ*, the devoured children's congelation, might well be thought an harsh and unintelligible expression, had not *ὁμοσπ. ἐπιρρ. αἱμάτων* immediately preceding furnished a sufficient clue to the interpretation of *πάχνα*, as applied to an *old stain of blood* which, according to a well-known superstition of every age and clime, is now to stream afresh ; and had not the similar combinations *ἐπιρροαὶ ὁμόσποροι, ἔρως αἱματόλοιχος* v. 1449, with many others which might be adduced, warned us to take the adjective *κουροβόρῳ* with some latitude, as in general relating to the devoured

<sup>k</sup> “† *ἔποι δὲ κ. τ. λ.* Varie tentant viri eruditi. Conjecturæ olim a me editæ insistent nunc quoque legerim ὅ *τοι δίκαν προβαίνων Πάχνας κουροβόρου παρέξει. Urgetur autem a scelere in scelus cognatis sanguinis effusionibus miserandus ille Mars, antiquus Tantalidarum Genius, qui quidem ulterius procedens grumi, seu sanguinis, filii sui a Thyeste comesi pœnas dabit.* Sic Eur. *Androm.* 1106, *τῆς πάροιθ' ἀμαρτίας*

*δίκας παρασχεῖν.* Hipp. 49, *τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ δίκην.* Sunt qui nihil mutatum velint nisi *πάχνα* in *πάχναν*: *Ad quod progressus Mars, sc. malus Genius, vel natio in illi Thyestæ horrorem incutiet.* Durum hoc quidem. Paulo facilius sunt quæ supra dedimus; nec ea tamen ipsa placent.” S. L.

<sup>1</sup> See *ut supra*, p. 35.

children—in which sense also we must understand the words παιδέ-βοροι μόχοι, Ch. 1068. Similar licenses of expression are to be found in Latin: e.g. Virg. *Æn.* ii. 576, *sceleratas sumere pænas*, Angl. *vengeance upon the wickedness* of Helen, the same as *fæminea pæna*, *ibid.* v. 584: again *ultricies flammæ*, Angl. *the flame of Revenge* in the breast of Æneas, *ibid.* v. 587. Πάχη, *pruina*, (πρωινή, sc. πάχη), *δρόσος πεπηγυία*: Timæus, and Photius Lex. MS. Ἐπειδὴν ἐκ γῆς ἢ ἐκ θαλάττης ἀνερχομένη ὑγρασία ὑφ' ἡλίου μὴ κατεργασθῇ, καταψυχθῇ δέ, πάχη καλεῖται: Suidas, from Laertius in Zenon. *Citt. Segm.* 53. The old Edd., it should be remarked, have *πάχνα*.

*Ibid.* παρέξει] “*suppeditabit cruori puerivoro, idem quod: suppeditabit, inserviet effundendo cruori comedendorum infantium; efficiet ut denuo effundatur cruor talis, ut denuo perpetretur facinus atrocissimum.* Παρέχειν τινί absolute dictum, ut Latinorum *suppeditare, copiam facere alicui.* Ita ἐτοιμός εἰμι σοι παρέχειν ἀποκρινόμενος, Plat. *Protag.* 92. παρέχειν ἰατρῷ, Plat. *Gorg.* 25. 69. 79. κακῶς παρέξω, sine dativo, Aristoph. *Lysistr.* 227. Sæpius huic dictioni additur infinitivus aliquis, velut Soph. *Aj.* 1146: παρὲν παρείχε τῷ θέλοντι ναυτῶν<sup>m</sup>. Cf. Plat. *Theætet.* 116. Eadem, quæ in nostro loco, inest vis in voce παρέχει impersonali.” Klausen.

1492-3. These two verses, which Seidler *De Verss. Dochm.* p. 408. holds to be spurious, I have after Dindorf inclosed within brackets—being unable to persuade myself, with Wellauer, that the οὔτε connects what follows with the preceding remark of Clytemnestra, vv. 1468-75<sup>n</sup>. Even if with Schutz, Butler, and Blomfield, we venture to substitute οὐκ in place of οὔτε, we shall find it hard to establish any think like a logical connection in the sentence; whether, with Blomfield, we further substitute for δολίαν Dobree's proposed correction δούλιον, answering, as it would seem, to ἀνελεύθερον; or, with Butler, inclose vv. 1494-5. in a parenthesis, so as to introduce an opposition between οὐκ and ἀλλά in v. 1496. But let us omit these two supernumerary and, in all probability, supposititious lines, and the connection is close and obvious. Clytemnestra, now no longer attempting to exculpate herself as having been merely an instrument in the hands of a

<sup>m</sup> So Pers. 209, δ' δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας παρείχε.

<sup>n</sup> This appears to be the opinion also of Klausen, who objects not, in the case of *Anapæstis*, to the Antistrophe being longer than the Strophe, and on v. 1484.

remarks: “Denuo luctu victus querelas fundit chorus. De quibus quum primo ad designatam culpam necis responderit Clytemnestra, nunc justitiam facinoris probatura arripit vocem ἀνελεύθερος.”

higher Power, again takes refuge in the great Heathen principle of *Retaliation*; and, more successful in this, is emboldened once more to avow, and triumph in, what she has done: compare vv. 1339-45. 1371-3. 1403-4. 1522-3.

1494. *δολίαν ἄτην*, Angl. *a treacherous blow*. "In hoc dicto videtur latere indicium, Æschylum quoque eam retinuisse fabulam, qua per simulatas nuptias cum Achille habendas Aulidem vocatur Iphigenia. Probabile est hæc, quæ petita erant e Cypriorum libro septimo, in tragædia *Iphigenia* exhibuisse poetam." Klausen. To the same effect the Bishop of Lichfield: "Si *dolo*, inquit, interceptus est, nonne idem Iphigeniam filiam meam *dolo* etiam mac-tavit? Eam enim, ut est apud Eurip. in *Iph. A.*, nuptiarum præ-textu cum Achille celebrandarum ad Aulida adduxit. Hinc patet, ut obiter moneam, minime recipiendam esse lectionem *δούλιον* pro *δολίαν*, a cl. Dobræo propositam et a Bl. in textum receptam."

1496. *ἔρνος*, *a young shoot, an off-set*; and hence *offspring*; compare Eum. 661, ἡ δ', ἅπερ ξένφ ξένη, ἔσωσεν ἔρνος. *ibid.* 666, ἀλλ' οἶον ἔρνος οὔτις ἂν τέκοι θεός. Blomfield compares Soph. *Œd. C.* 1108, ὃ φίλτατ' ἔρνη. Eur. *Phæn.* 199, ὃ Διὸς ἔρνος. Tr. 761, ὃ Τυνδάρειον ἔρνος. Bacch. 1305, τῆς σῆς ἔρνος νηδύος. Pind. *Isthm.* iv. 76. ἔρνεϊ Τελεσιάδα: and adds "Homerum secuti sunt, qui dixit ἔζος Ἀρῆος. *Mox ἀερθέν* est *eductum*; ex Homericō [Il. xviii. 56.] ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος."

1497. τὴν πολὺκλαυτὸν τ' Ἰφιγενείαν] I humbly agree with Klausen in thinking that Porson's criticism on Eur. Med. 822, however just and good in itself, might have been spared in reference to the present passage, of which he too hastily says: "dele inutilem copulam et lege πολυκλαυτήν:"—a correction, which on his authority has been most needlessly introduced into the text by Blomfield and Scholefield, nay even by Wellauer and Dindorf. See the note on v. 123, and compare in particular v. 9. ἐκ Τροίας φάτιν, ἀλώ-σιμόν τε βάξιν, v. 205, πανσανέμου θυσίας, παρθενίου θ' αἵματος, v. 1377, τοδ' ἐπέθου θύος, δημοθρόους τ' ἀράς. Suppl. 60, τὰς Τηρεΐας μήτιδος οἰκτρὰς ἀλόχου, κερκηλάτου τ' ἀηδόνας—in all which passages the copulative occupies precisely the same position, and subjoins in plainer terms the same sort of explanation, or expansion, of the subject of the preceding clause.

In what follows, we might still further, perhaps, adhere to the common reading, so as to retain, *ἀνάξια*, and yet to Grecian ears exhibit the words *ἄξια δράσας ἄξια πάσχω* in that close apposition



in which on every account it is most desirable to place them, if we were to arrange the lines, as Wellauer has done, *τὴν πολυκλαυτόν τ' Ἰφιγένειαν ἀν-||-ἀξία δράσας ἄξια πάσχων*—but the *ἀν-*, whether accidentally or designedly introduced after *Ἰφιγένειαν*, and (if by design) whether intended to bolster up the sense, or metre, or both, I cannot but think more detrimental to the spirit of the passage, than it is beneficial to the letter. I therefore read with Dindorf and with Klausen—*Ἰφιγένειαν || ἄξια δράσας ἄξια πάσχων*,—and suppose that in regard to the Proper Name the poet has here availed himself of that poetic license<sup>o</sup>, by which it is admitted he might, had he been so minded, have written *πολυκλαύτην*; whilst I interpret v. 1498 in the sense which Hermann first pointed out, as *ἄξια ἀξίων δραμάτων πάσχων*—in which sense it belongs to that peculiar phraseology, of which, to borrow the words of Griffiths on *Prom.* 19, *ἄκουτα σ' ἄκων*—, “no one is likely to be reading the” *Agamemnon*, “who has not already met with many instances, which are to be found plentifully in all the tragedians:” see, for example, in that play vv. 191. 218. 671, and in this v. 526. Compare also vv. 358. 514. and below vv. 1501. 1534.

The whole passage may be translated: *but now that even as unto the off set from him that I had reared, the much-lamented Iphigenia I mean, he did what was meet, he is suffering what is meet, let him utter no proud boast in Hades, since by a murderous death he has paid for just (περ) what he did first, or set the first example of*—in some such way must we here interpret *ἤρξεν*, as from *ἄρχω princeps vel auctor sum*; on which primary sense, (more familiar in the compounds *ὑπάρχω, προὔπαρχω, and κατάρχω*) P, see Matth. Gr. Gr. §§. 335. 336. and Buttman's *Irregular Greek Verbs*, p. 33, and com-

<sup>o</sup> It seems obvious to object to Klausen's apology for this—“*solet quidem corripit ultima syllaba in voce Ἰφιγένειαν*, ut Eur. *Iph. A.* 90: sed poterat *Æschylus* in Anapaestis uti forma Dorica posita pro epica *Ἰφιγενείην*”—that we find *Ἰφιγένεια*, below v. 1525, in an Anapaestic line with its final syllable short. But it is not in Anapaestic systems only that the Attic poets appear to have allowed themselves certain, not very easily defined, licenses with regard to the final syllable of nouns ending in *a*—see, for example, Theb. 685, *κακῶν δὲ καὶ σαρῶν οὐτιν' εὐκλείαν ἐπέει*, with the other instances adduced in an able Review of

Professor Scholefield's *Æschylus, Philological Museum*, No. ii. pp. 220 &c.—nor is the inconsistency even, observable in vv. 1497. 1525, without a parallel in *Æschylus*. Thus in the *Perseæ* v. 29. *Ἀρτεμίδης* has its penultimate long; but *short*, *ibid.* 302, and *long* again, *ibid.* 971. *Φαρανδάκης* v. 31. has its penultimate long; but *short*, *ibid.* 957.

<sup>p</sup> Matthiæ notices under the same head *καθηγεῖσθαι τινος*, *to be the first, to make a beginning*, Plato, *Laches* p. 182. C: to which we may add *ἐσηγησαμένου τὴν πείραν*, *having first suggested the attempt*, Thucyd. iii. 20. Compare also *ib.* iv. 76. vi. 99.

pare Thucyd. i. 49: ἐν ᾗ (ναυμαχίᾳ) αἱ Ἀττικάι νῆες παραγιγνόμεναι τοῖς Κερκυραίοις, εἴ πη πιέζονται, φόβον μὲν παρείχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἔρχον. *ibid.* 52: ναυμαχίας οὐ διανοούμενοι ἄρχειν ἐκόντες. and 53: ἀδικεῖτε, ὦ ἄνδρες Ἀθηναῖοι, πολέμου ἄρχοντες καὶ σπονδὰς λύοντες. ii. 12: ἦδε ἡ ἡμέρα τοῖς Ἑλλήσι μεγάλων κακῶν ἄρξει: in all which passages, as also in those where (as in Thucyd. i. 93. vi. 54. &c.) it denotes precedence of rank, or office, the verb ἄρχειν may be resolved into ἄρχων εἶναι, as we find it expressed in Soph. Aj. 934, μέγας ἄρ' ἦν ἐκείνος ἄρχων χρόνος πημάτων—compare Pers. 353, 409. Eur. Med. 1372. Hipp. 410. Troad. 990. Hel. 425, and as more immediately parallel to the passage before us, Soph. El. 552<sup>q</sup>, ἐρεῖς μὲν οὐχὶ νῦν γέ μ' ὥς ἄρξασά τι λυπηρόν εἶτα σοῦ τάδ' ἐξήκουσ' ὕπο: where we may translate ἄρξασά τι λ. having started, or begun with, something offensive: whether we take λυπηρόν τι adverbially, or resolve the construction into ἀρχήν τινα λυπηράν ποιήσασα<sup>r</sup>.

Wellauer, indeed, (Lex. Æsch. v. ἔρδειν) derives ἦρξεν from ἔρδω; but the indic. aorist of this verb is ἔρξα, as we find it in Theb. 924, being in fact an abbreviated form of ἔρεξα from ῥέξω, whence fut. ῥέξω and by transposition ἔρξω, as also aor. 1. inf. ῥέξαι and ἔρξαι below vv. 1513. 1629, and part. ῥέξας and ἔρξας v. 1534. See Matth. Gr. Gr. §. 249, who holds with the grammarians that ῥέξω, in Doric pronunciation ῥέδω<sup>s</sup>, is the radical word, from which by transposition came ἔρδω or ἔρδω; and that from the transposed future ἔρξω, a series of derivative words were formed as from a present ἔργω: *Ibid.* §. 234. Buttmann on the contrary, with less show

<sup>q</sup> This appears to be the passage to which Buttmann refers, as the only instance in which ἔρχω is used by the Attic writers in the sense of *to begin*—although the reference is incorrectly given to Soph. El. 522, where, oddly enough, ἄρχω does occur, but in its common acceptation *I rule*. It will be seen, however, that in neither passage is there any exception to its most general meaning *I am first, I take the lead*—either absolutely, or in some particular line denoted by an accusative following—whence, in a slightly derivative sense, it came to be used either as an active or a neuter verb, with the same license as we familiarly employ the English verbs *to start, to originate*.

<sup>r</sup> This construction of ἄρχειν with an accusative is analogous to that of νικάω

in such phrases as Eum. 432, ὄρκοις τὰ μὴ δίκαια μὴ νικᾶν λέγω, *Angl. not to carry or prevail in*, on which see Matth. Gr. Gr. §. 409. 3. The analogy holds also in their intransitive use: compare, for example, Soph. Antig. 233, τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν with Eur. Hipp. 410, ἐκ δὲ γενναίων δόμων τόδ' ἦρξε θηλείαισι γίγνεσθαι κακόν—sc. ἦρξε τὸ τὸδε γίγνεσθαι κακόν, *Angl. originated the occurrence of this evil—to be distinguished from Thucyd. iii. 18. καὶ δ' χειμῶν ἔρχετο γίγνεσθαι, Angl. and the winter season was commencing—it was beginning to be Winter*. Compare also in the Orators *προξενεῖν τι* or *τινά*, *Angl. to patronise or warrant a person, or thing*.

<sup>s</sup> Hesych. : ῥέδειν' πράττει, θύει.

of reason on his side, derives ῥέζω from ἔρδω: *Irregular Greek Verbs*, p. 221.

1503. εὐπάλαμον] The MSS. and Edd. previous to Porson have εὐπάλαμον, in violation of the metre, but in strict accordance with the analogous compound ἀπάλαμος (Apollon. Lex. :) ἀμήχανος. παλάμαι γὰρ αἱ μηχαναί. σημαίνει δὲ καὶ τὸν ἀπειρον· Ὡς δ' ὅτ' ἀνὴρ ἀπάλαμος—Hom. Il. v. 597: Hesych.: 'Απάλαμος' ἀσθενής, ἀμήχανος. Suidas also has: 'Απάλαμος' ἀπειρος: and Εὐπαλάμων ὕμνων ἀντὶ τοῦ, εὐ διαχειρισμένων, ἢ συντεταγμένων· Τέκτονες εὐπαλ. ὕμνων (Schol. Aristoph. Eq. 527.) Hence we may translate εὐπάλαμος, in the sense nearly of εὐτρεπής, εὐτρκος, εὐχερής &c., *handy, of a ready turn, dexterous, clever*; παλαμάσθαι γὰρ οἱ Ἀττικοὶ τὸ διὰ χειρὸς ἐργάζεσθαι. Etym. M. p. 647, 50: παλάμαι· αἱ χεῖρες, καὶ αἱ τέχναι, Hesych.: and Suidas παλάμων· τέχων, ἢ χειρῶν· παλαμάσθαι· τεχνάζεσθαι: καὶ Ἀπάλαμος παρ' Ὀμήρῳ, ὁ ἀτεχνος.

1504. ὅπα τράπωμαι] Elmsley on Eur. Heracl. 595, proposed to read ὅποι, as also ποῖ for πᾶ τις τράποι· ἄν; Ch. 409: but whatever may be said of the latter passage, the change is wholly unnecessary here, where the object of the action in τράπωμαι manifestly is the accusative εἰπ. περίμναν. *I am at loss (by) which way to turn myself for a ready device*—or, without altering the original collocation, in respect of ready counsel, which way to turn, whilst the house is falling. “Ὅποι Emsl. ad Heracl. 595. ut opinor, citra necessitatem: ὅποι est quonam, whither; ὅπα est quanam, which way. Plato Parmen. p. 135. C. quum supra dixisset, οὐδὲ ὅποι τρέψει τὴν διάνοιαν ἔξει, mox subiungit, τί οὖν ποιήσεις φιλοσοφίας πέρι; πῇ τρέψει, ἀγνοουμένων τούτων; ubi jure nihil mutavit Heindorfius. Distinctionem, quam inter ποῖ et πῇ statuit Hermannus ad Herc. Fur. 1236, non intelligo. Quod vero dixit Porsonus ad Hecub. 1070 (1062) πᾶ et quietem et motum significare, utinam etiam probasset. Omnino notent tirones πῇ dativum esse pronominis obsoleti πός, sicut ἦ pronominis ὅς, et cum ὁδῷ subaudito concordare; ποῖ vero ejusdem pronominis est dativus genere masculino. Sic apud Latinos quo, qua. A πός formatur adverbium πόσε Il. π'. 442, ut ab οἶκος, οἴκοσε &c. non autem a ποῦ, quod ait Apollon. de Adv. p. 607. 23. Quæ de his adverbii protulit Burneus (*Monthly Review*, April 1799, p. 439), docta sunt, sed non satis enucleata.” Blomfield.

*Ibid.* πίνοντος] Wellauer and Klausen, acting on the suggestion of Blomfield, have edited πινόντος—but the present participle certainly agrees better with the succeeding context, and Buttman's

notion<sup>t</sup> that the old present *πίτνω* need not be supposed to have fallen altogether into disuse, even when from *ἐπιτνω* had arisen a lengthened present *πιτνώ*, seems both reasonable in itself, and the best means of reconciling the conflicting opinions of Hermann and Elmsley on Eur. Heracl. 77: on which see the *Classical Journal*, vol. xxxviii. pp. 284-7.

1506. *ψεκάς*] Dindorf alone reads *ψακάς* here, as also *κατεψάκαζον* in v. 542. Hesychius has: *Ψεκάδες· ῥανίδες, σταγόνες. Ψεκάς· σταγών.* and again: *Ψακάς· ψακάς, ῥανίς. Ψακάλουχον· ἔμβρυον. Ψακαλούχοι· ψακάδας ἔχουσαι, εἰσι δὲ ἔμβρυα.* Suidas has both: *ψεκάς· δρόσος*, and: *ψακάζει· ῥαίνει. Ἀριστοφάνης* (Pac. 120.) *ἔνδον δ' ἄργυρίου μηδὲ ψακάς ἢ πάνυ πάμπαν. ἀντὶ τοῦ, οὐδὲ τὸ σμικρότατον.* “*Vulgatur ψεκάς.* Mæris: *ψακάς, Ἀττικῶς. ψεκάς, Ἑλληνικῶς.* Supra 1360. (1357.) *libri omnes ψακάς.* Phrynichus App. Soph. p. 73: *ψακάζειν, διὰ τοῦ α, οὐ διὰ τοῦ ε.* Cf. Eustath. p. 1071, 9. Sophocles dixit *ψακαλούχοι μητέρες*, in fragm. ap. Eustath. p. 1625, 49. sed *ψεκάδος* in “*Tympanist. fr. 1. (563).* *ψακάς, Aristoph. Pac. 120.* Fieri potest ut hoc recentioris Atticismi fuerit, *ψεκάς* vero vetustioris. Sensus est, *guttatim pluiere desiit et in torrentem vertitur.*” Blomfield.

1507. *δίκην δ'*—] “*Pulcherrima, si rite intelligatur, allegoria: Fatum, seu Parca, vindictam jam adversus aliud crimen aliis cotibus acuit; h. e. novo Clytemnestræ facinori novus jam ultor paratur. Δίκη cum ferro quod acuitur, Orestes autem cum cote, qua ferrum acutum redditur, comparatur; quia Μοῖρα eum tanquam vindictæ instrumentum adhibitura erat.*” Schutz. The correction *δίκην*, for *δίκη* (Neap. MS.; *δικῆ*), is due to Auratus; *θηγάνει*, for *θήγει*, to Hermann; *θηγάναισι*, for *θηγάναις*, to Pauw. We may translate: *yea and Fate is whetting the edge of Justice for (i. e. to avenge) a fresh matter of wrong upon other and fresh whet-stones.* *Πρᾶγμα*, like the Latin *res*, is not unfrequently found in this forensic sense; compare Eum. 278. 470. 477. 482. 488. 575. 584. 630. Suppl. 356. Eur. Orest. 782; and for *δίκη βλάβης*, Angl. *an action of trespass*, see Demosth. ag<sup>t</sup>. Midias, p. 522, 26: *δίκας ἰδίας μοι προσῆκεν αὐτῷ λαχεῖν, τῶν μὲν ἱματίων καὶ τῶν χρυσῶν στεφάνων τῆς διαφθορᾶς καὶ τῆς περὶ τὸν χορὸν ἀπάσης ἐπηρείας, βλάβης, ᾧν δ' εἰς τὸ σῶμα ὑβρίσθαι φημί, ὑβρεως.* Compare a similar description of that Power “to whom vengeance belongeth,” Deut. xxxii. 41 v: *If I whet my glittering*

<sup>t</sup> *Irregular Greek Verbs*, pp. 213-14.

<sup>u</sup> Compare Cic. ad Attic. ii. 7.

<sup>v</sup> Sept. Vers.: *ὅτι παροξυνῶ ὡς ἄστρα-*

*πὴν τὴν μάχαράν μου, κ. τ. λ. Ps. vii.*

12: *ἐὰν μὴ ἐπιστραφῇτε, τὴν βομφαλὴν*

*αὐτοῦ στιλβώσκει.*



sword, and mine hand take hold on judgment, I will render vengeance to mine enemies; and Psalm vii. 12: If the wicked turn not, He will whet His sword: also Ch. 646, Δίκας δ' ἐρείδεται πυθμὴν· προχαλ-  
κεύει δ' Αἴσα φαsgανουργός· τέκνον δ' ἐπεισφέρει δώμασιν αἱμάτων παλαι-  
τέρων.—Θηγίνει· ὀξύνει: Hesych. Idem: θηγάνη· ἀκόνη. λέγουσι δὲ καὶ  
θήγαρον: compare Eum. 859, αἱματηρὰς θηγάνας, σπλάγχνων βλάβας  
νέων. Soph. Aj. 820, σιδηροβρῶτι θηγάνη νεκρονῆς.

1511. δροίτας, a bathing-tub, a vat; compare above vv. 1093-4.  
Ch. 999, νεκροῦ ποδένδυτον δροίτης κατασκήνωμα. Eum. 633, δεδεγμένη  
δροίτη, περῶντι λουτρὰ καπὶ τέρματι φᾶρος παρεσκήνωσεν. Blomfield  
further quotes from Lycophron v. 1108, δροίτην, (just before de-  
scribed, ibid. v. 1103, as θερμὴν λουτρῶνος στέγην), and Nicand.  
Alexiph. 462, δροίτη, where the Scholiast: ἤγουν ἐν σκάφῃ θερμοῦ  
ὑδατος, ἐν πυλῶ. Elsewhere it signifies a coffin or funereal urn;  
being, according to etymologists, ἡ ἐκ δρυὸς εἰς οἶτον πεποιημένη. See  
Etym. M. p. 288, 3. Δροίτη· ἡ πύελος. ὁ δὲ Αἰτωλὸς φησὶ, τὴν σκάφην  
ἐν ᾗ ἐτιθηνέιτο τὰ βρέφη. Παρθένιος δὲ, τὴν σόρον. καὶ Αἰσχύλος.  
Eustath. on Od. xii. p. 1726, 11: Καὶ δρύτη δέ, φασι, πύελος κυρίως ἡ  
ξύλινη, ὡς ἀπὸ δρυός. ἥς ἡ χρῆσις παρ' Αἰσχύλῳ ἐν Ἀγαμέμνονι. εἰ δὲ διὰ  
διφθόγγου γράφεται ἡ δροίτη ἐκεῖ διὰ τὸν οἶτον, οὐ καλύει ταῦτα τὴν ῥη-  
θεΐσαν ἐρμήνειαν αὐτοῦ. συγκέκυπται γὰρ ἐκ τοῦ δρυοίτη· ἵνα ᾗ κυρίως  
δροίτη, πύελος ἡ λάρναξ ἐπὶ τεθνεῶσιν.

Ibid. χαμεύναν, a pallet, a lowly bed. Suidas: Χαμεύνης· ὁ χαμαὶ  
εὐναζόμενος. καὶ θηλυκῶς, χαμεύνη· ταπεινὴ κλίνη. Ἀριστοφάνης (Av.  
816)· Οὐδ' ἂν χαμεύνη πάνυ γε κειρίαν γ' ἔχων. Hesych.: Χαμεύνη·  
στιβάς, καὶ ἡ ταπεινὴ κλινὴ. καὶ χαμεύνης, ὁ χαμαὶ κοιμώμενος. Pollux  
x. 35: Τῶν ἀδοξοτέρων ἡ χαμεύνη καὶ τὸ χαμεύνιον. ἐν γοῦν τῷ σατυρικῷ  
Σκίρωνι Εὐριπίδης φησι· Σχεδὸν χαμεύνη σύμμετρος Κορινθίας παιδός:  
compare also Rhes. 9, λείπε χαμεύνας φυλλοστρώτους. ibid. 852, τίς δ'  
ἂν χαμεύνας πολεμίων κατ' εὐφρόνην Ῥήσου μολὼν ἐξεῦρεν; Theocr. xiii.  
33, πολλοὶ δὲ μίαν στορέσαντο χαμεύναν. It is a contraction of χαμαι-  
εὐνή, as χαμεύνης is of χαμαιεὐνης, Hom. Il. xvi. 234. The νῦν which  
followed δροίτας in the older Edd., has been omitted by every editor  
after Schutz, with the sanction of the Venet. and Florent. MSS.  
It originated, no doubt, with the Neap. MS. See on v. 775.

1518. τίς δ'] It is not necessary with Stanley and others to alter  
ἐπιτύμβιος αἶνος (the reading of all the MSS.) into accusatives after  
ἰάπτων, which may be taken in a neutral sense, Angl. shooting or  
darting, as we find it in Suppl. 547, ἰάπτει δ' (sc. αὐτήν) Ἀσίδος δι'  
αἶας. Translate: and what funeral oration over the godlike man,

amid tears alluding to him, will be afflicted in sincerity of heart?—*ιάπτων*, sc. *ἐπ' αὐτῷ*, aiming or pointing at him; or it may be *λόγοις* *ιάπτων αὐτόν*, hitting at him, (Angl. *hitting him off*) with words; as we find it expressed in Soph. Aj. 501. “*Ἐπιτύμβιον αἶνον* ex Stanleii conjectura Schutz. Blomfield., vim poeticam infringentes; *αἶνος* ipse *πονεῖν* dicitur.” Well. “Lessum funebrem intellige, qui jam tum Heroicis temporibus frequentabatur. Cf. Hom. Il. Ω. 725 sqq.” Hinc postea apud Græcos *λόγος ἐπιτάφιος*, apud Romanos oratio vel laudatio funebris. Veram esse lectionem *τίς δ' ἐπιτύμβιον αἶνον*—, satis mihi patet ex Clytæmnestræ responso, quæ dicit ‘Non ad te pertinet hujus curæ mentionem facere; a nobis occisus est, et nos eum sepiemus.’” S. L.

1519. *ξὺν δάκρυσιν*] The old Edd. have *δακρύοιν*, for which Butler, Blomf., and Scholef., with the concurrence of the Neap. MS., have edited *δακρύοις*; Porson, Schutz, Wellauer, Dindorf and Klausen *δάκρυσιν*—which, when written ΔΑΚΡΥCIN, might easily be mistaken for ΔΑΚΡΥOIN.

1525. *Ἰφιγένειά νυν*—] So every editor after Stanley has corrected the old reading *Ἰφιγένειαν ὦ*—.

1527. *πατέρ' ἀντιάσασα*, having advanced to meet her father. “*Ἀντιάσειν* plerumque *supplicandi* notionem habet, cum accusativo sæpe subaudito; Soph. Phil. 809, ἀλλ' ἀντιάξω, μή με καταλίπῃς. El. 1009, ἀλλ' ἀντιάξω...κατάσχεσ ὀργήν. Aj. 492, καὶ σ' ἀντιάξω. Eur. Iph. T. 1053, ἀλλ' ἀντιάξε καὶ λόγους πειστηρίους εὔρισκε: sed nescio an alibi apud Tragicos cum casu usurpetur pro *occurrere*. Apud Nostrum nusquam alibi legitur. Semel pro *occurrere*, sine casu<sup>x</sup>, Soph. Œd. T. 192, φλέγει με *περιβόητος ἀντιάξων*. Semel pro *nancisci*, cum genitivo, Soph. El. 869, τάφον ἀντιάσας. Cum accusativo, *supplicandi* sensu, Eur. Alc. 402. Andr. 573. Ion, 1119. Semel cum genitivo, Suppl. 272, ἀντίασον γονάτων, *prehende genua*<sup>y</sup>. Apud Herodotum pro *obviam ire*, *occurrere*, cum accusativo jungitur, i. 105, σφεὰς ἀντιάσας δώροισι τε καὶ λιτῇσι. ii. 141, ἀντιάξων τὸν Ἀραβίων στρατόν.” S. L. In this last sense we must understand it

<sup>w</sup> Add Ch. 335, *δίπαις ἐπιτύμβιος θρήνος*. ibid. 342, *θρήνων ἐπιτυμβιδίων*.

<sup>x</sup> It may be questioned perhaps whether *ἀντιάξων* can be said to stand here without a case following, since *μέ* may depend at once upon the verb and participle.

<sup>y</sup> Here too, it is probable, we should

read with Blomfield as quoted on v. 1529, *βᾶθι καὶ ἀντίασον, γονάτων ἐπὶ χεῖρα βαλοῦσα*: so that this passage, instead of standing alone, should rather have been added to Iph. T. 1053, above given. Dindorf, however, has edited *βᾶθι καὶ ἀντίασον γονάτων, ἐπὶ χ. β.*

here: see Buttman's *Lexilogus*, art. 22. §§. 2-4, and Matth. Gr. Gr. §§. 328. 383.

*Ibid.* πρὸς ὠκύπορον πόρθμευ' ἀχέων] "Descriptio Acherontis, habita simul nominis ratione, quod significare volunt i. q. ὁ τὰ ἀχεα ρέων. Cf. Etym. M. in hac voce, et Eustath. ad Il. A'. p. 157. Apollod. in fragm. ap. Stob. (p. 1047. ed. Heyne)." Schutz.

1529. χεῖρε] "Χεῖρα in χεῖρε mutavit Porsonus. Eurip. Suppl. 272, βᾶθι, καὶ ἀντίασον, γονάτων ἐπὶ χεῖρα βαλοῦσα, recte quidem cum præpositione ἐπὶ: sed περὶ pluralem vel dualem postulat; Andr. 115, πρὸς τὸδ' ἀγαλμα θεῶς ἱκέτις περὶ χεῖρε βαλοῦσα." Blomf. "χεῖρα vulg. χεῖρε, quod sensus postulat, Glasg. Blomf. [Dind.]" Well. "Dubitanter recepi." Scholef. "Nescio quid sibi velint editores qui corrigunt χεῖρε, quasi dici non posset: *den Arm um ihn schlagend* æque ac: *die Arme um ihm* cet." Klaus.

*Ibid.* φιλῆσαι] "φιλῆση vulgat. corruptum, ut videtur, propter falsum ὦα v. 1536 (1525); correxit Abresch." Well.

1530-4. Translate: *This dishonour has come upon Agamemnon in return for dishonour done unto his family (v. 1495.) in the slaughter of Iphigenia: and it is difficult to decide between the two cases. THERE IS THAT DESPOILETH A MAN LADEN WITH SPOIL, AND HE THAT KILLETH MAKETH FULL COMPENSATION FOR IT; yea it remains, whilst Zeus remains in time—an ordinance, that is, (allowance being made for the heathen's conception of eternity), for ever—THAT A MAN RECEIVE ACCORDING TO WHAT HE HATH DONE.* *δνειδος ἦκει.* compare a similar expression, Soph. CEd. T. 523, ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνειδος.

In v. 1532 we have two particular illustrations of the great principle asserted in 1534, of which we have had repeated mention, and which is the more worthy of observation as being in truth the basis of all Religion, Natural and Revealed. With respect to the construction of *φέρει φέροντα*, some allowance must be made for the studied conciseness of a pithy and proverbial saying, intended to convey to the ear that *as surely as a man robs, he is robbed in turn*; even as "whoso sheddeth man's blood, by man shall his blood be shed:" see, however, Matth. Gr. Gr. §. 271. Obs. and compare above, vv. 39. 59. Compare also Soph. CEd. C. 1025, γνῶθι δ' ὡς ἔχων ἔχει, καὶ σ' εἴλε θηρῶνθ' ἡ τύχη.

Klausen—who makes *δνειδη* the subject both of this and the preceding verse, and translates "*φέρει φέροντ'*, *afferunt afferentes*; i. e. *ignominie afferunt novas ignominias, quæ denuo novas allaturæ*

sunt"—objects that *φέρει* is incapable of that interpretation (*aufert*) which most editors have assigned to it, and which, it must be admitted, does more properly belong to the middle *φέρεται*. Yet that the received interpretation, as given above, is the correct one, will be seen from a comparison of Theb. 351, ἀρπαγαὶ δὲ διαδρομῶν ὁμαίμονες· ξυμβολεῖ φέρων φέροντι, καὶ κενὸς κενὸν καλεῖ: and as regards the use of the active *φέρει*, there may possibly be an allusion to the established phrase *ἄγειν καὶ φέρειν*, on which see Suidas and Lex. Seg. p. 206, 14: "Ἀγειν καὶ φέρειν· ἀντὶ τοῦ, ληστεύειν καὶ ἀρπάζειν. ἦγετο μὲν τὰ ἔμφυχα, ἐφέρετο δὲ τὰ ἄψυχα: and compare an ancient law quoted by Demosth. against Aristocr. p. 639, 5: Καὶ ἐὰν φέροντα ἢ ἄγοντα βία ἀδίκως εὐθὺς ἀμυνόμενος κτείνει, νηποινεῖ τεθνάναι. Compare Soph. Œd. C. 927, οὐθ' εἶλκον οὐτ' ἂν ἦγον.—'Εν χρόνῳ, *per seriem sæculorum*, Scholef.: *Anl. throughout all time*; see the note on v. 502. It is surprising that Blomfield should have written: "Interpretes minus recte agunt, quum conjungunt μίμνοντος ἐν χρόνῳ Διός. Constructio est μίμνει δὲ, μίμν. Δ. ἐν χ. παθ. τὸν ἔρξ. (quod monuit etiam Musgr.)"—and not less surprising that Wellauer should have added: "Quum μίμνοντος ἐν χρόνῳ Διός sensu careat, durissima autem sit constructio quam Blomf. proponit, non displicet Schutzii conjectura ἐν θρόνῳ, quæ vocabula sæpe confunduntur."

1534. θέσιμον γάρ] "Post γάρ cum Symmonsio plenius interpunxi, ut hæc, γνωμικῶς dicta, cum præcedentibus cohæreant: *sic enim divina lege constitutum est.*" S. L. There is some force in this interpretation, and it agrees well with Hesych.: θέσιμον· δίκαιον, and Suidas: θέσιμον· νόμιμον—nevertheless, to preserve the connection between this and the following line, in which there would otherwise be too great abruptness, it seems better to translate: *for who can drive away from his home a brood of curses expressly ordained to dwell there?*—a succession of ills, that is, which according to an eternal and immutable ordinance are engendered in direct descent from a primeval curse: see note on θέσιμος, an ordinance, (such as that just mentioned) at v. 293, and with γονὰν ἀπαίων, compare above, vv. 728—33.

Ἀπαίων is Hermann's ingenious and invaluable correction of the common reading ῥᾶον—"in quo explicando," Blomfield might well say, "frustra desudant interpretes."

1536. κεκόλληται γένος πρὸς ἄτα, *The whole race of the Tantalidæ is glued down to misfortune*: "πρὸς ἄτα præclara Blomfieldii emendatio pro προσάψαι, de qua si quis dubitet, is videat omnino Pors. ad



Med. 553." Scholef. This from one whose leaning is less to Blomfield than to Wellauer, it is hoped<sup>z</sup>, will not be lost upon the last-named editor, who remarks upon this line: "προσάψαι vulgat. sine sensu. Variæ sunt interpretum conjecturæ, quas adferre nolo. Reliquis præstant Hermanni πρὸς δψη et Blomfieldii πρὸς ἀτα, sed nihil mutare ausim:" and yet, to go no further than his preceding note: "ἀραιὸν egregia est emendatio Hermanni pro vulg. ῥῆον, quod frustra explicare vel emendare conati sunt interpretes." Dindorf also and Klausen retain προσάψαι, which the latter translates: *adhæret ita, ut etiam sobolem suam adjungat ædibus!* "Κολλάω. Glutino. Κόλλα erat tergus bovis, ex quo gluten fiebat. Pausanias ap. Eustath. in Od. φ'. p. 1915, 9: ἐκόλλωπωσε, τὸ κόλλη συνήρμοσεν. ἀπὸ γὰρ τοῦ κωτιαίου, φησὶ, κόλλωπος τῶν βοῶν ἐφομένου ἐγένετο κόλλα. Metaphorice Callim. Lav. Pall. 83, ἐκόλλασαν γὰρ ἀνιαι Γούνατα. Vid. Pindar. Ol. v. 29." Blomf. The word does not occur elsewhere in the tragedians, except in Eur. Hipp. 1225, κολλητῶν ὄκων. It is frequently used metaphorically in Plato: Phædr. p. 278. E. Phædon. p. 82. E. Legg. v. p. 728. vi. p. 776. C.; as also in the New Testament; Luke xv. 15. Acts v. 13. viii. 29. ix. 26. x. 38. xvii. 34. Rom. xii. 9. 1 Cor. vi. 16, 17. Compare also Plant. Menæch. ii. 2, 63: se applicant, agglutinant.

1537. εἰς τόνδ' ἐνέβη...χρησµόν] Supposing, as the German editors suppose, nothing to be wanting before this verse, the obvious nominative to be supplied to the common reading ἐνέβη is γένος—so that Clytemnestra would reply to the last remark of the Semichorus, *It has in truth fallen under the terms of this oracle*, so that I can well believe what you have said of a constant succession of evils that shall *stick fast to the family*; and I accordingly &c. There

<sup>z</sup> The hope alas! seems desperate. On referring to Wellauer's Lex. Æsch. v. κολλάω, we find the passage quoted "Ag. 1547. κεκόλληται πρὸς δψη," but no explanation given, either there or under its proper head, of the word δψη, which, whilst it introduces a much more violent alteration of the text than Blomfield's ingenious substitution of ΑΤΑΙ for ΑΨΑΙ, adds nothing, so far as I am able to understand it, to the sense. In the second volume of that Lexicon, published a year later than the first, we find indeed "προσάπτειν, adhærere, (rather adnectere, adjungere, as Klausen translates it,) Ag. 1547, κεκόλληται γένος προσάψαι"—but still

we dare not hope: for in his Preface to the whole, speaking of the last edition of the Fragments of Æschylus, Wellauer—"cui quantum debuerit Æschylus, quantum ipse debeam," under similar circumstances writes Professor Scholefield, "non opus est prædicare"—Wellauer steps out of his way to say: "de Germania loquor, nam Scholefieldum non moror." How impossible not to be reminded in all this of those lines of Horace, Epist. II. i. 86-9. "Jam Saliare Numæ carmen qui laudat, et illud, Quod tecum ignorat, solus vult scire videri, Ingeniis non ille favet plauditique sepultis, Nostra sed impugnat, nos nostraque lividus odit.

is no necessity therefore in this case, with Casaubon, Stanley, and Schutz to read *χρησμός*, and translate: *In maritum meum vere cecidit oraculum*: in which sense, indeed, the presence of the Article would be indispensably requisite—nor yet, with Canter and others to read *ἐνέβης*: *Vere in hoc oraculum incidisti*—nor lastly, with Klausen to supply *ὁ λόγος, τὸ χρῆμα, or τὸ πᾶγμα*, and translate: “*pervenit res (perventum est) cum veritate in hanc vaticinationem*; i. e. *vera hæc vaticinatio e ratione rerum nostrarum effecta est.*”

But supposing, as we did on v. 1419, that two whole systems have been lost between v. 1536 and v. 1537, corresponding respectively to *σύστ. ε΄*. and *στρ. 5΄*—then, though an apposite nominative to *ἐνέβη* may undoubtedly have been contained in the concluding words of HM. B΄, yet I would rather look to what (as in the preceding *hiatus* after v. 1445.) we may presume to have been an enlargement, first by the whole Chorus and then by HM. B΄, upon the topic just introduced by HM. A΄, for a more lengthened exposition of divine counsel and dispensation; which, in accordance with Heathen notions, would exactly be described by their significant term *χρησμός*. It is true that in vv. 1535–6 there is an implied prediction; but this, as has just been hinted, does not take in the whole meaning of *χρησμός*, which in the religious system of Ancient Greece corresponds very nearly with the Scriptural term *προφήτεια*, Angl. *prophecy*, or (in its most general sense) *revelation*: see, for example, Prom. 873, *τοιόνδε χρησμὸν ἢ παλαιγενὴς μητὴρ ἐμοὶ διῆλθε* (subjoined to a long and circumstantial account of things that should hereafter come to pass, and including many distinct prophecies); and compare above v. 1219. Ch. 297. Eur. Phœn. 866, κ. τ. λ.

It is on the supposition, then, that something<sup>a</sup> originally preceded to which, with more propriety than to any thing contained in the present context, we might refer *χρησμὸν*, that with Wel-lauer—who observes: “*ἐνέβης-χρησμὸν* Cant. Heath. Herm. recte;

<sup>a</sup> Blomfield, on the suggestion of Burney, has filled up the *hiatus* we are supposing, by repeating *totidem verbis* the systems marked in this edition *σύστ. ε΄. στρ. 5΄*: but certainly in these systems there is nothing whatever to which we can refer the remark of Clytemnestra, whether we read *ἐνέβη*

or *ἐνέβης*—and to carry the reference back over ten or twelve lines (as Blomfield himself proposes) to v. 1534 or v. 1536, is but to add to the difficulties of the present text. This objection, it will be seen, does not apply to the repetition of *σύστ. γ΄.* and *στρ. 8΄.* vv. 1484–91: see on v. 1492, and note (n) p. 330

loquitur de iis, quæ postremo vaticinatus erat Chorus, Orestem<sup>b</sup> ultorem obscure innuens"—I have adopted the slight correction *ἐνέβης*, which both makes Clytemnestra here, as in vv. 1433. 1446. 1468. 1521. and even in v. 1494, address herself more immediately to the Chorus; and, translated most literally, affords the best possible sense: *With truth on your side have you gone into<sup>c</sup> this Prophecy: and for my part under this persuasion I &c.*

1539. Πλεισθενιδᾶν] "Nunc *Plisthenidæ* dicuntur ut v. 1518 (1573). iidem qui antea *Tantalidæ* v. 1390 (1440), et *Pelopidæ* v. 1516 (1571). Quum Atreus pater diserte dicatur *Agamemnonis* v. 1506 (1561), Plisthenem in majore quopiam loco in generis tabula ponendum esse apparet, ut aut Pelopis pater aut filius ab Æschylo habitus sit. Puto filium, et id revera esse ex antiquissima fabulæ forma repetitum. Pelopis proles imperium suum auget, transfert ab Elide in Argos et Mycenæ, ut nunc penes eam sit summa in Peloponneso auctoritas: hanc auctam potentiam (πλείων σθένος) vocabulo Πλεισθένους designatam reperire mihi videor." Klausen.—This is ingenious, and not incompatible with those traditions of early Peloponnesian History which we meet with in Thucyd. i. 9. See further on v. 1572.

1540. ὅρκους θεμένη, Angl. *having sworn unto*, i. e. having made a solemn covenant with—in which sense this phrase is of frequent occurrence in the historical books of the Old Testament; see, in particular, Joshua ix. 15–20, and compare 2 Sam. xxi. 2: compare also Eum. 762, ἐγὼ δὲ χώρα τῇδε καὶ τῷ σῷ στρατῷ ὀρκωμοτήσας. ibid. 768, τοῖς τὰμὰ παρβαίνουσι νῦν ὀρκώματα. Thucyd. ii. 71: λέγομεν ὑμῖν τὴν γῆν τὴν Πλαταιίδα μὴ ἀδικεῖν, μηδὲ παραβαίνειν τοὺς ὅρκους, εἰδὼν δὲ οἰκεῖν αὐτονόμους καθάπερ Πανσανίας ἐδικαίωσεν. iii. 59: προφερόμενοι ὅρκους οὓς οἱ πατέρες ὑμῶν ὤμοσαν. v. 18, 9: ὅρκους δὲ ποιήσασθαι Ἀθηναίους πρὸς Λακεδαιμονίους. ibid. 30: παρβήσεσθαί τε ἔφασαν αὐτοὺς τοὺς ὅρκους, καὶ ἤδη ἀδικεῖν ὅτι οὐ δέχονται τὰς Ἀθηναίων σπονδὰς. ibid. 40, 41.

Ibid. τὰδε μὲν στέργειν, *in the past indeed to acquiesce*—τὰδε (δεικτικῶς), *what has occurred thus far*; compare below vv. 1626. 1629.

<sup>b</sup> See vv. 1247–52, and compare below vv. 1617–19. 1638–39.

<sup>c</sup> Compare a similar abstract use of the verb ἐπεξελθεῖν, Thucyd. i. 22. ὅσον δυνατόν, ἀκριβεῖα περὶ ἐκάστου ἐπεξελεῖσθαι, Angl. *having to the utmost of my*

*power accurately investigated, or gone out in quest of truth, concerning each particular.* Ibid. iii. 67. καὶ ταῦτα, ὧς Λακεδαιμόνιοι, τοῦτου ἕνεκα ἐπεξήλθομεν, Angl. *we have gone out into, i. e. fully entered or gone into, these statements.*

With this use of *στέργειν*, compare Prom. 11. *ὡς ἂν διδαχθῇ τὴν Διὸς τυραννίδα στέργειν*<sup>d</sup>, Soph. CEd. C. 7. Antig. 292. Phil. 538. Eur. Orest. 1023. Phœn. 1685. Monk on Hipp. 460.

1541. *ὁ δὲ λοιπὸν κ. τ. λ.*] Translate: *but that, for what remains, he departing from this house do afflict some other family with suicidal deaths.* Two constructions are united in this passage; the sense being, *Having covenanted with the Evil Genius of the House of Plisthenes, that I on the one hand, do . . . . and he on the other, do . . . . I am ready to perform my part*, sc. *στέργειν τάδε*. *Αὐθένταισιν*, *suicidal*—in that extended sense, which has been noticed above on v. 1055. Compare Eum. 212, *ῥμαιμος αὐθέντης φόνος*. Eur. Herc. F. 839, *αὐθέντη φόνοφ*. *ibid.* 1359, *ὁρᾶς δὲ παίδων ὄντα μ' αὐθέντην ἐμῶν*. Iph. A. 1190, *τοῖσιν αὐθένταισιν*: and see a forcible application of this term to those Bæotians who sided with Xerxes against their own countrymen; Thucyd. iii. 58<sup>e</sup>. Elsewhere in Euripides, Andr. 172. 615. Tr. 655. Rhes. 873, *αὐθέντης* resolved, (as we have seen on vv. 17. 374,) into its component parts, denotes the identical, or actual, murderer; as does also *αὐτοέντης*, Soph. CEd. T. 107. Electr. 272.

Eur. Suppl. 442, *ὅπου γὰρ δῆμος αὐθέντης χθόνος*—where Markland, Valcknaer, Porson, and Musgrave agree in restoring *εὐθύνης*—presents a singular anomaly, of which the following account by Theodore Gaza in his Treatise *περὶ μὲνῶν*, is quoted by Markland from Budæus, *Commentar. Ling. Græc.* p. 813: “hoc vocabulum olim tantum significasse τὸν αὐτόχειρα; postea vero, et supra mille annos, αὐθέντην Græce hoc significare cœpisse, quod apud Latinos auctor significat. Id quod ideo dicit factum, ut Græci unam dictionem haberent quæ plane responderet dictioni Latinæ, hoc est, huic nomini auctor; vel, ut apud eum legitur, *αἶτορ*. Inde *αὐθεντία*<sup>f</sup>, auctoritas; quod verbum in Pandectis sæpe legitur, &c.”

<sup>d</sup> Griffiths on Prom. 11. notices a similar use of *ἀγαπάω*; Aristot. Eth. Nicom. ix. 10, *ἀγαπήνδον δὲ καὶ ὁλίγους εὐρεῖν τοιοῦτους*.

<sup>e</sup> On the same principle, doubtless, we may explain Lysias' application of the same word to the Thirty Tyrants, which Suidas appears to have thought irregular: *Αὐθέντης δ' αὐτόχειρ, ἣ δ' αὐτὸν ἀναρῶν*. Διδ' παρ' Ἰσοκράτει αὐθέντης. Λυσίας ἰδίως αὐτὸ ἔταξεν ἐπὶ τῶν λ'. καίτοι δι' ἑτέρων εἰργάζοντο τοὺς φόνους. Ὁ γὰρ αὐθέντης αἰεὶ τὸν αὐτό-

*χειρα σημαίνει.*

<sup>f</sup> “Auctoritas, atis, f. authority, dominion, power, jurisdiction, *αὐθεντία*, jus et dominium super re aliqua legitime acquisita: Cic. in. Top. c. 4.” Fac. Lex. To the above interpretation we might add, as applied to a writer, *right of authorship*; and conversely, as applied to his writings, *authenticity* (*αὐθεντία*) or *authority*. Compare Hesych.: *Κύριον ἴδιον, αὐθεντικὸν γραμμάτων*.



Hence Hesych.: *Λύθεντιν' ἐξουσιάζειν* (1 Tim. ii. 12). *Λύθεντης' ἐξουσιαστής* (Eur. Suppl. 442), *αὐτόχειρ, φονεὺς. Λύθεντης' αὐτόχειρ.* Suidas v. *Λύθεντης*: *Ἐπεκράτησε δὲ ἡ συνήθεια, καὶ κέχρηται τῷ ὀνόματι ἀντὶ τοῦ δεσπότης· ὅπερ ἐστὶν ἀκυρολεξία.* Idem: *Λύθεντήσαντα κύριον γινόμενον.* Schol. on Thucyd. iii. 58: *αὐθένται κυρίως οἱ αὐτόχειρες καὶ οἱ πολέμοι. οἱ δὲ νῦν, αὐθέντας τοὺς κυρίους καὶ δεσπότας.* See also Schleusner, Lex. N. T. v. *αὐθεντέω*, and Suicer, Thes. Eccles., who quotes from the same Treatise by Gaza: *Λύθεντης αὐτόχειρ μόνον ἐλέγετο πάλαι· νῦν δὲ καὶ ὁστισὺν αἴτιος καὶ δημιουργὸς, εἴτ' οὖν αἰτουργὸς καὶ ἐπιστάτης πράγματος οὕτως οὖν, αὐθέντης καλεῖται.*

1546. *κἀλληλοφόνους*] So Canter has corrected the common reading δ' ἀλληλοφόνους, where it is probable the Δ crept in by mistake for one of the three succeeding letters ΑΛΛ—, and so led to the exclusion of the rightful copulative which, as Blomfield and Klausen have noticed, has respect unto the preceding τε—so that, the two conditions being taken in close and inseparable connection, the sense of the passage is: *I am quite content to have but a small portion of goods in possession, and withal to have removed from the house self-slaughtering acts of madness; i. e. provided always I shall have removed &c.*—the very interpretation to which Wellauer, who strangely enough objects to *κἀλληλοφόνους* “sensus non fert,” would conduct us by reading *πάν ἀπόχρη, μόνον ἀλληλ.*, a violent alteration for which all that can be said is, “probabilius certe est violentissima mutatione Erfurdtii ad Soph. Philoct. 475: *πάν ἀρκεί μοι μανίας μελάβρων ἀλληλοφόνους ἀφελούση.*” Well. *Ἀπόχρη, it sufficeth*, is an ἀπαξ λεγόμενον in Tragedy; but Blomfield has adduced from Aristophanes Av. 1603, *ἐμοὶ μὲν ἀπόχρη8 ταῦτα, καὶ ψηφίζομαι*: to which add Plutus 482, *νῶν δὲ δὴ ἀποχρήσουσιν μόνω.* Hesych.: *Ἀπόχρη· ἐξαρκεί.* Suidas: *Ἀπόχρη: δοτικῇ· ἀρκεί.* *Ἀποχρᾶν· ἐξαρκείν.* *Ἡρόδοτος.*

1548. *Ἀγισθος*] “Ægisthi personam, quanquam in ipso dramatis fine, miro cum artificio depinxit Æschylus, in rebus prosperis insolentem, sua ipsius scelera specioso retributionis nomine obtegentem, quin et divinam quoque justitiam secum facere fingentem, et adversus imbelles senes, quod pravitatis et ignaviæ certissimum est indicium, jactantius se ferentem.” S. L.

8 It may justly be questioned whether this should not be written *ἀποχρη*, as from *ἀποχράω*. Elmsley would have it so written in the present text: see Mus. Crit. N°. VI. p. 285.

1550, *ἄχῃ*, *ills*, whether of commission or endurance: "*ἄχῃ* Aurat. Canter. Casaubon. Glasg. 2. Schutz. Blomf. sine causa; *γῆς ἄχῃ* sunt dolores et mala mortalium." Well. "*ἄχος* recte dicitur de eo quod dolorem excitat, i. e. de malo." Idem on v. 1224. (1218), where see the note.

1551. "*πέπλος Ἐρινύων* dicitur tunica pernicioſa (v. 1350), quia hac arte execrationes Thyestæ ratas faciunt Furiaë." Klaus. Compare Eum. 354-9. 368-78.

1556. *αὐτοῦ τ' ἀδελφόν*, is the old reading here, for which Blomfield, Wellauer, Scholefield, and Klausen have edited *αὐτοῦ τ' ἀ*, and Dindorf *αὐτοῦ δ' ἀ*, as Elmsley had proposed on Eur. Med. 940; where see his note. To this alteration Wellauer, a little less absolutely than is usual with him, objects: "*αὐτοῦ δ' ἀδελφόν* scribi vult Elmsl. ad Med. 940: vix recte, nam quum *δέ* in ejusmodi dictionibus alicui describendo inservire soleat, hic vix ei locus esse potest; Thyestes enim Choro satis notus est." But then he goes on to say: "quare pro *τε*, quod sane ferri non potest, *γε* scribi velim; argumentum enim indicari debet, cur tam turpe Atrei facinus fuerit; quemadmodum duobus aliis locis, nostro similibus, quibus item *δέ* reponit Elmsleius, Eur. Med. 940. *πατὴρς νέαν γυναικα, δεσπότην γ' ἐμήν*, et Eur. Androm. 25. *Ἀχιλλέως παιδὶ, δεσπότην γ' ἐμῶν*."

Despite, however, of this universal proscription, I hold *αὐτοῦ τ'*, as it stands, to be the true, and only correct, reading. Divested of the particulars into which Ægisthus enters, in order to explain (*ὥς τορῶς φράσαι*) his reasons for rejoicing (vv. 1548-53) at the vengeance that has fallen upon Agamemnon, the historical fact would be: *Ἀτρεὺς γὰρ, ἄρχων τῇσδε γῆς, Θυέστην αὐτοῦ ἀδελφόν*, or simply *ἀδελφόν, ἀμφίλεκτος ὦν κράτει, ἠνδρηλάτησεν κ. τ. λ.* Now if to the mention of Thyestes, supposed to be *well-known*—as will be seen, from the examples which Elmsley has collected, always to be the case when a person is addressed or described under a two-fold designation—the narrator wished to append a double relationship (also supposed to be *well-known*) *father to me, brother to him*, he would express this by *πατέρα μὲν ἐμόν*, or (suppressing *μὲν*) *πατέρα τὸν ἐμόν, αὐτοῦ δ' ἀδελφόν*—or, as Elmsley has noticed, it might be *πατέρα τ' ἐμόν, αὐτοῦ τ' ἀδελφόν*, at once my father and his brother; the only difference in the two cases being that, where *μὲν* and *δέ* are used, the connection must be maintained by placing the two relations in immediate contrast with each other. There does not,

however, appear to be any reason why under one Article two relations should not be included in the one case as well as in the other; and therefore why *τε*, as well as *μίν*, should not occasionally be omitted in the former member of the sentence; viz. when the presence of the Article limits the application of both members to one and the same person. Elmsley's rule, therefore—"Quod si *τε* non est in priore membro, non potest esse in posteriore, nisi hujus subjectum, ut vocant, diversum sit a subjecto prioris"—is to be received, I think, with this limitation; and ingenious as is his interpretation of Eur. Iph. A. 1455, *πατέρα τὸν ἄμυν μὴ στίγχει, πόσιν τε σόν*: "*Lego πόσιν γε σόν, maritum scilicet tuum quem odisse non debes*:" it will be seen, on referring to the context, that Iphigenia is not so much appealing, as he supposes, to her mother's sense of propriety, as replying to her question *ἔσθ' ὅτι κατ' Ἄργος δρῶσα σοὶ χάριν φέρω*; *Is there any thing I can do in Argos to gratify you? Do not hate one who is my father, and your husband*—the emphasis being, not as at other times upon the distinct relations *father, husband*, but upon *my*—do not hate *my* father, if you would gratify *me*. And so it is in the present passage: *Thyestes who was my father, (to make my story plain to you<sup>h</sup>) and his brother*—and therefore I retain *αὐτοῦ*, since the clause in which it stands is not reflexive, but only incidentally thrown in as the speaker's elucidation of his own narrative. In Latin it would be: *Thyestem, qui frater meus, ut perspicue loquar, et ipsius (Atrei) frater erat*—where the introduction of the reflexive pronoun *αὐτοῦ, sui*, is plainly seen to be inadmissible.

*Ibid.* ἀμφίλεκτος ὧν κράτει, being disputed, or called in question, in the matter of dominion; see the note on v. 850, and for the construction of *κράτει*, Matth. Gr. Gr. §. 400. 6. Hesych.: Ἀμφίλεκτος ἀμφίβολος. "Referunt poetæ Thyestem dedisse operam Æropæ ut ejus ope potiretur ove aureo vellere prædita, quam possidebat Atreus (Eur. Electr. 720. Orest. 812.) Hac ove aurea vix quidquam designatum esse potest, nisi divitiæ Atridarum, inter quos Thyestem ovium gregibus abundare dicit Homerus (Il. ii. 106.)

<sup>h</sup> "ὡς τοῦτος φράσαι respicit eam, quæ præcedit, disertam patris utriusque et filii utriusque mentionem." Klausen. Compare below vv. 1561-3, an equally express mention of this relationship—*τοῦδε δούθεος πατήρ Ἀτρεὺς*... *πατρί τῷ-μῶ*—Kennedy translates, very nearly in

the spirit of the original: *For Atreus, ruler of this land, his sire, Drove (in plain terms to tell it) mine, Thyestes, His brother too—*

<sup>i</sup> "*Cum ambigua uteretur potestate, h. e. ut verit Schutzius, cum de potestate inter se contenderent.*" S. L.

Ove *divitiæ* eadem ratione, qua sceptro Homerico *imperium* designatur. Jam satis patet divitias esse optimum imperii fundamentum, quas si Ærope ope Atreo subtrahere poterat Thyestes, facile perventurus erat ad ipsam potentiam. Quod consilium quum detexisset Atreus, ejecit fratrem." Klausen. Compare below v. 1609.

1558. προστρόπαιος, *One that has turned in for refuge and for religious purification*; a *homicide*, whose hands are yet stained with blood; Hesych.: Προστρόπαιος· φονιὸς, μιὰρὸς, αἵματι μεμιασμένος, καὶ πρὸς τινα τρεπόμενος δεήσει καθάρσεως: see Eum. 236, δέχων δὲ πρην-μενῶς ἀλάστορα, οὐ προστρόπαιον οὐδ' ἀφοίβαντον χέρα, ἀλλ' ἀμβλὺν ἤδη προστετριμμένον τε πρὸς ἄλλοισιν οἴκοις καὶ πορεύμασιν βροτῶν. *ibid.* 445, οὐκ εἰμὶ προστρόπαιος, οὐδ' ἔχει μύσος πρὸς χειρὶ τήμῃ τὸ σὸν ἐφημένη βρέτας: and compare the story of the Phrygian Adrastus, Herodot. i. 35. Hence it is used to denote, generally, a *suppliant*. Hesych.: Προστροπαίων· ἱκετευσίμων καὶ ἱκετῶν. Προστροπή· ἱκετεία. Suidas: Προσ-τρόπαιος· προστετραμμένος, ἱκέτης, παρακαλῶν. Σοφοκλῆς (Aj. 1173)· θάκει δὲ προστρόπαιος, ἐν χερσὶν ἔχων ἱκτήριον θησαυρόν: compare also Ch. 287. Eum. 41. 234. Soph. Œd. C. 1309. Phil. 930. Eur. Heracl. 1015. Herc. F. 1161. 1259. Ion. 1260. and Blomf. Gloss. on Pers. 220, v. Προστροπή.

"Προστρόπαιος ἐστίας, ut Soph. Philoct. 773, μὴ σαντόν θ' ἄμα κᾶμ', ὄντα σαντοῦ πρόστροπον, κτείνας γένῃ. Cæterum sanctissimam esse foci domestici religionem nemo nescit." S. L. See, for example, Hom. Od. vii. 153. Thucyd. i. 136.

1561. αὐτός.] This is Blomfield's emendation of αὐτοῦ, which with Scholefield I have adopted, as introducing the least change where some change would seem to be indispensable; and which, though Wellauer professes not to understand it, obviously enough contrasts the fate of Thyestes with that of his slaughtered children: he *thus far found that safety* which he had sought, *that he did not himself stain his father's floor with his blood: but, by way of hospitality, this man's impious father &c.*—ξένια, for which the Neap. MS. most needlessly reads ξενία with the gloss: φιλοξενία, is an accus. case in apposition with the sentence that follows, παρέσχε δαίτα π. κ.: see Matth. Gr. Gr. §. 432. 5.

It must be admitted, however, that Hermann's proposal ἀστοξένια δέ—, to which Wellauer rather inclines, is a very plausible reading; since ἀστοξένοι are defined by Eustath.† on Il. iii. p. 405, 33. to be:

† Compare note on v. 849.



οἱ δὲ προγόνων μὲν ἀστῶν, αὐτοὶ δὲ ξένοι καὶ ἀναπείσεως δεόμενοι. ὁποῖος Ἀγαμέμνων ἐν Λυδία: and this was precisely the case of Thyestes after his return from exile, as it was also of the Danaids the descendants of the Argive Io; see Suppl. 356, εἴη δ' ἄνατον πρᾶγμα τοῦτ' ἀστοξίνων.

Klausen alone ventures to defend the common reading: "αὐτοῦ, ibi, ubi nunc jacet Agamemno. Gloriatur Ægisthus hunc ibi jacere, ubi Atreus, vita quidem fratri concessa, epulas nefarias paraverit, ut pro ludibrio illud vitæ donum habendum esset."

1562. προθύμως μᾶλλον ἢ φίλως, with more eagerness than good-will; zealously rather than sincerely. Schutz, most unaccountably stumbling at these words, and at the repetition of the name of *Atreus*, wished to reduce two lines "at one fell swoop" to one: ξένα δὲ τοῦδε δύσθεος πατὴρ πατρὶ κ. τ. λ.

1563. κρεουργὸν ἥμαρ] "Κρεώδης ἱερουργία, et κρεωθουσία. Aliqua-  
tenus respondet Romanorum *visceratio*, carnis, nisi quod cruda fuerit, distributio, quæ fieri solebat vel in solenni festivitate, et præcipue in feriis Latinis; vel in funere. Gloss. Cyrill.: Διανομή κρέως *visceratio*. Onomast.: *Visceratio*, Κρεανομία." Stanl. Compare Hom. Od. xv. 140. πὰρ δὲ Βοηβοΐδης κρέα δαίετο, καὶ νέμε μοίρας. Ch. 261, βουθύτοις ἐν ἡμασι. Pers. Sat. vi. 50: oleum artocreasque popello Largior.

1565. τὰ μὲν ποδῆρη κ. τ. λ.] The interpretation of this passage, as it stands, has been thought so desperate, that whilst every kind and degree of correction has been hazarded on v. 1566—from Blomfield's ἔκρυπτ' ἀνευθεν ἄ. κ., to Casaubon's ἔκρυπτ' ἄνω θεὸς ἀνδρά-  
κας καθημένους, and Tyrwhitt's ἔκρυπτ' ἄνωθεν ἀνθρακας καθειμένος—others, as Hermann and Wellauer, have adopted the milder alternative of supposing *something lost*, in which, amongst other helps to the construction, a new nominative might have been found for the subject of the succeeding sentence. This latter difficulty, however, will not appear insurmountable to those who observe (1) the distinct portions of the narrative τὰ μὲν ποδῆρη, sc. κρέα.....ἄσθημα δ' αὐτῶν, sc. παιδείων κρεῶν....., (2) the significant change of tense ἔθρυπτ', ἔσθει—which plainly enough indicates that, whilst one party was breaking bread, as if about to eat, another was actually eating—and lastly that the whole is subjoined as a graphic representation of the scene which had just before been declared to have occurred between two parties, who are there expressly mentioned: τοῦδε δύσθεος πατὴρ πατρὶ τῷ μῶ. . παρέσχε δαῖτα παιδείων κρεῶν. Let this be

borne in mind, and without any alteration of the text we may translate: *The parts near the feet, indeed, and the extreme comb-work of the hands<sup>k</sup> Atreus sitting by himself was busied in breaking off from the parts above, whilst such portions of them (his children's bodies) as could not be recognised, Thyestes in his ignorance having straightway taken, eats food unsalutary, as you see, in its consequences to the family.*

Κτένας, the teeth, quills, or prongs of any forked or comb-like instrument; and hence, by an obvious comparison, the fingers of the human hand. Schol.: κτένας τὰς διαστάσεις τῶν δακτύλων. Hesych.: κτένας τοὺς τῶν χειρῶν καρποὺς καὶ τῶν ποδῶν. "Εθρυνπτ' ἄνωθεν—a translator might have found some difficulty in the interpretation of ἄνωθεν, at which Blomfield chiefly stumbled, had not Blomfield himself furnished a clue to it in his own most appropriate explanation of ἔθρυνπτε: "θρύπτειν dicebantur coqui panem, quem in vinum vel jus concidebant; et ipsa panis frusta ἔθρυνπτα, intrita: [quare si in hoc versu malis legere, puncto post κρεῶν in virgulam mutato, ἔθρυνπτ' ἄνευθεν ἀνδρακὰς καθήμενῳ, non refragabor.] Harpocrat.: "Εθρυνπτα ψωμοὶ<sup>1</sup> (Angl. *sops, morsels*;) ἦσαν οἶνφ βεβρεγμένοι, οὓς ἐποιοῦν εἰς σκάφην, ἄρτους διαθρύψαντες καὶ φακὴν ἐπισκεδάσαντες. Hesych.: Θρύψαι θραῦσαι, κόψαι, κλάσαι." Ἀνδρακὰς, *viritim*, Angl. *man by man, singly, separately*; Neap. MS. gl.: ἀντὶ τοῦ καθ' ἑαυτὸν. Heysch.: Ἀνδρακὰς κατ' ἄνδρα ἕνα ἕκαστον, ἐπιρρήματικῶς, ὡς εἰπεῖν καθ' ἕνα, ἢ κατ' ἄνδρα. Suidas: Ἀνδρακὰς τὸ κατ' ἄνδρα, χωρὶς.

Klausen—who reads καθήμενους, and takes credit or having bestowed the slightest at once and most satisfactory correction upon this most unfortunate of all Iambic lines—observes upon ἀνδρακὰς: "Vox repetita ex Homero Od. xiii. 14. [ἄλλ' ἄγετ' οἱ δῶμεν τρίποδα μέγαν ἠδὲ λέβητα Ἀνδρακὰς]: a *viris singulis*. Virorum notionem omnino neglexit Æschylus, dicens de disjunctis singulis digitis: καθήμενους, collocatos, ἄκρους κτένας. Proprie καθημ. est *considentes*, sed neglecta est sedendi notio, ut in ἴζεσθαι, v. 279(293)."

<sup>k</sup> Compare the story of Harpagus, Herodot. i. 119: τοῖσι μὲν ἄλλοισι καὶ αὐτῷ Ἀστυάγει παρετιθέατο τράπεζαι ἐπιπλέαι μηλείων κρεῶν Ἀρπάγῳ δὲ τοῦ παιδὸς τοῦ ἐωυτοῦ, πλὴν κεφαλῆς τε καὶ ἄκρων χειρῶν τε καὶ ποδῶν, τὰλλα πάντα ταῦτα δὲ χωρὶς ἔκειτο ἐπὶ κανέῳ κατακεκαλυμμένα. From this last clause Blomfield was led to propose the alteration, ἔθρυνπτ' ἄνευθεν—but on the same principle another might introduce from the

same chapter the particulars of the recognition, here briefly indicated by the single word ἐπιγυνοῖς.

<sup>1</sup> See Schleusn. *Iex. N. T.* on ψάμιον, Joh. xiii. 25, &c.: "est diminutivum a ψωμὸς, quod omne frustum rei esculentæ notat, sive panis sive alius escæ." Compare also Ps. cxlvii. 17: βόλλοντος κρύσταλλον αὐτοῦ ὥσερ ψωμούς: E. V. *He casteth forth His ice like morsels.*

1568. *δωτων*, *unwholesome*, *unprofitable*; *good-for-nothing*, *graceless*. Hesych.: 'Ασώτως· αίσχρως, ἀπλήστως. Suidas: 'Ασωτία· ἡ ἀμαρτία. καὶ δωτος· ὁ ἐξώλης, ὁ σέζεσθαι μὴ ὀφείλων. Σοφοκλῆς (Aj. 190)· ἡ τῆς ἀσώτου Σισυφιδῶν γενεάς: Schol. τῆς ἐξωλοῦς καὶ σέζεσθαι μὴ δυναμένης. Aristot. Eth. Nicom. iv. 1, τοὺς ἀκρατεῖς καὶ ἐς ἀκολασίαν δαπανηροὺς, ἀσώτους καλοῦμεν. Compare a somewhat similar use of ἀνολβος, *unblessed*, *unglacious*, Soph. Aj. 1156, τοιαῦτ' ἀνολβον ἄνδρ' ἰνουθέτει πάρων, Anglice, or rather Scottice, *the ne'er-do-weel man*.

1569. ἐπιγνούς, "*sero agnoscens*; hoc enim valet ἐπὶ h. l. Sic Soph. Antig. 960. κείνος ἐπύγνω μανίας ψαύων τὸν θεὸν ἐν κερτομίῳ γλώσσαις. Ibid. οὐ καταίσιον, h. e. οὐ κατ' αἴσαν, *non secundum jus fasque*; Angl. *unhallowed*." S. L. See note on v. 744. Ἐκταίσμος: and compare Thucyd. iii. 82, ἀσφαλείᾳ δὲ τὸ ἐπιβουλεύσασθαι, ἀποτροπῆς πρόφασιν εὐλογος, where the ἐπὶ implies "to take *after* thought, to advise oneself *over and over again* for the sake of security."

1570. *ἔμωξεν*, κ. τ. λ.] "*Incredibile est quam paucis verbis hic quam multa dicantur; suspiravit, recidit, carnes quas comederat evomuit*. Tribus verbis pinguntur atrocissimus dolor, terror pæne exanimans, nausea qualis ex cognito humanarum carnium esu consequi debebat." Schutz. The Neap. MS. has *ἔμωξεν ἄν. πίπτει δ' ἀπὸ σφαγῆς ἐρῶν*, as H. Stephen also had printed it; with the exception only of *ἀπο*, which Wellauer retains, "*ut jungatur ἀπεμῶν σφαγῆς*, genitivo *partem*, ut solet, *significante*," and by which, it is probable, the intonation<sup>m</sup> of the actor's voice would distinguish the particip. ἐμῶν from the gen. plur. of ἐμός. Every other editor, however, has preferred ἀπὸ, and Klausen remarks: "*ἀμπίπτει, impetu surgit*, [Angl. *bolts up*], abripit sese ab illa carne [strage], ἀπὸ σφαγῆς. Displicet ea interpretandi ratio qua scribitur ἀπο σφ. ἐμῶν pro ἀπεμῶν σφαγῆς. Sufficit vomendi mentio: invenustum est commemorare quidnam evomuerit." The correction ἀμπίπτει δ' d. σφ. ἐμῶν is due to Stanley. Canter had proposed ἀμπίπτει δ' ὑποσφαγῆς ἐρῶν.

1572. *λάκτισμα δειπνου*] There is a difficulty in the interpretation of these words, as well as in the construction of *τιθεῖς ἀρᾶ*, in the solution of which hardly any two editors have been found to agree. "*Τιθεῖς ἀρᾶ*: pro *ἀρώμενον*. Sæpius monitum Æschylum τὸ, τίθημι, κυρίως usurpasse." Stanl. "*Λάκτισμα τιθεῖς conjungit Casaubon*

<sup>m</sup> How much depended upon this, son's humorous note on Eur. Orest. in order to guard against ridiculous mistakes in the delivery, see in Por-

Schutzius intelligit λάκτισμα δείπνου de contempta convivii sanctitate: Butlerus et Musgravius de mensa inter cadendum a Thyesta una cum execratione<sup>n</sup> eversa. Equidem malim interpretari de cibo vomitum excitante: Prom. 906, *κράδια δὲ φόβῳ φρένα λακτίζει*. Simili locutione utimur nos Angli." Blomf. "Λάκτισμα δείπνου. Accepi in prima editione de mensa inter cadendum una cum execratione eversa. Nunc de abominando convivii scelere intelligo: *abominationem cænæ pro cænâ abominandâ*<sup>o</sup>. Sic v. 1260 (1252) *ὑπτίασμα πατρός*, *resupinationem patris*, pro *patrem resupinatum*." S. L.

These "second thoughts," it will be seen, bring Bp. Butler's interpretation very near to Bp. Blomfield's; the only difference being, that in the one case the *abomination* in question affects the moral, in the other the physical sense. But neither of these learned Prelates has shewn how λάκτισμα admits of being interpreted *an abomination*; nor has Professor Scholefield, who adopts Schutz's explanation above mentioned, adduced any instance of the word δείπνον involving, like *τράπεζα* for example in vv. 390. 680, an inherent notion of *sanctity*, which one might kick at, or trample under foot; vv. 372. 856. 1595. Ch. 643. Eum. 110. 540.

Klausen's interpretation of the passage is: *epularum horrorem jungens cum execratione, ut ita intereat omnis Plisthenis proles*: without any further explanation of the construction than: "ξυνδίκως τῆθεις, uno jure jungens:" which, although in fact no explanation at all, has yet suggested to me the word, by the right application of which we may unlock the meaning of a sentence conceived, it will be seen, and constructed in a manner peculiarly Æschylean. *Ξυνδίκως* is, I believe, *ἅπαξ λεγόμενον*—and though the analogy of *ἐν δίκῃ*, Theb. 444. Eum. 610, with which compare *ἐν δίκῃ*, below v. 1586. Ch. 987. *ἐνδίκως*, *ibid.* 463. 988, may be allowed to justify Wellauer's interpretation, *juste*, Angl. *with good reason*—I would rather connect it here, in meaning and construction, with *ξύνδικος*, *an advocate or helper* (Eum. 761. Suppl. 726.), and comparing the construction of Suppl. 310, *καὶ ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί*, and, as yet more fully expressed, Ch. 542, *κρίνω δὲ τοί νιν ὥστε συγ-*

<sup>n</sup> This appears to be the interpretation also of Wellauer, whose *Lex. Æschyl.* renders λάκτισμα in this passage, *eversio*.

<sup>o</sup> It is thus that Kennedy also explains it: "Λάκτισμα δείπνου, q. d. *This abomination of a banquet*, for *λακτισθὲν δείπνον*, with evident allusion to

the effect described in v. 1591 (1570.) The expression is strictly analogous to *ὑπτίασματα χερῶν*, cited from the *Prometheus*, *supr.* 1258"—where he observes: "*ὑπτίασμα κ. π.* for *πατέρα κείμενον ὑπτιον*, or *ὑπτιασθέντα*. Thus *Prometh.* 1026, *ὑπτίασμασιν χερῶν*, for *χερσὶ ὑπτιασθείσας*."



κόλλας ἴχων, translate : *trampling the banquet under foot concurrently with*—i. e. so that the action should *make common cause* as it were, and *cooperate with*—the curse, so PERISH ALL THE RACE OF PLISTHENES! Or, to keep still closer to the original—where τιθεῖς although more immediately connected with λάκτισμα, is yet, as the collocation might seem intended to shew, materially influenced by ξυνδικως—we may translate : *making the act of trampling the banquet under foot plead together with the imprecation &c.* the action not merely being “suited to” the words, but strongly enforcing also, and like an eloquent advocate making the ears ring with, their significant emphasis. Compare a somewhat similar application of the synonymous term ξυνήγορος, above v. 802 : and, in point of construction, v. 770. (in which I now perceive that I ought not to have made any alteration), Soph. CEd. C. 277. and Thucyd. iv. 10, μὴ ῥαδίως αὐτῷ πάλιν οὐσης τῆς ἀναχωρήσεως (on which see Goeller’s learned note): from a comparison of which it will be seen that τιθεῖς (εἶναι) ξυνδικως is equivalent to τιθέμενος ξυνδικως, Angl. *making it unto himself*, i. e. in the present context, *making it serve his purpose*—as an advocate or helper (more ξυνδικου); agreeably to the distinction noted in note <sup>k</sup>, p. 73.

The translation of v. 1573 is given in capital letters, to shew that these are (in *oratione obliqua*) the very P words that fell from Thyestes, when, as Ægisthus relates v. 1571, he invoked on the descendants of Pelops an intolerable end—μόρον ἀφερπον, Ch. 441. And they are worthy of especial remark, inasmuch as they both prove that our poet, who here represents *the race of Plisthenes* as co-extensive, and in fact a convertible term with the *Pelopidae*, held Plisthenes to be, if not the father, at least the son of Pelops—so

<sup>p</sup> From a want of attention, it would seem, to this circumstance, and from a wish to avoid the appearance of tautology in vv. 1571–73, the Edd. previous to Porson have a full stop after ἀρῶ, and in the next line οὕτως ὀλέσθη—, to which barbarism the Neap. MS. gravely attaches the gloss : ἀπόλετο.

Musgrave, in like manner overlooking the connection between the *direct* οὕτως ὀλοιο, and the *indirect* οὕτως ὀλέσθαι κ. τ. λ., proposed to read ὀλίσθαι.

<sup>q</sup> In either case, it is notorious, a departure is made from the received genealogy of this family, to explain which we must suppose that there was

an elder as well as a younger Plisthenes, and that what some relate of the latter, (supposing him to have been the father, when in fact he was the brother of Agamemnon and Menelaus), an older tradition assigned to Plisthenes, son of Pelops, and actual, though not reputed, father of Atreus and Thyestes. “Schol. Hom. Il. B’ : οὗτοι δὲ (Ἀτρεΐδαι) ἔσαν κατὰ τὸ μὲν σύνθηες Ἀερόης καὶ Ἀτρείης παῖδες τοῦ Πέλοπος, τῇ δὲ ἀληθείᾳ Πλεισθένους, ὡς φασὶν ἄλλοι τε πολλοὶ καὶ Πορφύριος ἐν τοῖς ζητημάτεσιν. Ἄλλ’ ἐπειδὴ Πλεισθένης νέος τελευτᾷ (ἢ ἐτελεύτα), μὴδὲν καταλήψας (ἢ καταλείψας) μνήμης ἕξιοι, νέοι πάνυ ἀνατραφέετες

that the term *Plisthenidæ* no less than *Pelopidæ*, should take in both branches of the *House of Tantalus*, (v. 1440)—and in themselves, moreover, exhibit a truly awful conception of that mysterious Power, which impels Thyestes, as if under an evil spell (v. 1439), to curse himself no less than his brother; and so to entail upon the families of both those alternate acts of vengeance, which end not with the murder of Agamemnon, but are yet to be developed in the succeeding portions of the Trilogy. Compare a similar imprecation in the mouth of Eteocles, Theb. 689-91, ἐπεὶ τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεὸς, ἴτω κατ' οὖρον, κύμα Κωκυτοῦ λαχόν, Φοῖβος στυγηθέν πᾶν τὸ Δαΐου γένος.

1575. ῥαφεύς, a stitcher or cobbler, and hence a contriver, more especially of mischief; as explained below v. 1580. Compare Hom. Il. xv. 16. κακοῖς ῥαφίης ἀλεγεινῆς. Od. iii. 118. κατὰ ῥάπτομεν ἀμφιέποντες παντοίοισι δόλοισι. ibid. xvi. 421. Τηλεμάχῳ θανάτῳ τε μόνον τε ῥάπτεις. Eum. 26, Πενθεὶ καταῤῥάψας μόνον. Eur. Iph. T. 681, ῥάψαι μόνον σοι. Andr. 836, φόνον ῥάψασα συγγάμῳ σέθεν. ibid. 911, μὼν εἰς γυναικ' ἔρραψας οἷα δὴ γυνή; Blomfield adds from Terence, Phorm. III. ii. 6: hei! metuo lenonem, ne quid suo suat capiti.

1577. ἐν σπαργάνοις, in swaddling-clothes; Ch. 529. 544. 755. 759. Soph. Œd. T. 1035. Eur. Tr. 754. Ion. 32. 918. 1351. 1490. 1598. Herc. F. 1267: whence the verb σπαργανοῦν, to wrap in swaddling-clothes, St. Luke's Gospel ii. 7. Eur. Ion 955. Photius: Σπαργανώματα· αἱ πρῶται φασκίαι (fasciolæ), καὶ οἱ δεσμοὶ τῶν ἄρτιτόκων τέκνων. Suidas: Σπάργανα· τὰ ἱμάτια· κυρίως δὲ, τὰ ῥάκη: as also Hesych.: Σπάργανα· δεσμὰ, ῥάκη: see Aristoph. Acharn. 430.

Klausen argues from this passage that Thyestes must have continued to reside in Argos after the events above related, and therefore must have obtained possession of the kingdom by the murder of Atreus, (which he accordingly includes among the πολλὰ αὐτόφωνα κακά mentioned in v. 1055), and kept it, until dispossessed and again driven out by Agamemnon. But though it seems obvious enough to supply from v. 1574 *Agamemnon* as the nominative to *συνεξελαύνει*, yet, as the main subject of this apologetic speech is the provocation given by *Atreus*, and passing mention is made

ὡπὸ 'Ατρείως, αὐτοῦ παῖδες ἐκλήθησαν. Similia apud Dictyn Cretensem habentur, et Schol. Eurip. Orest. 5: 'Ατρεὺς μὲν Κλεόλαν τὴν Διάντος ἀγαγόμενος ἔσχε Πλεισθένη, τὸ μὲν σῶμα ἄσθενή, ὅς 'Εριφύλην γήμιας ἔσχευ 'Αγαμέμνονα καὶ

Μενέλαον καὶ 'Αναξιβίαν νέος δὲ τελευτῶν ὁ Πλεισθένης καταλείπει τοὺς παῖδας τῷ πατρί. Hæc attulit Gasp. de Meizeriac ad Ovidii Epistolas Heroid. tom. ii. p. 253." S. L.

of Agamemnon in vv. 1554. 1561. 1568. 1574. 1579, only as *atoning for the inventions of his father's hand*, v. 1553, it is certainly safer to connect this with the banishment spoken of in v. 1557, than to refer it to another distinct occurrence of the same kind, for the very existence of which we have no better authority than what Klausen would extract from Homer's transmission of the royal sceptre of Argos, Il. ii. 106: 'Ατρεὺς δὲ θήσκων ἔλιπε πολύαρνι Θυέστη, αἰτὰρ ὁ αὐτὲ Θυέστ' Ἀγαμέμνονι λείπε φορῆναι, πολλῇσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν Ἦ.

We may add that, if *Agamemnon* were indeed the subject of the present sentence, it would not have been necessary to make special mention of him again in v. 1579; and further, that it is antecedently improbable that the poet should have made the discrepancy of age in Agamemnon and Ægisthus so glaring as this supposition would represent it<sup>s</sup>.

1579. *θυραῖος*, abroad; Ch. 115, *μύμησ'* Ὀρέστου, καὶ *θυραῖός* ἐστὶ, ὁμως. Eum. 864, *θυραῖος* ἔστω πόλεμος.—v. 1580. “*δυσβουλία dici solet de malo consilio quod ei, qui cepit, perniciosum est, ut Theb. 802. Soph. Antig. 95. 1269. Hoc loco de consilio alii pernicioso.*” Klausen.

1582. *ιδόντα*, now that I have seen, after having seen—a more distinct and forcible enunciation of this circumstance, connected as it should be with *καθανεύω*, than if with Pauw and the Neap. MS. we were to read *ιδόντι*, having seen—which might possibly be understood to mean, when I shall have seen.

r Granting even all that Klausen would collect from this passage, it does not follow that Æschylus must be tied down by it, or forbidden to tell his story in his own way. It was not from Homer, we see, nor yet from Hesiod and others who make him son of Atreus, that he derived his knowledge of *Plis-thenes*. But can it indeed be granted that Homer's brief statement affords any real support to Klausen's fanciful hypothesis, that Atreus died by the hand of his successor, and not, as the insertion of *θήσκων* would rather lead us to suppose, by the appointed hand of Death? His successor too in what? in the possession, not of the mere sceptre of Argos and Mycenæ—this would, no doubt, descend to Agamemnon—but, as Homer himself and still more as the concurrent testimony of Thucydides, i. 9, inclines us to believe, of the Imperial Sceptre

of Lord Paramount of “all Argos,” and Head of the House of Pelops, which would of right be held by Thyestes while he lived—in that remote district of the Peloponnese where, whether banished thither or not, we find Thyestes located, Hom. Od. iv. 517: on which Eustathius observes, *ὁ ῥηθὲς ἀγρὸς φασὶν οἱ παλαιοὶ εἶναι, κατὰ τὸν ἱστορικὸν Ἀνδρῶνα, ὑφίσταται περὶ Κόθηρα εἶναι, ἔπου, φασιν, ἡ Θυέστου ἀκῆσις*.

<sup>s</sup> Klausen appears to have forgotten his own version of v. 1577, when he remarks on v. 1607: “*Dolum efficere omnino melius decet mulierem quam virum, et in hac re necessarium erat, quia, si adfuisset Ægisthus in conspectu Agamemnonis, suspicionem is concepisset omnique eum nocendi occasione privavisset.*” Compare v. 1608.

*Ibid.* ἔρκεσιν, fastnesses, meshes, snares; compare Soph. Aj. 60, εἰσέβαλλον εἰς ἔρκη κακά. El. 838, χρυσοδέτοις ἔρκεσι. Eur. Med. 986, τοῖον εἰς ἔρκος πεσέεται. El. 155, δολίοις βρόχων ἔρκεσιν. Elsewhere ἔρκος signifies a fortress, bulwark or defence; above v. 246. Pers. 17. 90. 349. Soph. Aj. 1274. Eur. Heracl. 442. Its most general meaning is an enclosure; Soph. Trach. 607. Eur. Bacch. 956; see Plato, Sophist. p. 220. B. which Blomfield aptly compares: πᾶν ὅσον ἂν ἔνεκα κωλύσεως εἴργῃ τι περιέχον, ἔρκος εἰκὸς ὀνομάζειν. κύρτους δὴ καὶ δίκτυα καὶ βρόχους καὶ πόρκους καὶ τὰ τοιαῦτα, μὲν ἄλλο τι πλὴν ἔρκη χρὴ προσαγορεύειν;

1583. ὑβρίζειν ἐν κακοῖσιν] “Varie legunt VV. DD. et interpretantur hunc locum: ἐν θανοῦσιν Abresch. juxta illud Archilochi, Οὐ γὰρ ἐσθλὰ κατθανοῦσι κερτομῆν ἐπ’ ἀνδράσι<sup>t</sup>—propius ad ductum literarum ἐν καμοῦσιν, Pors.—ad Ægisthi ignaviam respici putat Bl., qui sic interpretatur: Insolentiam in ignavis non probo: ut Eur. Suppl. 463, φεῦ, φεῦ, κακοῖσιν ὡς ὅταν δαίμων διδῷ Καλῶς, ὑβρίζουσ’ ὡς αἰὲ πρᾶξοντες εὖ. Mihi nihil mutandum videtur, sed reddendum: Eos non amo qui in aliorum rebus adversis insolenter se gerunt. Similes locos affert Blomf. ex Soph. Aj. 1107, οὐδ’ αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ. Et 1140, ὅς ἐν κακοῖς ὑβρίζει τοῖσι τῶν πέλας.” S. L.

It cannot, I think, be conceded that both these passages are parallel to the present text, inasmuch as in the former ἐν κακοῖς, plainly to be distinguished from ἐν κ. τοῖσι τῶν πέλας, is altogether reflexive—whether with Brunck we understand it to mean *evilly situated*, i. e. *under circumstances of affliction*; or, as is more probable, *evilly occupied*, i. e. *exercising itself in vituperation*; τοιαύτην γλ. ἐν κ. such an abusive tongue. And in like manner I incline to translate here: *Ægisthus, insult under criminal circumstances*”, i. e. *that a man should insolently triumph in the evil that he has done*, I do not approve of: compare Soph. Antig. 482, ὕβρις δ’, ἐπεὶ δέδρακεν, ἥδε δευτέρα, τοῖτοῖς ἐπανχεῖν καὶ δεδρακῖαν γελᾶν.

Wellauer agrees with Hermann in thinking that a line has been lost after v. 1583, in which there may have been a conjunction εἰ or ἐπεὶ to form a protasis to the apodosis in v. 1586: but the abruptness of οὗ φημ’—is in some degree softened by the pointed opposition in which it stands to φῆς in v. 1584, where every editor but Wellauer has adopted Pauw’s correction τόνδε φῆς for τόνδ’ ἔφης. Perhaps, with Bothe, Blomfield, and Scholefield, we might place a

<sup>t</sup> Add Soph. Aj. 1092, ἐν θανοῦσιν ὑβριστῆς.

<sup>u</sup> So Kennedy:

*Ægisthus, I respect not contumely  
When linked to criminal purpose; but  
thou sayest &c.*



note of interrogation after v. 1585<sup>v</sup>; but without it we may translate with an emphasis on σὺ and τὸ σὸν κάρα: *But you—you say, you gladly killed this man* (v. 1552), *and again* (δε) *that you were the sole contriver of this piteous murder* (vv. 1575. 1585.)—*I say that in strict justice your head will not escape at the hands of the people, mark you well, execrations and stoning, or in the shape<sup>w</sup> of stoning: the sentence having been begun, as if οὐκ ἀλύξεις δημορ. κ. τ. λ. had been intended to follow, and the φήμ' ἐν δίκῃ τὸ σὸν κάρα having been introduced only in answer to the parenthetic φῆς ἐκὼν κ. τ. λ., which might have been otherwise expressed by σὺ δ', ἄνδρα γὰρ τόνδ' ἐκὼν κατέκτεινας μόνος τ'. . . ἐβούλευσας, οὐκ ἀλύξεις κ. τ. λ.*

1585. *ἔποικτον, piteous*; Neap. MS. gl.: *ἄξιον οἴκτου*. “*Ἐπακτον ex emendatione Casauboni Blomfield., quia ἔποικτος non alibi exstat; sed hanc nullam esse mutandi causam, quum vocabulum analogiæ non repugnet, aptumque huic loco sensum habeat, quisque intelligit. In lexicis male deest.*” Well.

“*ἔποικτον φόρον, miserandam cædem. Non alibi legitur hæc vox, sed non ideo Æschylo est abjicienda; quot enim aliæ hac de causa abjiciendæ essent! Ἐποικτεῖρειν et ἐποικτίζειν passim leguntur, et ipsum ἐποικτιστον apud Nostrum in hac trægedia v. 1196, (1188.) Quidni igitur ἔποικτος?*” S. L.

1589. *κρατούντων τῶν ἐπὶ ζυγῇ δορός, whilst those on the middle bench are in command of the vessel. “Οἱ ἐπὶ ζυγῇ, remiges qui ζυγίται dicebantur: Schol. οἱ ζυγοὶ (l. ζύγιοι) τῶν θαλαμίων ἄνωθέν εἰσιν. Schol. Aristoph. Ran. 1106: θρανίται, οἱ πρὸς τὴν πρύμναν. ζυγίτης, ὁ μέσος. θαλαμίτης, ὁ πρὸς πῶραν. Vid. Duker. ad Thucyd. iv. 32. Schol. ad Thucyd. vi. 31: οἱ θρανίται μετὰ μακροτέρων κωπῶν ἐρέττοντες, κ. τ. λ. Ζυγίται etiam dicebantur classis media populi Atheniensis. Num in hoc loco intelligendum, eos qui secundum locum occuparent, sc. Clytæmnestram et Ægisthum, gubernatore interfecto, navis regimen tenere? Sic interpretando vim suam voci ζυγῇ servabis. Erant igitur senes θαλάμιοι, Ægisthus et Clytæmnestra ζυγίται, Agamemnon θρανίτης.” Blomf. “Tres sunt remigum ordines—Schol. Arist. Ran. 1101: ἦσαν δὲ τρεῖς τάξεις τῶν ἐρετμῶν, καὶ ἡ μὲν κάτω θαλαμίται, ἡ δὲ μέση ζυγίται, ἡ δὲ ἄνω θρανίται—thalamitæ sub thranitis, zygitæ ab interiore utrorumque parte sedebant: thalamitæ igitur etiam zygitis sunt inferiores. Fateor tamen artificiosioremi mihi videri hanc explicationem: probabilius est de*

v “In fine versus Glasg. Schutz. punctum habent, interrogationis signum Both. Blomfield., sed colo interpungen-

dum est, ut in Vict., aut commate; incipit enim hinc apodosis.” Well.

w See the note on v. 1082.

biremi cogitavisse Æschylum, ibique superiorem ordinem dictum esse zygitas. Schol.: οἱ γὰρ ζυγοὶ τῶν θαλαμίων ἀνωθέν εισιν." Klaus.

Arnold on Thueyd. iv. 32. 12, having noticed that the *Thalamii* were the lowest rank of rowers, adds, "Thus much appears from the joke in Aristophanes, *Frogs*, 1106. (1074. Dindorf.) and from the allusion in Æschylus, *Agamem.* 1607. (1628. Schutz). But a clear understanding of their position and arrangement depends on the solution of that hitherto unconquerable problem, the construction of the ancient Trireme." See Potter's *Grecian Antiquities*, vol. ii. c. 18.

1591. σωφρονεῖν εἰρημένον, when it is commanded that he be wise, i. e. when he is bid to learn wisdom; Neap. MS. gloss: προσταγὴν αὐτῷ. "Nominativus absolutus, qui sollemnis est in usu participiorum a verbis impersonalibus descendendum." Klaus. See Matth. Gr. Gr. §. 564.

1592. δεσμός δὲ κ. τ. λ.] "Sensus est, ὁ δὲ δ. καὶ αἱ νη. δυ. ἐξοχ. διδ. καὶ τὸ γῆρας:" Voss, quoted and interpreted by Blomfield; *vel senectutem optime erudiunt*. Translate: *But, even Old Age to teach, Imprisonment and the cravings of Hunger are most excellent prescribers for the intellects: (Angl. sovereign remedies):—αἱ νήστιδες δύναι, the host (whole class) of evils incident to fasting; if we should not rather refer the Article to δεσμός, as in v. 1612 to σκόρφ, and translate: Confinement and its hungry necessities &c.: δεσμός δὲ (gl. ἥγον ἢ κάθειρξις): Neap. MS. "Δυνά, αἰσθησις; κακοπάθεια, Apollon. Lex. Hom. Accurate Hesych.: δυνή· δυστυχία, ἡ ἔνδεια: est enim sensu primario necessitas; a δέω egeo, vel ab antiquo δέω. Etym. M. prave a δέω ligo ducit. Vocem amat Æschylus: infra 534. 771. Theb. 238. Pers. 1011. Agam. 1153 (1116). 1626 (1593). Eum. 266. 558." Blomf. Gloss. Prom. 186. "Ἱατρομάντις. Eustath. in Il. A'. p. 48, 35: Φασὶ καὶ ὅτι κοινὴ πῶς ἐστὶ τέχνη ἱατρικὴ καὶ μαντικὴ. Μελάμπους οὖν καὶ Πολύειδος ἀμφότεροι ἐπ' ἀμφοῖν ἔνδοξοι ἐγένοντο· καὶ Αἰσχύλος δὲ πον, φασὶ, τὸν ἱατρὸν μάντιν ὀνομάζει. Hinc compositum ἱατρομάντις pro simplici, medico. Suppl. 270, "Ἄπισ γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας Ἱατρομάντις." Stanl.*

Ἱατρομάντις, qui ex divino afflatu artem medendi callet; ut Apis, Suppl. 263, et ipse Apollo, Eum. 62. Vides Ægisthum hujus medicinæ mentione irridere Chorum." Klaus.

1594. οὐχ ὁρᾷς ὁρῶν τάδε; Angl. *Have you eyes, and see not this?*—compare Prom. 447, οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην, κλίνοντες οὐκ ἤκουον. St. Matthew's Gospel, xiii. 13, ὅτι βλέποντες οὐ βλέπουσι,

καὶ ἀκούοντες οὐκ ἀκούουσι, οὐδὲ συνιοῦσι. St. Mark, viii. 16. ὁφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε;

1595. πρὸς κέντρα μὴ λάκτιζε, do not kick against the pricks; compare Prom. 323, πρὸς κέντρα κῶλον ἐκτενείς. Eur. Bacch. 795, πρὸς κέντρα λακτίζοιμι, θνητὸς ὦν θεῶ. Peliad. fr. iv. πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦσί σου. Pind. Pyth. ii. 173. ποτὶ κέντρον δέ τοι λακτίζμεν τελίθει ὀλισθηρὸς οἶμος. Acts of the Apostles, ix. 5. xxvi. 14: σκληρὸν σοι πρὸς κέντρα λακτίζειν.

Ibid. μὴ πῆσας μογῆς, lest, having suffered thereby, you be distressed. The Scholiast on the above passage of Pindar (MS. Gotting.). whether by accident or design, quotes this line with παίσας in place of πῆσας—and on no better authority than this has Porson proposed, and every succeeding editor but Klausen (who justly prefers παίσας to πταισας), and Scholefield (who will not give up πῆσας for either), adopted, πταισας—which, if it had been substituted for πῆσας, or even παίσας, in an unknown quotation adduced by the Scholiast as parallel, might indeed have been hailed as a fortunate correction, but by which all that we gain here, is to make the text of Æschylus more nearly resemble the text of Pindar.

Klausen translates: “παίσας, ne, si pede feris stimulum, vulnere accepto dolorem sentias: which, if we omit the needless particular si pede feris stimulum, is a most satisfactory interpretation of μὴ πῆσας μογῆς. Scholefield—with the sanction of the Neap. MS.: πῆσας (gl. παθών), and of Buttmann, *Irregular Greek Verbs*, p. 199—ably defends πῆσας thus: “A verbo antiquo πῆθω<sup>x</sup> effluxit, opinor, πῆσω (unde πῆσομαι, πείσομαι) ἔπησα (unde πῆσας) ἔπαθον, πῆμα, &c. Miror VV. DD. qui, quia Schol. ad Pindar. citat παίσας, hac sola auctoritate, quæ nulla est, πῆσας in πταισας mutant.”

“Μογέω, laboro. Verbum Homericum, Tragicis minus frequenter usurpatum, quibus usitatius est μοχθεῖν. Prom. 282, συμπονήσατε τῷ νῦν μογοῦντι. ibid. 625. Eur. Alc. 865, μογοῦντα πλευρά. Radix primitiva, si recte conjicio, erat μόω (unde moveo, syllabarum numero aucto et interposito digamma.) Hinc μοερός, μωρός, mobilis, (unde ἰόμωρος, ἐγχεσίμωρος, ὑλακόμωρος) μόγος, [μογερός] μόγης, μόχθος &c.” Blomf.

1596. γύναι. “Satis absurde Wellauer. hæc ad Ægisthum refert, quem, ut vult ille, Chorus acerbè γυναιῖκα vocat. Negat enim Cly-

<sup>x</sup> Buttmann makes no express mention of πῆθω, but see Matth. Gr. Gr. §. 246. “The fut. πῆσομαι,” he remarks, “is uncertain. It occurs here

and there as a various reading, e. g. in Herodot. 9, 37. Xen. Cyrop. 7, 3, 10. See also Schweigh. Index to Polybius.”

tæmnestram esse in scena. Immo, hac ipsa de causa Chorus eam alloquitur, quod, dum ultima illa loqueretur Ægisthus, ipsa in scenam venisset." S. L.

To the same effect is Klausen's excellent comment upon this passage: "Ægisthum aspernatus jam denuo ad Clytæmnestram se convertit chorus, exprobrans ei *adulterium*, quod patet ex ea auctoritate, quam de reginæ consiliis se exercuisse jactat Ægisthus; nondum patebat e mera benevolentia Ægisthi, quam memoravit Clytæmnestra v. 1358 (1407). Augeri hac re Clytæmnestræ scelus satis apparet, chorumque antea nihil certi de hac re novisse inde patet, quod nihil in omnibus ejus lamentationibus et conviciis adversus reginam prolatis dicitur de adulterio, sed loquitur nonnisi de ipsius cædis improbitate v. 1370-1492. (1419-1547). Quod ad Ægisthum hanc orationem dictam esse putaverunt editores novissimi, qui *mulier* appellatus sit, ut apud Homerum Ἀχαιῖδες οὐκ ἔρ' Ἀχαιοί γ: id statui nequit, tum quia, si hoc designaturus erat poeta, dicendum erat αἰσχύνων, tum quia odiosa est eadem cogitatio chori Ægistho ter repetita: nam si hæc Ægistho dicuntur, idem fere continetur et v. 1528 (1583) sqq. et v. 1541 (1596) sqq. et v. 1549 (1604) sqq.: ut minime procederet oratio, id quod misere langueret. Præterea ea cogitatio, qua adulter dicitur *mulier polluens viri lectum*, quam pulcherrimam censet Wellauerus, mihi et inepta videtur et invenusta."

*Ibid.* τοὺς ἥκοντας. Klausen ably defends the use of the plural here, but labours when he would make it the accusative after αἰσχύνοντο ἄμα: "Dicitur Agamemno, et numerus pluralis eum habet sensum, ut augeat vim dedecoris: *dehonestans eum qui is est ut e prælio veniat* [recens advenerit]: talis enim eo majore recipiendus est honore, quia labor viri mulieres domi sedentes alit (τρέφει γὰρ ἀνδρὸς μόχθος ἡμένας ἔσω). Pluralis pro singulari ponitur, ubique designandum est esse universi aliquid in conditione ejus de quo sermo fit, ut Eur. Herc. F. 455. Omniumque eorum, qui sequuntur Agamemnonem e bello reversi, honor in ejus honore positus est, ut hac etiam ratione pluralis explicari possit. Cf. Bernh. Synt. p. 61. Quod ab οἰκουρός accusativum pendere putaverunt interpretes, hoc fieri nequit. Οἰκουρός est is, cujus est οἶκος ὄρος, qui domus limites tenet; itaque quod intra hos limites positus

γ Compare also Ch. 304. τὸ μὴ . . .  
δυοῖν γυναικῶν ὧδ' ὑπηκόους πέλειν  
θήλεια γὰρ φρήν' (Αἰγίσθου).

z See Matth. Gr. Gr. §. 434. 1. a.



est, accusativus vocis adjunctus designare potest; minime id quod extra. Itaque jungendum est οἰκουρὸς εὐνήν, *custodiens lectum, ut πόλιν οἰκουρεῖν, civitatem habitare*, v. 741. (778)."

Better far than this would it be to translate with Wellauer: *domi expectans eos, qui ex pugna rediissent*; see the note on v. 778—and better still to suppose with Scholefield an *Anacoluthon* in v. 1597, so that the Chorus—instead of simply exposing the unnatural conduct of one who in the social relation of Οἰκουρὸς might have been presumed to be most faithful to <sup>a</sup>THE ABSENT on military service, by asking, *Woman, did you to those who were just come from the battle-field, you who were left in charge of their homes—*(ἔδρασας ταῦτα, *do these things*, or some such termination might have been expected)—interrupts itself to ask, *did you commit this double crime, dishonour at once your husband's bed and concert this destruction for a distinguished general?* It is unnecessary, therefore, with Stanley to read τοῦδ' ἦκοτος, although this correction has been adopted by Porson, Blomfield, and Dindorf: nor is it indeed easy to conceive how, if τοῦδ' ἦκοτος was the original reading, τοὺς ἦκοτας came to be universally substituted for it.

Klausen quotes, in illustration of the construction, αἰσχύνουσι ἅμα ἐβούλευσας, Ch. 897, βρίζων ἅμα ἐξήμελξας: and Blomfield Theb. 225, κλύουσα πάταγον ἅμα ἰκόμαν. Herodot. i. 179, ὀρύσσοντες ἅμα τὴν τάφρον ἐπλινθενον. Xenoph. Hell. vi. 2, 2. ἅμ' ἀποπλέων τοὺς φυγάδας ἀπεβίβασε. Anab. iii. 3, 7. φεύγοντες ἅμα ἐτίτρωσκον. See Matth. Gr. Gr. §. 565. Obs. 2.

1599. κλαυμάτων ἀρχηγενῇ, *the beginners of sorrows*; i. e. in familiar, and Comic rather than Tragic, phrase, *productive of mischief*; compare Suppl. 925, κλαίοις ἂν, εἰ ψεύσεας, οὐ μάλ' ἐς μακράν. Soph. Œd. T. 1152, σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς. ibid. 401. Antig. 754, κλαίων φρενώσεις. ibid. 932, τοῖσιν ἄγουσιν κλαύμαθ' ὑπάρξει βραδυτήτος ὑπερ. Phil. 1260, ἵσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα. Eur. Iph. A. 306. Hipp. 1086. Andr. 759. Suppl. 458. Heracl. 270. Cycl. 554. Aristoph. Ran. 813, κλαύμαθ' ἡμῖν γίνεται. Pax. 248, ὡς μεγάλα καὶ δριμύα τοῖσιν Μεγαρεῦσιν ἐνέβαλεν τὰ κλαύματα. ibid. κλαίειν and οἰμώζειν *passim*.

“*Ἀρχηγενής* dicitur ea res, unde origo alius cujusvis rei ducitur.

<sup>a</sup> This, as the printing is intended to shew, is the correlative term in the relation spoken of; and as such being assumed, like οἰκουρὸς and ἀνδρὸς, to be *general* and *well-known*, it is on the

principle indicated by Klausen expressed in the plural, answering to our English descriptive term *party*, though in fact *Agamemnon* alone is meant. See Matth. Gr. Gr. §. 293.

Idem fere quod alibi ἀρχηγός. Eur. Hipp. 881, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον. Vid. supra ad v. 250 (248):" Blomf. Add ἀρχηγέτης, Eur. Orest. 554. El. 891. and compare Acts of the Apostles iii. 15. v. 31. Hebr. ii. 10. xii. 2.

1601. ἀπὸ φθογγῆς, "Vocis ope. Locutiones ἀπὸ φωνῆς, ἀπὸ κραυγῆς, illustravit Wytttenbach. ad Sel. Hist. p. 414. Paulo aliter Soph. Œd. C. 929 (936), τῷ νῶ θ' ὁμοίως καπὸ τῆς γλώσσης λέγω. Infra v. 1633 (1614) ἀπὸ ψυχῆς κακῆς." Blomf. Compare with the last two passages, ἀπὸ γλώσσης, above v. 782.

1602. νηπίους ὑλάγμασιν, senseless barking; compare below v. 1643, ματαίων τῶνδ' ὑλαγμάτων. Soph. El. 299, τοιαῦθ' ὑλακτεῖ. Eur. Alc. 760, ἄμουν' ὑλακτῶν. Iph. T. 293, κυνῶν ὑλάγματα.—"ἡπίους edd. ple-ræque. νηπίους Jacob. Schutz. Butler. Sed præstat, ut opinor, ἐξορίνας ἡπίους. Scilicet Orpheus fera corda mansuefecit; tu vero etiam placida ingenia latratibus irritus." Blomf. "ἡπίους Pauw. Heath. Blomf., quod opponatur Orpheo fera corda mansuefacienti: sed nihil ejusmodi continetur versu præcedente, cui opponatur. νηπίους Jacob. Legrand. Schutz., quod fere verum puto, nisi aliud quid latet; nam vulgata ferri non potest." Well.

Klausen alone attempts to explain ἡπίους, to which the Neap. MS. annexes the gloss: ἡμέρους, but his explanation is not a little forced—"ἡπιον dictum de omni quod mite est et lene, deinde quod mitem facit, quod mulcet: ἡπια φύλλα (Soph. Phil. 698), quæ dolores leniunt. Ita Orphicorum potissimum carminum aptum cognomen est ἡπιος: quare ironice etiam chori verba ἡπια dicit Ægisthus, simul vero ὑλάγματα. Tu incantationes tuas latratu perfecturus es."

1603. ἄξει, shalt be led captive<sup>b</sup>; in direct opposition to ἦγε, as the effect produced by ἐξορίνας is to the effect denoted by χαρᾶ, and the inarticulate and unmeaning gabble expressed by νηπίους ὑλάγμασιν to the clear and melodious utterance (φθογγή) of the enchanting voice of Orpheus. Yet Klausen, who like Blomfield has not been sufficiently careful to complete the contrast, would render ἄξει tibi abducturus es. "Ἀξει. Languent hæc, si ἄξει activo sensu accipias. Passive, vis additur orationi, q. d. Orphei quidem linguam habes contrariam: ille enim omnia ducebat præ lætitia delinita cantu ejus; tu vero, cum omnes irritaveris insulsis latratibus, ipse abduceris (in carcerem scil. 1630. [1592].): victus autem et in custodiam traditus mitior forte apparebis, ut feræ captivitate mansuescunt." S. L.

<sup>b</sup> On this form of the fut. pass. see Matth. Gr. Gr. §. 494. ii. and Monk on Eur. Hipp. 1458.

1604. *ὥς δὴ σὺ μοι κ. τ. λ.*, Angl. *As if, forsooth, you shall be 'My Lord' over the Argives*—see, for *ὥς δὴ*, Seidler on Eur. Iph. T. 1304. and compare Andr. 235. Alc. 537. 1014. Herc. F. 1407. Compare also the note on v. 32, *μοί*.

1606. *οὐκ ἔρλης*] On this repetition of the same negative, indicative of great excitement in the speaker, see Matth. Gr. Gr. §. 609. p. 1081. Erfurdt and Hermann on Soph. Ant. v. 5. Reisig on CEd. C. p. 239; and compare Soph. Trach. 1014, *οὐ πῦρ, οὐκ ἔγχος τις δῆσιμον οὐκ ἀποτρέψει*.

*Ibid. αὐτοκτόνος*. “*ita ut ipse eum occideres*. Solet hæc vox dici de iis qui cognatos [se vel suos] occiderunt, ut de fratre fratrem interimente Theb. 681. 805, et *ita αὐτοκτονεῖν* ib. 734. Soph. Ant. 56. De qua re hoc loco non cogitandum.” Klaus. Compare a similar variation of meaning in *αὐθέντης*, noticed on v. 1541.

1607. *πρὸς γυναικός*] “Cave putes genitivum *γυναικός* regi a *πρὸς*, ut docent grammatici. Forma enim est elliptica, suppresso *ἔθος, δύναμιν, φύσιν*, vel tale aliquid. Sic supra 603 (573) *ἡ κάρτα πρὸς γυναικὸς αἵρεσθαι κίαρ*. sub *ἔθος* vel *φύσιν*.” S. L. Compare v. 705.

1608. *ῆ*. The Neap. MS. and Vettori's Edition have *ῆ*, for which Canter proposed to read *ῆν*, Schutz *ῆ*, and Porson *ῆ*, the old Attic 1. pers. sing. contracted from the Ionic form *ῆα*, on which see Matth. Gr. Gr. §. 216. 4. Buttmann's *Irregular Greek Verbs*, p. 85. This correction has been universally adopted by later editors, and is confirmed by Ch. 523, *οἶδ', ὃ τέκνον, παρῇ γάρ*—where the oldest Edd. have *πάρε*. Compare Elmsley's Preface to Soph. CEd. T. p. x. Hermann's ditto p. vii. &c.

1611. *ζεύξω βαρείαις*] “*Ad βαρείαις subaudiunt σείραις* Abresch. et Dorvill. ad Charit. p. 323. *ἀνάγκαις, ἄταις*, vel *πημοναῖς* Elmsl. ad Heracl. 886. *πληγαῖς* Pauw., quod vero similis est, si cogitamus Ægisthum hæc dicentem simul manum movisse, tanquam ferientem.” Well. It is more obvious to supply the cognate substantive *ζεύγλαις*, as Klausen proposes from Prom. 462, *κᾶζευξα πρῶτος ἐν ζυγοῖσι κνώδαλα ζεύγλαισι δουλεύοντα*: but, whatever else the word may be, *σείραις* is manifestly inadmissible on account of the negation that follows. The threat might be expressed in English by translating: *but whoever shews himself an unruly animal, I will make wheel-horse in a Heavy (coach) &c.* *Πειθάνωρ, subject unto Man, tractable*; as a horse, or other domestic animal—compare Soph. Antig. 350, *λασσιούχονα θ' ἵππον ἀέξεται ἀμφιλόφον ζυγὸν οὐρειον τ' ἀδμήτα ταῦρον περιφραδῆς ἀνὴρ*.

*Ibid.* οὔτι μὴ σειραφόρον. "Accusativus designans eam conditionem<sup>c</sup>, quæ efficitur eo quod declarat verbum: *ut non sit funalis lascivius equus*: σειραφόρος, equus funalis<sup>d</sup>, jugalibus additus, cui minor est trahendi labor." Klaus.

Pauw proposed οὔτι μοι σ., which has been adopted by Porson, Blomfield and Dindorf, and might be translated in *no respect, me-thinks*—see note on v. 1443, and compare above v. 1604. But an accompanying *mental* negation is here required for the better introduction of the following sentiment ἀλλ' ὁ δυν. κ. τ. λ. and this is precisely the effect of μὴ subjoined to οὐ, which in English may be expressed by, *in no respect a trace-bearing corn-fed colt, no! but &c.* "Κριθάω. *Hordeo pastus lascivio.* Schol. interpretatur, πίονα ταῖς κριθαῖς καὶ τρυφῶντα, Pollux vii. 23: τὸ μέντοι ὑπερεμπεπλησθαι καὶ ὑπερκεκορέσθαι, ἀπὸ τῆς μάξης, ὑπερμαζῶν ἔλεγον οἱ παλαιοί, οἱ δὲ νέοι κριθᾶν ἀπὸ τῶν ὑποζυγίων. Αἰσχύλος μὲν γὰρ εἴρηκε, Σειραφόρον τε καὶ κριθῶντα πῶλον. Σοφοκλῆς δὲ, "Ἐως ὅτου κριθώσης οἶνον. scribe κριθώσης. Apud Pollucem legitur κριθῶν et κριθῶντα." Blomf.

1612. δυσφιλεῖ σκότῳ] This is Stanley's correction of the common reading δυσφιλῆς κότῳ, adopted by Heath, Schutz, Porson and Dindorf; whilst Blomfield, Wellauer, Scholefield, and Klausen prefer to read with Pearson and Voss, δυσφιλῆς σκότῳ—"quod mutationis facilitate," says Wellauer, "sese commendat, quamquam alterius lectionis sensus præstare videtur." In neither case is the alteration violent; but in favour of δυσφιλεῖ it may be observed that, not the collocation only, but the sense demands that this epithet should belong to σκότῳ, since it is not with *darkness* in general, but only with the *odious* and *unnatural* darkness of involuntary confinement, that the notion of *hunger* is associated here and in v. 1592. Compare Soph. *Ced. C.* 1258, τῆς ὁ δυσφιλῆς γέρον γέροντι συγκατάφηκεν πίνος.

1615. ἀλλὰ σὺν γυνή] Plausible as is Heath's conjecture ἀλλὰ νυν—, which Blomfield imagines to have been corrupted, first into νυν, and then into σὺν—there does not here appear to be sufficient cause for departing with Schutz, Blomfield, Wellauer, Dindorf, and Klausen, from the received reading ἀλλὰ σὺν—to which the Neap. MS. has annexed the gloss: σοὶ δηλονότι. Even Wellauer admits: "Possit quodammodo vulgata defendi hoc sensu: *quidni virum interfecisti ipse solus* (id αὐτὸς sæpe significat, v. Elmsl. ad

<sup>c</sup> Compare Matth. Gr. Gr. §. 446. Obs. 2.

<sup>d</sup> Anglice *A leader*; compare the note on v. 811.



## NOTES ON THE

Aristoph. *Acharn.* 509. Heindorf. ad Plat. *Parmen.* p. 220) *sed tecum mulier . . . ?* Nor is there any weight in the objection which he notices: "Sed Ægisthus ne adfuisse quidem cædi videtur"—since *σὺν γυνήϊ κτεῖναι* implies no more than that *a female accomplice struck the fatal blow*, which, but for his cowardly spirit, should rather have come from the hand of the now vain-glorious Ægisthus. "Nullam video causam cur quicquam mutetur. Consilium Agamemnonis interficiendi suscepit Ægisthus, ut ipse testatur; cædem ipsam patrauerat Clytæmnestra. Utriusque igitur facinus erat, idque conjunctim admiserant." S. L.

1616. *μῖασμα*] "Athenis lege cautum erat, ne publica templa ingrederetur adultera. Demosth. *Neær.* p. 1374. Cui crimini in Clytæmnestra accedebat scelus cædis. Itaque dicitur ab Oreste *πατροκτόνον μῖασμα καὶ θεῶν στύγος*, Ch. 1028." Klaus.

1618. *πρεμνεῖ τύχη*, *by some kindly chance*. "*Πρεμνής. Mitis.* Compositum a veteri adjectivo *πρεῖς*, quod postea scribebatur *πρηῖς*, et *μένος*. Etym. M. p. 687. 1: *Πρεμνής, ἀπὸ τοῦ πρᾶν μένος ἔχει* ἢ ἀπὸ τοῦ πρᾶος καὶ εὐμενής. *Λυκάφρων* (1055). Hesych.: *Πραῦμενός, προθύμως* (i. *πρασθύμως*). *πρᾶφ τῇ μένει χρώμενος*. Agam. 841. 1652. Sæpius apud Euripidem." Blomf. Gloss. on Pers. 225.

1620. *ἐπεὶ δοκεῖς*, *since you are pleased, or think fit to*—see note on v. 16.

1621. *λοχίται*, *comrades*. "*Λοχίτης. Manipularis.* Qui ejusdem λόχου est: λόχος autem erat certus quidam militum numerus pro gentibus ac temporibus diversus." Blomf. Compare Ch. 768, *εἰ ξὺν λοχίταις, εἴτε καὶ μονοστιβῆϊ*. Soph. *Ced. T.* 750, *πολλοὺς ἔχων ἄνδρας λοχίτας, οἷ' ἀνὴρ ἀρχηγέτης*.

Klausen, after Bothe, places this line also in the mouth of Ægisthus, who is thus made to call upon his *body-guard*—*δορυφόροι ὁπάονες*, as these same *λοχίται* are called, Ch. 769. By this distribution, we avoid the necessity of supposing a line lost after the present verse; but vv. 1620–21 hang even worse together than vv. 1621–22, which Scholefield, after Vettori, unites in the same speech of the Chorus; and the objection which Klausen makes to the present arrangement, that the Choreutæ here are not soldiers, is sufficiently obviated by what follows in v. 1622, with which compare v. 246—to say nothing of the obvious applicability of the term λόχος to any Chorus, or company, whatsoever: see Theb. III. *ἴδετε παρθένων ἱκέσιον λόχον*. Eum. 46, *θαυμαστός λόχος εὐδαι γυναικῶν*. *ibid.* 1026, *εὐκλεῆς λόχος παίδων, γυναικῶν*.

So far as we can gather from the text (vv. 1623. 1642), it would appear that Ægisthus is here unattended; nor is it improbable that he should be so, in the very moment of his triumph, v. 1548<sup>e</sup>.

1623. *πρόκωπος*, *districtus*, *habilis*; Angl. *with handle straight before you, ready for use or action*. Suidas: *Πρόκωπον ἔχων τὸ ξίφος. ἀντὶ τοῦ, γυμνόν*. Eur. *Orest.* 1478, ὁ δὲ ξίφος πρόκωπον ἐν χερσὶν ἔχων. Compare Shakesp. *Macbeth*, Act ii. Sc. 1. Is this a dagger which I see before me, *The handle toward my hand?*

Blomfield's explanation, "*cujus capulo (κώπη) manus est admodum*," would apply rather to *πρόσκωπος*, Angl. *with hand on hilt*<sup>f</sup>.

1624. *δεχομένοις κ. τ. λ.*] Translate: *To willing ears dost thou say DIE of thyself—We take you at your word TO DIE*—and compare in point of construction the examples adduced by Matth. Gr. Gr. §. 388. e. See also Hermann on Soph. Aj. 1061. "*Verbum θανείν arripiunt ex ore dicentis, omenque accipiunt eum revera morituum esse, quod dixisset οὐκ ἀναίνομαι θανείν; quod genus augurandi ad κληδόνας seu κληδονισμούς pertinebat. Cujusmodi erat dictum illud τὴν κατὰ σάντον ἔλα juveni Mitylenæo de ducenda uxore, a pueris in triviis trochos versantibus, oblatum Callim. Epigr. ii. Et illud apud Cic. de Div. i. 46, L. Paullo a filiola sua dictum, Persa perit. Tum ille arctius puellam complexus, Accipio (δέχομαι), inquit, mea filia, omen. Erat autem mortuus catellus eo nomine. Sic Id. de Div. ii. 40. Cauneas interpretatur pro Cave ne eas.*" S. L.

*Ibid.* τὴν τύχην δ' ἐρώμεθα. "*ἐρούμεθα libri. ἐρώμεθα em. Schutz. αἰρούμεθα em. Canter. ελούμεθα conj. Steph. Bona hæc omnia: itaque exhibui vulgatam mendosam, quia vix discerni potest, quidnam reliquorum pro ea substituendum sit. Facillima propter similitudinem soni videtur emendatio αἰρούμεθα. Cf. Suppl. 380: τύχην ελεῖν, discrimen sumere, suscipere, subire.*" Klaus.

This last example, with which compare the phrase ελεῖν ἔγχος<sup>g</sup>,

<sup>e</sup> The Bp. of Lichfield's note upon what should have been v. 1622, is "*Versum hic deesse patet ex forma dialogi στιχομυθουμένης. Primus lacunam apposuit Hermannus, quem secuti sunt Blomf. et reliqui.*"

<sup>f</sup> Kennedy, following Blomfield, translates:

Ch. *Arouse ye! each in readiness hold his sword, with hand to hilt.*

Æ. *But I too from encountering death shrink not, my hand to hilt:*

where, to preserve the two-fold applica-

tion of *πρόκωπος*, he should at least have translated in the first line, *with hilt to hand.*

<sup>g</sup> Anglice, *to await the decision of the Sword*, i. e. to take whatever the mediation of the Sword shall award. Hence probably *ἐλεγχος, hastæ arripitio*; among our Saxon ancestors called *Trial by Camp-fight* (judicium duelli): see Eustath. on Il. Δ'. p. 467. 44. Blomf. Gloss on Chœph. 838.

In like manner *τύχην ελεῖν*, Suppl. 380, is to await the decision of Chance,

might seem to countenance Stephen's conjecture *ελούμεθα*, were it not for the change of Voice, which (see v. 339. Ch. 551. 933. Eum. 475. Suppl. 395. 397. Prom. 780. Pers. 7.) reduces it to the level of *αἰρούμεθα*, the reading of Canter and Dindorf, to which there exists this manifest objection, that it makes the supplementary or explanatory clause, subjoined by means of *δὲ*, contain only an unmeaning repetition of what has just preceded; for *αἰρούμεθα* is nothing more than *δεχόμεθα*, as *ελούμεθα* also would be equivalent to *δεξόμεθα*.

With Blomfield, therefore, and Scholefield I have preferred Schutz's correction *ἐρώμεθα*, *age vero interrogemus*—and translate: *but let us ask the interpretation of the omen at the mouth of Chance, or let us inquire of Fortune how it is to go with us*—the allusion, in either case, being to consulting an Oracle or Soothsayer. Compare Theb. 506, *θέλων ἐξιστορήσαι μοῖραν ἐν χρειᾷ τύχης*. Ch. 890, *εἰδῶμεν ἢ νικῶμεν, ἢ νικώμεθα*. Hom. Od. VIII. 133. *δεῦτε, φίλοι, τὸν ξείνον ἐρώμεθα*.

1626. *δύστηνον θέρος*] This beautiful emendation, proposed by Schutz, in place of *δύστηνον ὁ ἔρως*, is abundantly confirmed by Pers. 821, *ὑβρις γὰρ ἐξανθοῦς' ἐκάρπωσε στάχυν ἄτης, ὅθεν πάγκλαυτον ἐξαμὲ θέρος*. Eur. Bacch. 1316, *ἐξήμυσσα κάλλιστον θέρος*. Ino fr. xiii. 4. *ἔπειτ' ἀμᾶσθε τῶνδε δύστηνον θέρος*.

1627. *ὑπάρχει*, is Porson's correction of *ὑπαρχε*—*αἱματώμεθα*, Jacobs' correction of *ἡματώμεθα*. Hermann proposed to read—*ὑπάρχει μηδὲν ἡματωμένους*.

1628. *στείχετ' ἦδη δ'*. “*Exhibui emendationem Blomfieldii, quæ proxime abest a literis vulgatæ: στείχετε δ' οἱ γέροντες πρὸς δόμους πεπρωμένους τούσδε*. Hoc τούσδε, quod sensui et metro adversatur, recte ejecerunt editores, neque est ulla ejus cura habenda. In initio conj. P. *στείχετ' οἱ γέροντες ἦδη*. Mihi probatur emendatio Blomfieldii, quia solent librarii in hac tragœdia δὲ tertio loco positum revocare in secundum.” Klaus.

*Ibid.* “*πρὸς δόμους πεπρωμένους, ad domus vestras. πεπρωμένους, quidquid certa quadam naturæ lege alicui assignatum est: id quod optime dicitur de domibus, quæ hereditatis jure a patre ad filium transeunt.*” Klaus.

This singular expression, of which I have no better interpreta-

Angl. to take or stand one's chance—to be distinguished from *διατηρῆν ἐλέσθαι*, to make choice of an arbitrator, or mediator, Dem. agst Midias, p. 545, 6. 7.

Compare further Shaksp. K. Rich. III. Act v. Sc. 4: *And I will stand—the hazard of the die.*

tion to offer than, as Klausen has suggested, *your appointed homes*—or, as we might say, *the homes which God has given you*<sup>h</sup>—is probably to be traced to those predestinarian notions, which Æschylus—"non pceta solum, sed etiam Pythagoreus;" Cic. Tusc. Quæst. ii. 10—is known to<sup>i</sup> have entertained; and with the "flattering unction" of which it is curious to observe how Clytemnestra once more seeks to sustain her drooping spirit, under that manifest reaction of the moral sense, under which, true to Nature, the poet has introduced her in this closing scene. See above vv. 1469, &c. 1540. and compare the workings of a similar belief, as represented in the character of *Macbeth*, Shaksp. Macb. Act i. Sc. 3: "If Chance *will* have me king, why, Chance may crown me, Without my stir." Compare also the retributive exhibition and exit of the modern *Clytemnestra*, Act. v. Sc. 1. of the same play: "Come, come, give me your hand; *What's done, cannot be undone*; To bed, to bed, to bed."

1629. πρὶν παθεῖν ἔρξαι τ' ἄκαιρον] The common reading here is πρὶν παθεῖν. ἔρξαντα καιρὸν χρῆν τάδ' ὥς ἐ., from which Klausen alone—who translates: "ἔρξαντα καιρὸν, *opportunitatem efficientem*, i. e. *opportunitatem quæ agere jubet aliquem eumque adjuvat in agendo*:" and compares Soph. El. 75, καιρὸς γὰρ, ὅσπερ ἀνδράσιν μέγιστος ἔργου παντός ἐστ' ἐπιστάτης. Phil. 837, καιρός τοι πάντων γνώμαν ἴσχων πολὺν παρὰ πόδα κράτος ἄρνυται—endeavours to extract a meaning: "quum nobis in hac re efficienda utendum esset opportunitate, aliter agere non poteramus atque egimus, vel: *opportunitas nostra, cui efficienda erat res, aliter agere non poterat ac nos egimus.*"

How far the moral and metaphysical train of thought, into which, as we have seen, Clytemnestra has recently fallen, may excuse the introduction of such a sentiment as this—or how far the words ἔρξαντα καιρὸν admit of being translated accordingly, *working time, the season of action*—I presume not to determine; but Musgrave's ingenious correction ἔρξαι τ' ἄκαιρον, whilst it adheres almost to the very letter of the text, so greatly simplifies its meaning, that I have not hesitated to adopt a reading which, having first been corrupted into ἔρξαντ' ἄκαιρον or ἔρξαντα καιρὸν,

<sup>h</sup> Compare the Scriptural representation of a really Divine Providence in this particular, Acts xvii. 26: ἐπολήσθη τε ἐξ ἐνὸς αἵματος πᾶν ἔθνος ἀνθρώπων . . . ὁρίσας προτεταγμένους καιροὺς καὶ τὰς ὁδοὺς τῆς κατοικίας αὐτῶν. See also Acts i. 25: πορευθῆναι εἰς τὸν τό-

πον τὸν ἴδιον. 1 Cor. xv. 23: ἐν τῷ ἰδίῳ τάγματι, with Schleusn. Lex. v. ἴδιος.

<sup>i</sup> See Schlegel's Fourth Lecture on the Greek Drama (*Theatre of the Greeks*), p. 343; and compare the note on v. 989.



would then so obviously require the substitution of the particip. plur., that we need not be surprised to find in the Florent. MS. *ἔρξαντες*, by which some editors have been drawn so far away from the original words as to read *στέρξαντας αἰνεῖν*, others *ἔρξαντας αἶρω*—which Scholefield, again, connects with what follows; whereas Blomfield more plausibly punctuates *πρὶν παθεῖν ἔρξαντας αἶρω* κ. τ. λ., but does nothing for his own mere conjectural reading *αἶρω* by adducing Eur. El. 942, of which the correct quotation is, *ἡ μὲν γὰρ ἀεὶ παραμένουσ' αἶρει κάρα*, not *κακά*. Hermann proposed *πρὶν παθεῖν ἔρξαντ' ἀκαίρα*. *χρῆν τὰδ'*—“quod placeret,” observes Wellauer, “si additus esset articulus τὸν ἔρξαντα: ita autem vix ferri potest.”

Tranlate: *before you suffer, as well as do, what were not convenient. What's done (τὰδε) was to be, as we have done it; but assuredly if there might be found a point at which to cry Hold! Enough of these troubles, we would lay hold upon it, unhappily smitten as we have been with the heavy anger of an evil Dæmon*]. So, with Wellauer and Scholefield, I punctuate v. 1630, and translate it with a little license of interpretation, agreeably to the sentiments already expressed in vv. 1540–47.

Klausen, retaining the common punctuation after *γένοιτο*, and inclining to read with Blomfield and others *τῷ* in place of *τοί*, remarks upon this line: “*μόχθων*. subaudi *ἄλεις* ex iis quæ sequuntur. Si unquam dici possit in misera generis humani conditione satis laborum perpeccum esse aliquem, nobis satis est horum, qui nobis acciderunt. τῶνδ' premendum est: his nostris laboribus: nos quidem illi modo quantumvis maximo satisfacimus.” But not to mention that, had such emphasis been intended, we must have had *τῶνδέ γ' ἄλεις*—, no notice is here taken of the middle verb *ἔχεσθαι*, on the construction of which see Matth. Gr. Gr. §. 330, and compare Theb. 98, *ἀκμάζει βρετέων ἔχεσθαι*.

1633. *ἀλλὰ τοῦσδ' ἐμοὶ κ. τ. λ.*] But to think that these men should thus shed upon Me the exuberance of a foolish tongue! On this use of the Infinitive in exclamations, for the most part of indignation, see Matth. Gr. Gr. §. 544.—“*ὦδ' ἀπανθίσαι*. Quemadmodum vocabula *ἄνθος* et *ἀνθεῖν* sæpe de multitudine dicuntur, ita etiam audac-

] Or, of *Fortune*, generally; as in vv. 1634. 1638.—“V. 1576 (1631). *χολῆ* Fl. F., quod emendatione intrusum videtur; *χολῆν* enim dicunt tra- gici avium unguem: Pers. 208. Soph. Ant. 1003: neque tamen usquam cum ave comparatur genius. *δαίμονος χολῆ* nihil est nisi a *genio irato*. Klaus.

ter et contumeliose dicta in procacium hominum linguis quasi ἀθεῖν, efflorescere, videri possunt; ut igitur, qui talia effutunt, recte dicantur γλῶσσαν ἀπανθίζειν, linguæ florem decerpere." Schutz. "Ita Cic. de Orat. Procem: *Efflorescat oratio*; et nos Anglice dicimus, *Flowers of speech*." S. L. Compare the note on v. 1429.

With Voss, Stanley, and Blomfield, I have preferred τοῦσδ' ἐμοὶ to the common reading τοῦσδέ μοι,— which might serve indeed, as in v. 1604, to cast an indignant sneer upon τοῦσδε; but this is less needed, than to provide for the personal consequence of Ægisthus, whose pride of place and power is evidently mortified: see vv. 1635. 1637.

1634. δαίμονος πειρωμένους, making trial of their fortune, provoking their fate; or it may be, tempting Fate or Fortune—Providence we should say: v. 1638. Suidas: δαίμων ἡ ἐκάστων τύχη: compare above v. 1309. Pers. 825, ὑπερφρονήσας τὸν παρόντα δαίμονα. Ch. 513, ἔρδοις ἂν ᾗδη, δαίμονος πειρώμενος.—"Δαίμονος πειρωμένους. Forsan <sup>k</sup> respondet iis quæ modo dixerat Chorus v. 1662 (1624), τὴν τύχην δ' ἐρούμεθα." Stanl. Δαίμονος is Casaubon's universally received correction of δαίμονας.

1635. ἀμαρτεῖν, τὸν κρατοῦντα \*\*\*, "Vulg. ἀμαρτήτον κρατοῦντα, nullo lacunæ indicio. Ad marg. Ask. legitur ἀμαρτῇ τὸν, quod fortasse verum est, sed propter lacunam explicari nequit; neque satis apparet, quomodo tum ferri possit δ'. Itaque scripsi, quod reliqui editores e conjectura Casauboni." Klaus. "Ad lacunam explendam λοιδορεῖν additur in marg. Ask., δ' ὑβρίσαι a Blomf. τῷ κρατοῦντι δύσφορον Pauw. Schutz, sed plures versus excidisse videntur." Well. "Mihi potius videtur excidisse πῶς πρέπει vel tale aliquid. Plures deesse versus non puto, quia etiam v. 1588 et 1589. (1643. 1644). in fine excidit verbum, quum reliqua bene se habeant." Klaus.

Concurring in the last opinion, I have ventured to restore here, as others have restored in vv. 1643. 1644, what I believe to have come from the hand of the Author—σώφρονος γνώμης ἀμαρτεῖν, τὸν κρατοῦντα προσκυνεῖν, a reading which is very strikingly confirmed

<sup>k</sup> Compare, with this view, Herodot. i. 46: διέπεμπε δὲ (Κροῖσος) πειρώμενος τῶν μαντήϊων δ, τι φρονέοιεν ὥς εἰ φρονέοντα τὴν ἀληθείην εὐρεθείη,

ἐπεληνταλ σφεα δεύτερα πέμπων, εἰ ἐπιχειροί ἐπὶ Πέρσας στρατεύεσθαι: and see the note on v. 1624.

by the slight variation of it in the mouth of the Chorus v. 1636, and which I would translate—and stray from a wise principle, viz. TO WORSHIP (Anglice) THE RISING SUN. Compare Prom. 936. σίβου, προσεύχου, θῶπτε τὸν κρατοῦντ' αἰέ.

The sentence τὸν κρατοῦντα προσκυεῖν, which ought perhaps to have been left in uncial characters, will thus follow in apposition with γνώμης, just as v. 1573 does with the preceding ἀρᾷ. Compare above v. 443, and see Arnold on Thucyd. iii. 40. 1. ὡς ξυγγνώμην, ἀμαρτεῖν ἀνθρωπίνως, λήφονται.

1636. *This would not be done like Argives, to pay court to a bad man.*

1637. ἐν ὑστέραισιν ἡμέραις, in after days, in days to come; i. e. Anglice, some day or other, or some future day, as Blomfield translates—comparing Soph. Oed. C. 614, ἐν ὑστέρῳ χρόνῳ, and adding: “Rarior est apud scriptores Atticos hic usus τῶν ἡμέρων in plurali numero, Hellenistis notissimus. Dixit tamen Thucydides, vii. 33, περὶ τὰς αὐτὰς ἡμέρας, sicut D. Lucas, ii. 1, ἐν ταῖς ἡμέραις ἐκείναις. Pind. Ol. i. 53, ἀμέραι δ' ἐπιλοιοποι μάρτυρες σοφώτατοι. Herodot. viii. 15. ταῖς αὐταῖς ἡμέραις. Xenoph. Anab. i. 7. 14: ἐν ταύταις ταῖς ἡμέραις: ut apud Latinos Liv. xxiii. 30: iisdem ferme diebus.”

*Ibid.* μέτειμι ἔτι, Angl. will yet visit you for this; compare Ch. 273, εἰ μὴ μέτειμι τοῦ πατρὸς τοὺς αἰτίους. Eum. 230, δίκας μέτειμι τόνδε φῶτα κακυνγγέτις. Soph. El. 475, εἰσιν δίκαι, μέτεισιν οὐ μακροῦ χρόνον. Eur. Andr. 260, σφάξ', αἱμάτων θεῶς βωμὸν, ἣ μέτεισί σε. Bacch. 345, τῆς σῆς δ' ἀνοίας τόνδε τὸν διδάσκαλον δίκην μέτειμι. *ib.* 516, ἀτὰρ τοι τῶνδ' ἄποιν' ὕβρισμάτων μέτεισι Διόνυσός σε: and slightly differing from these, Med. 390, δόλω μέτειμι τόνδε καὶ σιγῇ φόνον.

1639. οἷδ' ἐγὼ, I know from personal experience—vv. 1577–8. ἐλπίδας σιτουμένους—compare Ch. 26, δι' αἰῶνος δ' ἰνυμοῖσι βόσκεται κίαρ. Soph. Ant. 1246, ἐλπίσιν δὲ βόσκομαι. *Ibid.* incert. fr. 687, ἐλπίς γὰρ ἡ βόσκουσα τοὺς πολλοὺς βροτῶν. Eur. Phœn. 396, αἱ δ' ἐλπίδες βόσκουσι φυγάδας, ὡς λόγος. Bacch. 617, ἐλπίσιν δ' ἐβόσκετο.

1640. ἐπεὶ πάρα, since—and, it is implied, whilst—you may; “quoniam adest tibi occasio.” S. L. Kennedy translates the line: *Proceed! Wax gross, perverting<sup>1</sup> right! since now the pow'r is thine.* See note on v. 263, ἐπίανεν.

1642. θαρσῶν, ἀλέκτωρ ὥστε—] The Edd. before Porson have θαρρῶν (retained only by Wellauer); and those before Stanley

<sup>1</sup> Rather polluting, or defiling, the fountain of Justice; i. e. the kingly office: compare the notes on vv. 175. 237.

ᾠσπερ—, in violation of the metre. Translate: *Crow cheerily, like a cock beside his mate.* “ἀλέκτωρ. vanitatem et mollitiem objurgans, galli similitudinem affert. Alioqui hac ad designandum animum, qui discordias domesticas foveat, utuntur poetæ: Eum. 861. Pind. Ol. xii. 14. (21). Ne hoc quidem ab Ægistho alienum.” Klaus.

1643. μὴ προτιμήσης μ. τ. ὕ, *Regard not—make no account of—these senseless clamours*; a derivative meaning and construction of the verb προτιμᾶν, which in its literal sense, *to prefer, to pay particular honour or attention to*, is properly followed by an accusative; as in v. 1384. Eum. 640, πατὴρ προτιμᾷ Ζεὺς μόνον. ib. 739, γυναικὸς οὐ προτιμήσω μόνον. Eur. Alc. 155, πόσιν προτιμῶσα. Heracl. 883, τὸ σὸν προτιμῶν. Hipp. 48, τὸ τῆσδ’ οὐ προτιμήσω κακόν. See Matth. Gr. Gr. §. 348, and compare Eur. Med. 343, ἐπεὶ πατὴρ οὐδὲν προτιμᾷ<sup>m</sup> (τοῦ) μηχανήσασθαι τέκνοις. Alc. 762, τῶν ἐν Ἀδμήτου κακῶν οὐδὲν προτιμῶν—where, although it be true that, as Matthiæ has noticed, the genitive *may* be governed by οὐδὲν, (as here, too, Klausen would have ὑλαγμάτων to be the gen. *partitive*), yet it is more after the manner of the Greeks to pass from the outward action to the moving principle within, and by the negation of an ostensible preference or concern for any particular object, tacitly to introduce the abstract notion of total *indifference* and *unconcern*; and hence, as we see in the case of other concrete verbs, μετατρέπεσθαι, ἐντρέπεσθαι, στρέφεισθαι, παρίεναι &c., οὐ or οὐδὲν προτιμᾶν, when constructed πρὸς τὸ σημαίνον, bears the same construction as if it had been written in one word ἀμελεῖν, or ὀλιγωρεῖν.

Add to the examples which Matthiæ has collected under this head, Soph. Aj. 90, τί βαιὸν οὕτως ἐντρέπει τῆς ξυμμάχου; ib. 1116, δὲ σοῦ ψόφου οὐκ ἂν στραφεῖν.

*Ibid.* ἐγὼ] Canter was the first to supply the dissyllable that was wanting here, and Heath that which in like manner was wanting at the end of the following verse—both in admirable agreement with the context, and both sanctioned by the Scholiast: ἐγὼ, φησί, καὶ σὺ κρατοῦντες τῶνδε τῶν δωμάτων διαθησόμεθα τὰ καθ’ αὐτοὺς καλῶς. θήσομεν, sc. ἐαυτούς. Angl. *will manage well*; in which sense

<sup>m</sup> We might illustrate this idiomatic construction of οὐδὲν προτιμᾶν by introducing in an English translation of the passage a corresponding idiom of our own:—*since their father never troubles his head about providing (τοῦ μηχαν.) for his children: instead of which it might have been more simply, but far less forcibly, said; he neglects to provide &c. (τὸ μηχανήσασθαι).*



*θίσθαι καλῶς* occurs Soph. Creus. fr. 321—or we may supply αὐτὰ, sc. τὰ δώματα. Schutz proposed to understand πάντα: so Pers. 282, πάντα παγκάκως ἴθισαν.

1644. κρατοῦντε] “Commune Ægisthi et Clytæmnestræ imperium vide Ch. 973, ἴδεσθε χώρας τὴν διπλὴν τυραννίδα. Per septem annos mansiwe hanc tyrannidem, qua populum oppresserit Ægisthus, auctor est Homerus Od. iii. 304: κτείνας Ἀτρεΐδην· δέδμητο δὲ λαὸς ὑπ’ αὐτῷ· Ἐπτάετες δ’ ἤρασσε πολυχρύσοιο Μυκῆνης.” Klausen.

## APPENDIX.

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### NOTE A. p. 72.

*Πέδοι*, *on the ground*.—Prom. 272. is in fact the only instance in which *πέδοι* occurs, in what remains of the classic writers; whence Elmsley wished to alter it to *πέδῳ*, as it stands in Prom. 749. Theb. 429. Ch. 48. Eum. 263. 479. 653. But, besides that all authority is on the side of *πέδοι*, there is a reason for that distinct enunciation of *ἐν πέδῳ* here, which, according to Hermann's notion, it is the peculiar office of *πέδοι* to convey. In each of the other passages above mentioned, the meaning of *πέδῳ* (constructed as a simple dative) is sufficiently declared by the context; but in this sentence, *πέδῳ δὲ βᾶσαι τὰς προσερχούσας τύχας ἀκούσατε*, it would, as a dative, be most naturally referred to *προσερχούσας*—whereas *πέδοι* (*ἐν πέδῳ*) not only prevents misapprehension, but is moreover emphatic: *But on the ground, having come, listen....i. e. come and listen to &c.* If any alteration were required, I would propose *πέδον δὲ βᾶσαι*—, which would make the poet's meaning, perhaps, still more plain; but I am loath to make a needless sacrifice of the only valuable authority for an expressive old-fashioned word.

*Ἄρμῳ*, *just now*—*ἐν ἄρμῳ*, sc. *χρόνου*: compare 1 Cor. xv. 52, *ἐν ἀτόμῳ* (*χρόνῳ*), *ἐν ῥίπῃ ὀφθαλμοῦ*—expresses the same *proximity* in time, which a far more common adverb *ἄλλῃ* (*ἐν ἄλλῃ*, Angl. *within arm's length*) expresses in space. See Bp. Blomfield's *Remarks* on Matth. Gr. Gr. p. 1001. §. 576.

*Ἐνδοί*—*ἐν δοί* or *δῶ*, the dative of *δῶ* for *δῶμα*, Il. i. 426, &c. If this conjecture be correct, the old Greek adverb *ἐνδοί* is exactly rendered by our *in-doors*, *at home*, or *within*; and that such really is its etymology, will be seen to be extremely probable on an inspection of the only three instances in which it has come down to us, Theocritus xv. 1, 2. 77: respecting which the reader must first be reminded, that in this amusing Idyl we have the most perfect remaining specimen of the "native Doric" of Greece in her olden

time. Hear what one of the principal speakers tells us, vv. 91-3: *ὡς δ' εἰδῆς καὶ τοῦτο, Κορίνθιαί εἰμὶς ἄνωθεν, ὧς καὶ ὁ Βελλεροφῶν Πελопονησιστὶ λαλεῖμιν, Δωρίσθεν δ' ἔξεισι, δοκῶ, τοῖς Δωριέεσσιν.*

*Ἐν-δοῖ* then or *ἐν-δοῖ*, having been thus combined, and after a time considered as a new *dative*, may first have suggested, and then been itself imperceptibly superseded by, the adverbial *accusative* form *ἐνδον*—on the same principle, namely, as in the best Greek writers we find an *accusative* often including a *dative*, in such a way as to combine the notion of a body being *at rest*, with that of its having previously been *in motion, and seeking, until it found, a settled resting-place*. See for example Thucyd. i. 24. *ταῦτα δὲ κείται καθιζόμενοι ἐς τὸ Ἡραῖον ἐδέοντο*, i. e. as Arnold explains it, *ἔλθοντες ἐς τὸ Ἡραῖον, καθίζοντο ἐν αὐτῷ*: and compare ib. 51. 71. ii. 19. iii. 75. 108. Æsch. Prom. 228, *πατρῶν ἐς θρόνον καθίζετο*. Matth. Gr. Gr. §. 578. a. Also in this play v. 1324, *πέδον πατοῦντες* (where see the note) and Ch. 641, *πέδον πατούμενον*. *Ἐνδον* being thus supposed equivalent to *ἐς δόμον*, we may at once account for the introduction of the latter expression in Soph. Aj. 80, *ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐς δόμους μένειν*—where the great majority indeed of the MSS. and Edd. have *ἐν δόμοις*, but where, as Hermann justly argues, *ἐς δόμους*, being quite certain not to have originated with transcribers or translators, ought not to have been disturbed. Schol. Rom.: *ἐς δόμους. ποιητικῶς εἰρηται ἀντὶ τοῦ, ἐς δόμοις*. Translate: *For me it is enough that this man stay quietly housed, or having gone in, stay there*; a slight variation of what he had said a few lines before: *ἐνδον ἀρκείτω μένων*. Compare Thucyd. i. 134: *μετὰ δὲ τοῦτο τοῦ τε οἰκήματος τὸν ὄροφον ἀφείλον, καὶ τὰς θύρας, ἐνδον ὄντα τηρήσαντες αὐτὸν καὶ ἀπολαβόντες εἴσω, ἀπεκοδόμησαν*, Angl. *having watched him in, and shut him up inside*, i. e. having watched to see that he was *fairly housed, or gone in, and when in*, having cut him off from all retreat—where the complex idea conveyed by the term *ἐνδον* is plainly to be distinguished from the simple expression *in* or *in-ward*, denoted by *εἴσω*, which, like its kindred adverbs *ἔξω, ἄνω, κάτω, πρὸς*<sup>a</sup>—and we may add, like the English adverbs *within* and *without*—is capable of being used as a general preposition; whereas *ἐνδον*, *within* only in the peculiar sense of *in-doors* or

<sup>a</sup> When it is said that these adverbs are used as prepositions, it is not meant that they ever really *become* prepositions. They are found only with a genitive, like other adverbs of place—on the construction of which see Matth. Gr. Gr. §. 340. with Bp. Blomfield's Remark on p. 560. l. 15.

at home, is never so used. It denotes in fact, as we have seen, housed or gone in—not home-ward or in-ward—and therefore in v. 998. of this play we find εἶσω κομίζου καὶ σύ—not ἔνδον κομίζου, which would be no better than a solecism.

Not unlike this is the etymology of another adverbial accusative πέραν, which, from having—as the accusative of an obsolete noun πέρα<sup>b</sup>, the genitive of which occurs Suppl. 262—primarily denoted, after verbs of motion, to the opposite side or shore—e. g. Herodot. vi. 44: ἐκ Θάσου διαβαλόντες πέρην, ὑπὸ τὴν ἡπειρον ἐκομίζοντο—gradually acquired the independent signification of across, over the water, over the border, on the other side; compare πέραν πόντου, Æsch. Ag. 1167. Soph. Ant. 334. Eur. Hipp. 1053. with Herodot. vi. 97: οὐκ ἔα τὰς νέας πρὸς τὴν νῆσον προσορμίζεσθαι, ἀλλὰ πέρην ἐν τῇ Ῥηνέῃ. viii. 36: Δελφοὶ δὲ τέκνα καὶ γυναῖκας πέρην ἐς τὴν Ἀχαΐην διέπεμψαν. Thucyd. iii. 91: ἐς Ὀρωπὸν τῆς πέραν γῆς. iv. 75: οἱ εἰσι πέραν ἐν τῇ Ἀσίᾳ. v. 6: πέραν τοῦ ποταμοῦ. And it is worthy of remark that, whilst the old dative πέρα expresses only on the brink or extreme verge, on the point of crossing or o'erstepping—as in those well-known expressions πέρα δίκης, καιροῦ πέρα, Prom. 30. 507. Soph. El. 521. Eur. Iph. A. 397. Suppl. 745—and so as an adverb, with or without a defining genitive, means, like πρόσω, forward, in advance of, further, or further than; the accusative πέραν, including this and as

<sup>b</sup> The original meaning of this noun I conjecture to have been a crossing (act of crossing); whence it would readily be transferred by use to any region which afforded a crossing of any stream, or other natural boundary. Hence it is obvious to translate Suppl. 262, ἐκ πέρας Ναυπακτίας, from the Napaetian coast; comparing Thucyd. i. 120: τοὺς τὴν μεσόγειαν μᾶλλον καὶ μὴ ἐν πόρῳ κατὰκρημένους. ib. vi. 48: ἐν πόρῳ γὰρ μάλιστα καὶ προσβολῇ εἶναι αὐτοὺς τῆς Σικελίας. But as πέρην, from denoting the manner (Matth. Gr. Gr. §. 408.) of a change from place to place, viz. by a crossing, would speedily acquire the adverbial sense of across, ἢ πέρην (ἐλθόντι) γῇ, the land which met one on going across, or to the other side of the boundary, would describe, according to local circumstances, either the border country, or the opposite shore; and from this idiomatic use of πέρην or πέραν, it has been thought that the nominative πέρα itself denoted terra e

regione sita, land opposite or on the other side (see Blomf. Gloss. Agam. 183. Griffiths on Prom. 30.);—although it is not at all probable, either that so significant a word, if it ever existed in this sense, should have been suffered to fall into disuse; or that, if used by Æschylus, it should not have been used by Herodotus or Thucydides: the former of whom, when speaking of the very place which Æschylus describes as Χαλκίδος πέραν παλιρρόθοις ἐν Αὔλιδος τόποις Ag. 183, calls it τὴν πειραιήν (the great thoroughfare i. e. the sea-coast) τῆς Βοιωτῆος χώρας, Herodot. viii. 44: whilst the other characterises nearly the same region, but with reference rather to its next neighbour Attica than to its vis-à-vis Chalcis, at one time as τὴν γῆν τὴν Πειραικὴν καλουμένην, Thucyd. ii. 24; at another as τὴν πέραν γῆν—ἐς Ὀρωπὸν τῆς πέραν γῆς, (not, as we might have expected, τῆς πέρας), Thucyd. iii. 91. See Cramer and Arnold on these passages.



much more than this, as *ἐνδον* expresses more than *εἴσω*, denotes the complete act of crossing over to the other side, gone across, or gone forth of; and so means as a prepositive adverb, *clean beyond, over against*; in the former of which senses I would explain Eur. Alc. 588. *ὑψικόμων πέραν βαίνουσ' ἐλατᾶν*, (if we should not there rather read *πέρα*), and Hipp. 1053, *πέραν γε πόντου καὶ τόπων Ἀτλαντικῶν, εἰ πως δυνάμην, Aye! away over sea, and to the furthest point from &c. (to the Antipodes, as we might say)—whereas in Herc. F. 234 it is simply Ἀτλαντικῶν πέρα φεύγειν ὄρων, to flee beyond &c.—in the latter, Eur. Suppl. 676, πέραν δὲ διελάσαντες ἀλλήλων ὄχους, where Markland and Musgrave, with Suidas, interpret ἀλλήλων as put for *ἐαυτῶν*, whilst Heath would needlessly alter *πέραν* to *πέλας*. Translate: *and having advanced their chariots (διὰ τὸ μεταίχμιον) to each other's front, i. e. so as to confront each other.**

In a metaphysical and moral sense, *πέραν* might be conceived to express *diametrically opposite to, at utter variance with, &c.*; as, for example, in Soph. Œd. C. 885, *ἐπεὶ πέραν περῶσι \*\* δῆ*, (where see by all means Elmsley's and Hermann's annotations) *πέραν περῶσιν δίκης*, as Reisig proposed to read, might be translated, *they are proceeding to the direct opposite of justice, i. e. to the extreme point of injustice*—a much stronger expression than the ordinary phrase *πέρα δίκης*. Of this use, however, no other example occurs—unless indeed we may translate the above passage, as corrected by Elmsley *ἐπεὶ πέραν περῶσ' οἶδε δῆ*, with Brunck *namque ultra fas jam transeunt, Angl. they are going very far, they are transgressing all bounds*—than Soph. Œd. T. 674, *ὅταν θυμοῦ περάσῃς*, sc. *πέραν ἔλθῃς*, or, as Erfurdt paraphrases it, *πόρρω πορευθῇς τῆς ὀργῆς*, Angl. *when you are far gone in respect of anger*. Nor is *ἐνδον*, *domi*, ever metaphorically used, but in reference to the obvious comparison of the habitation of the spirit of man to a house or tabernacle; 2 Cor. v. 1-4. 2 Pet. i. 13, 14. Hence we find *μὴ κεύθετ' ἐνδον καρδίας*, Ch. 102. *βοᾷ βοᾷ μελέων ἐνδοθεν ἡτορ*, Pers. 992. *δειλία γλώσση χαρίζει, τᾶνδον* (Angl. *in your heart*) *οὐχ οὕτω φρονῶν*, Eur. Orest. 1514.—to be distinguished from *τὰ ἐντός*, the inside of the body, Thucyd. ii. 49—and, still more remarkable, *ἐνδον γενοῦ* (Angl. *call your thoughts home*), *χαρὰ δὲ μὴ ἔκπλαγῆς φρένας*, Ch. 233. *σῶν φρενῶν οὐκ ἐνδον ὦν*, Eur. Heracl. 709: with which compare Soph. Phil. 950, *ἐν σαυτῷ γενοῦ*. Angl. *(be yourself again.)* Pers. Sat. iv. 52: *Tecum habita, et nôris quam sit tibi curta supellex.*

Once only, so far as my experience goes, is *πέραν* found, appa-

rently as an abstract preposition *trans*, followed by an accusative case. It is in Eur. Herc. F. 386, *πέραν δ' ἀργυροῦρύταν ἔβρον ἐκπέρασεν ὄχθαν*, *Μυκηναῖω πονῶν τυράννω, τάν τε Πηλιάδ' ἀκτάν Ἀναύρου παρὰ πηγάς*—which I notice here as presenting a very singular construction, which I know not how to explain but on the supposition that the old substantive *πέρα* originally meant, according to my previous conjecture, *a crossing*; in which sense the cognate accusative *πέραν* might follow *ἐκπέρασεν*, Matth. Gr. Gr. §. 408, and be itself in turn followed, as a verbal noun, by the accusative *ἀργυροῦρ. ἔβρον*; Matth. Gr. Gr. §. 421. Obs. 3. and §. 422. If this supposition, and the conjecture on which it rests, be right, we may translate with somewhat of the quaintness of the original: *and with a crossing of the silver-flowing Hebrus, he crossed, or won his way, to the opposite bank*—where, for *πέραν*, we might have had in Latin the gerund, *transeundo*, but in classic Greek should rather have expected the participle *περῶν*, as after all, perhaps, the passage ought to be corrected. See Matth. Gr. Gr. §. 558. Porson on Phœn. 1231.

## NOTE B. p. 73.

This conjecture derives some confirmation from the fact of the active form, *οἶω* or *δαίω*, being found in the older language of Greece; as in the mouth of the Spartan woman, Aristoph. Lysistr. 156, and in Homer: see Matth. Gr. Gr. §. 244.

We may observe, further, that as *ἄγω* and *φέρω* are both found in the sense of *I hold* or *take*, e. g. Xen. Ages. *τὰς μὲν τῶν ἰδιωτῶν ἀμαρτίας πρῶως ἔφερε, τὰς δὲ τῶν ἀρχόντων μεγάλας ἤγε*—in which sense *ἄγομαι* is very rarely, and *φέρομαι* never found—and as we have an apparently independent but really derivative form, *ἡγέομαι*, answering to the one, so *οἶομαι* may, by the same analogy, have been originally derived from the other. In this case, it is worthy of remark that the phrase already noticed on v. 16. of this play, *ὅτι ὁ τύπτων αὐτὸν ὑβρίζειν ᾔετο* (Demosth. p. 537. 19.) Angl. *took upon himself to insult him*, is, as we might have anticipated, of earlier date than that which has been very generally substituted for it *ᾔετο δεῖν*, Angl. *he took up the (abstract) notion that he must—conceived it to be his duty, or thought fit*—and that, as in the case of the preposition (see note on v. 27.) *δεῖν*, so far from being omitted by an ellipsis, where it is *not* found, was first introduced, as often as it is found in such phrases, for the sake of greater clearness and perspicuity.

## NOTE C. p. 93.

"Te, and," says Matthiæ Gr. Gr. §. 626, "is in the poets a simple copulative, like *καί*: *τε* however seems more commonly to join things of the same kind, *καί* to annex something additional and similar"—and for this distinction he refers to Hand Diss. 1, 2. *de Part. τε*. Jenæ 1823-4: to which we may add Hermann on Elmaley's *Medea* vv. 4, 5. (*Class. Journ.* No. xxxviii. pp. 274-5.), and on Viger, p. 519. n. 315; Buttman's *Larger Greek Grammar*, p. 394. (ed. Barker, 1833.); and, above all, Professor Sewell's *Hora Philologica*, pp. 121-4.

He proceeds—"τε is used in Homer, when the two actions belong to the same moment; especially when one serves to introduce the other"—and refers us to Il. i. 360. v. 372. vi. 253. 406. xiv. 232. xviii. 423. xix. 7. xxiv. 127: to all of which we may equally well apply his next remark—"sometimes τε...τε do not answer to each other, but unite what precedes to what follows, as Eur. Bacch. 1129, 'Ἰνὰ δὲ τὰπὶ θάτερ' ἐξεργάζετο, ῥηγνύσα σάρκας, Αὐτοῦν τ' ὄχλος τε πᾶς ἐπέχε Βαχῶν. And so the single τε occurs, especially in Thucydides, to bind what follows more closely to what precedes, as belonging to one another."

I. On this principle it is that the τε has been permitted to stand, even after δέ, in v. 939 of this edition—as in the Choëphoræ also we find ὦ Περσέφασσα, δὸς δέ τ' εὐμορφον κράτος (v. 490), and in Homer Il. v. 117. νῦν αὐτ' ἐμὲ φίλαι, Ἀθήνη, δὸς δέ τέ μ' ἄνδρα ελεῖν—and as a general rule it may here be repeated, τε, when thus employed, serves to connect the several items which make up the detail of a poetic picture, so that, however numerous they may be, they yet impress the mind with the perception of but *one* continuous subject or group. See, for example, Il. iii. 33-5. iv. 275-9. v. 136-42. viii. 551-56. ix. 492-508. xi. 474-81. 557-61. xii. 146-50. &c. &c.

On the same principle, too, we may explain those passages which Matthiæ has noticed as anomalous in their use of the single τε, but in all of which we may trace the same peculiarity, viz. that the second term thus introduced is but an enlargement upon one leading term, or train of thought, to which the attention is for the moment exclusively directed. Thus, (1.) as in Hom. Il. i. 192, for example—ἤε χόλον παύσειεν, ἐρητύσειέ τε θυμόν—no advance is made in the mind beyond the simple alternative, which the speaker pro-



poses to himself, of *checking his anger*, and in so doing *refraining his soul*; so, *ibid.* 520, ἡ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσι νεικεῖ, καὶ τέ με φησὶ μάχη Τρώεσσιν ἀρήγειν, *she is always chiding me, and withal* (along with other things) *says &c.*, the additional circumstance indicated by καὶ is restricted by the interposition of τε, so as to make it appear, when told, no more than one of the particulars already included in the preceding νεικεῖ. (2.) The same account may be given of *Il.* ix. 505, 506, and (to descend to later times) of *Thucyd.* i. 9. Ἀγαμέμνων τέ μοι δοκεῖ κ. τ. λ., and again: ἃ μοι δοκεῖ Ἀγαμέμνων παραλαβὼν, καὶ ναυτικῷ τε ἅμα ἐπὶ πλείον τῶν ἄλλων ἰσχύσας, τὴν στρατείαν οὐ χάριτι τὸ πλεῖον ἢ φόβῳ ξυναγαγὼν ποιήσασθαι: where Arnold, although, in opposition to Bekker, Poppo, and Götter, he has very properly retained τε in the text, does not however appear to have conveyed its precise meaning, by translating καὶ νῆαυτικῷ τε, “and by his navy *also*.” For this would manifestly indicate an additional historical fact, *distinct* from that which had just been mentioned (ἃ παραλαβὼν), and yet *conspiring* with it to produce the belief which is thereupon stated—and so would agree better with Reiske’s proposed reading of the passage, καὶ ναυτικῷ δὲ κ. τ. λ.—whereas, on a closer inspection, it will be seen that the historian builds his judgment (δοκεῖ μοι), first, upon an undoubted fact; that *Agamemnon had succeeded to the imperial sceptre of the House of Pelops*; and secondly, upon a conjecture which he straightway confirms by direct and indirect testimony from Homer; that *concurrently therewith* (τε ἅμα) *he became master of a superior naval force*: φαίνεται γὰρ νανσί τε πλείεσταις αὐτὸς ἀφικόμενος καὶ Ἀρκάσι προσπαρασχὼν, ὥς Ὅμηρος τοῦτο δεδήλωκεν, εἴ τῳ ἱκανὸς τεκμηριῶσαι. καὶ ἐν τοῦ σκίπτρον ἅμα τῇ παραδόσει εἴρηκεν αὐτὸν. Πολλῇσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν (II. ii. 108.) οὐκ ἂν οὖν νήσων, ἔξω τῶν περιου- κίδων (αὐταὶ δὲ οὐκ ἂν πολλαὶ εἴησαν), ἡπειρώτης ὧν ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν.

As, therefore, a simple τε subjoined to καὶ may be expressed in English by *withal*, *therein*, or *therewith*; so, when in this sense it is more distinctly enunciated by means of an accompanying ἅμα, or ὁμοῦ, *simultaneously*, we may perhaps express it by the compound *therewithal*: e. g. in the above passage, and (3.) in *Soph. Electr.* 1418, where, when Clytæmnestra, from behind the scenes, has been heard to cry ὦ μοι μάλ' αὖθις, Electra on the stage subjoins, εἰ γὰρ Διγίσθῳ θ' ὁμοῦ, *Would that it were to Ægisthus concurrently with you!* or, *Would it were* “(you) and Ægisthus” together!



i. e. would that *one and the same* blow might despatch you both—much as the emperor Nero wished that the *Senatus Populusque Romanus* had but one neck! (4.) Closely resembling this is Soph. Aj. 1310–12. ἐπεὶ καλὸν μοι τοῦδ' ὑπερπονουμένην θανεῖν προδήλος μᾶλλον, ἢ τῆς σῆς ὑπὲρ γυναικός—ἢ τοῦ σοῦ θ' ὁμαίμονος λέγω; where the speaker, correcting himself, subjoins a few supplementary words to his own previous expression, just as in the last example one speaker tacked on to the words of another, what was wanting in order to make her acquiescence in them complete...*than on behalf of your wife—or must I say, your brother's jointly?* as though he should have said τῆς σῆς τοῦ σοῦ θ' ὁμαίμονος ὑπὲρ γυναικός, *on behalf of your, and your brother's, wife.*

Hermann, indeed, in both these instances supposes T' to have been accidentally written for Γ', and then changed on account of the aspirate into Θ'—but εἰ γὰρ Αἰγίσθῳ γ', *Utinam Ægistho potius*, would give a prominence to *Ægisthus*, as compared with *Clytemnestra* (and no other comparison is to be thought of), obviously incompatible with the succeeding ὁμοῦ: and ἢ τοῦ σοῦ γ' ὁμαίμονος λέγω, at the same time that it is equally incompatible with the interrogative reading of the line (which Hermann nevertheless has adopted), would take out all the sting of that affected doubt, under the smart of which Agamemnon presently after exclaims, οὐ γὰρ κλυόντες ἐσμεν αἰσχίστους λόγους, ἀναξ' Ὀδυσσεῦ, τοῦδ' ἢν' ἀνδρὸς ἀπρίως; for we must in that case have translated, *vel tui certe fratris inquam*, Angl. *or, if not your's, your brother's wife I mean*. An old Scholiast, it is true, and Eustath. on Il. ix.<sup>a</sup> 327. p. 754. 21, interpret the received reading as Brunck has given it, *quam tua pro conjuge, aut tui etiam fratris inquam*; but this would have been more germane to ἢ καὶ τοῦ σοῦ ὁμαίμονος, Angl. *or your brother's wife to boot*; whereas the *τε* blends the two men, as we have seen, in the same joint relation to *one* woman—and herein, if I mistake not, lies the whole point of Teucer's latent sneer.

(5.) After what we have now seen, we shall not have much diffi-

\* Let the reader consult Heyne (Var. Lectt. et Obs.) on this passage, and he will see good reason to question the connection which Eustathius, approved by Hermann, would establish between it, and the passage we have been considering. Even if the received reading of Il. ix. 327, be permitted to

stand, the passages are not strictly parallel; but who would hesitate, although without MS. authority, to prefer the reading of Aldus' second and third editions: ἡματα δ' αἱματόεντα διέκρησσον πολεμίζων ἀνδράσι μαρναμένοις ὀφρὼν ἕνεκα σφετερέων?

culty in dealing with Thucyd. vii. 20: οἱ Ἀθηναῖοι...περὶ Πελοπόννησον ναῦς τριάκοντα ἔστειλαν καὶ Χαρικλέα τὸν Ἀπολλοδώρου ἄρχοντα, ᾧ εἶρητο καὶ ἐς Ἄργος ἀφικομένῳ κατὰ τὸ ξυμμαχικὸν παρακαλεῖν Ἀργείων τε ὅπλίτας ἐπὶ τὰς ναῦς: where Arnold again retains—whilst Haack, Poppo, and Göller, object to—the conjunctive, or, as in such a case perhaps we ought rather to call it, the *adjunctive* particle. Translate: *The Athenians sent out thirty vessels to cruise about the Peloponnese, and Charicles son of Apollodorus commander, whose instructions were, besides other matters (καὶ), to put in at Argos and, according to the terms of their alliance, call for Argive troops withal to come aboard—and observe that καὶ, as often as it is used to specify some one thing among others, points always (as may be seen in the more precise specification, καὶ δὴ καὶ—Angl. and, you must know, also—) to some additional matter of information, for which the attention is on the stretch; whereas τε, even when it invites particular attention, is found (as we have before observed) in point of fact to communicate nothing more than the mind has already associated with the mention of something preceding. Although, therefore, the above instructions might undoubtedly have gone on to specify that the Athenian commander, when he had arrived at Argos, was to call upon the Argives also, as the other party to the confederacy, to embark their contingent of troops—in which sense Arnold appears to have interpreted the passage, precisely as if it had been written παρακαλεῖν καὶ Ἀργείων ὅπλίτας ἐπὶ τὰς ναῦς—yet such further specification, after the pointed mention of Argos just before, would seem to have been judged of less importance than the guarding against the possible misapprehension of the words παρακαλεῖν ἐπὶ τὰς ναῦς, which—inasmuch as the τε associates the Argives as *one* with the Athenians κατὰ τὸ ξυμμαχικόν, and thereby precludes the notion of two separate (although similar) operations—can only now be understood to mean, *bid Argive troops (Angl. and all) come along with them on board their (the Athenian) vessels.* And this the Historian himself declares to have been his meaning, when at the close of the same chapter he writes: καὶ ὁ μὲν Δημοσθένης ἐς τὴν Αἴγιναν πλεύσας, τοῦ στρατεύματός τε εἴ τι ὑπελείπετο, περιέμενε, καὶ τὸν Χαρικλέα τοὺς Ἀργείους παραλαβεῖν (Angl. *to take on board, as part and parcel of the complement of the allied squadron.*) Compare iv. 102: καὶ (οἱ Ἀκαρῆνες) πέμπουσι μετ' αὐτοῦ (τοῦ Δημοσθένους) ἐπὶ τῶν νεῶν χιλίους ὅπλίτας.*

(6.) Slightly different from the preceding are the two last pas-

agrs which need to be considered under this head—Soph. Trach. 1019-20, σὺ δὲ σύλλαβε σοί τε γὰρ ὄμμα ἔμπλεον, ἢ δὲ ἐμοῦ σώζειν: and Herodot. i. 58. ed. Schweigh.: ὥς δὲ ἂν ἐμοί τε δοκίει οὐδὲ τὸ Πελασγικὸν ἴθνος, τὸν Βάρβαρον, οὐδαμᾶ μεγάλως αὐξηθῆναι: in the former of which the τε, still fastening the attention upon one principal subject, connects σοί with σὺ—whereas καὶ σοί, *you too*, would have constrained us to look elsewhere for (at least) another subject to form this conjunction—*But do you help him; for you yourself (Lat. tute, or tibimet) have an eye too vigorous for you to employ me to save him*: in the latter, where ἐμοί τε δοκίει, it is *my further belief*, refers to the private opinion which the writer has just before delivered on certain points of early Grecian History, the sense appears to be—*just as we might expect from which fact, I by the bye (τε) am of opinion, that conversely (δέ) the Pelasgic nation made no great advancement anywhere, because as we have seen (c. 57.) it was barbarous.*

Enough perhaps has now been adduced to shew that τε is a conjunctive particle of a very peculiar nature, inasmuch as it is altogether *retrospective*—and herein is essentially to be distinguished from καί, which is always *anticipative*, and (whatever its etymology may be) expressive, as Professor Sewell has suggested, of a *constant progressive advance*<sup>b</sup>. Hence it is easy to see why τε is always an enclitic; and why, when we would include two objects under one joint relation, this connection should be indicated by τε...καί, and never by καί...τέ. Abstractedly considered, τε is an indication of some previous perception, or combination of perceptions, with which so long as the mind is associating only a series of particulars included under the same general perception or relation, so long it is *reflecting* (as we term it), or dwelling upon some object or incident which has been already brought under its notice, and so long it expresses its thoughts by τε...τε. But suppose it now to enlarge its field of view so as to take in a second object, either as co-existent,

<sup>b</sup> See *Hora Philolog.* p. 119: "When the mind, in forming a complex substantive, has previously passed uninterruptedly from one state into another, till all the links in the chain were run out, it acquires a *tendency* to pass successively from one into another; just as we expect, anticipate, and are ready to fall into the notes of a well-known tune before they are played, are disappointed if it suddenly breaks off, and feel no farther tendency of the kind when it comes

to its natural close. This *momentum*, as it were, which the mind acquires, seems in Greek to be expressed by the word καί. Of its etymology it would be absurd for any one but a professed linguist to assert any thing... We can only say with certainty, that if we could affix to the word with propriety the sense of *go on*, or *advance*, it would explain all the uses of this important particle."

or in some observed relation coincident with the former—and it is no longer the acquiescent and re-iterating τε, it is now the inquiring and emphatic καί, which will most naturally carry the association onward another step.

Not to digress, however, into a consideration of the various uses of τε...καί—in which, whatever may be the joint relation expressed, the τε glancing backward to the first, and the καί moving onward to the last link of the chain, together take in the whole concatenation of ideas<sup>c</sup>—it is not difficult to conceive how from the simple expression of *conjuncture*, i. e. of coupling one thing with another with which it is perceived to be connected, τε may have come to be expressive of *incident*, or *occurrence*—since, as presented to the mind, a *fact* is nothing more than the conjunction of two perceptions. And hence

II. We are led to consider, not without hope of being in some degree enabled to explain, that old *Ionic* (or, more correctly speaking<sup>d</sup>, *Epic*) use of τε, as an affix subjoined to the relative pronoun, and to other words of pronominal form and character such as ὅς, ὅτε, ἐς, εἰ, ἐπεὶ, τίς, &c., “where it appears to be what (Mr. Sewell justly affirms) it assuredly never could be, otiose and superfluous.” We do not, indeed, deny the truth of Dr. Arnold’s position, that there is a certain “needless verbiage” about a language in its early state, “from which it gradually frees itself as general civilization

<sup>c</sup> On this principle we may explain an involved sentence of Thucydides i. 133: ἀπὸ παρασκευῆς τοῦ ἀνθρώπου ἐπὶ Ταΐναρον ἰκέτου οἰχομένου, καὶ σκηνησαμένου διπλὴν διαφράγματι καλύβην, ἐς ἣν τῶν τε ἐφόρων ἐντός τινας ἔκρυψε, καὶ Πausanίῳ ὡς αὐτὸν ἐλθόντος καὶ ἐρωτῶντος τὴν πρόφασιν τῆς ἰκετείας, ἥσθοντο πάντα σαφώς: where the τε (proscribed by Haack and Poppo, and here again inadequately defended by Arnold) shews that both the clauses, τῶν ἐφόρων ἐντός τινας ἔκρυψε, and καὶ Πausanίῳ...ἰκετείας, are alike to be connected with ἐς ἣν—so that we might translate: *into which he introduced some of the Ephors and hid them within (the partition), and Pausanias also—i. e. into which also Pausanias—having come to him and asking the reason of his taking sanctuary: after which the main thread of the story is pursued.* Compare ii. 15: ἐκέλευε τε ἐγγὺς οὖσιν τὰ πλείστον ἄξια ἐχρῶντο, καὶ νῦν ἔτι ἀπὸ τοῦ ἀρχαίου... νομίζεται τῷ ὕδατι χρῆσθαι. *ibid.* 17: ὃ καὶ ἐπάρ-

τόν τε ἦν μὴ οἰκεῖν καὶ τι καὶ Πυθικοῦ μαντείου ἀκροτελεύτιον τοῖνδε διεκάλω. *ib.* 84: ὅπερ ἀναμένων τε περιέπλει καὶ εἰώθει γίγνεσθαι ἐπὶ τὴν ἔω. *iii.* 73: τοὺς δούλους παρακαλοῦντές τε καὶ ἐλευθερίαν ὑπισχνούμενοι. *v.* 108: ἀλλὰ καὶ τοὺς κινδύνους τε ἡμῶν ἔνεκα μᾶλλον ἡγοῦμεθ' ἂν ἐγχειρίσασθαι αὐτοὺς, καὶ βεβαιότερους ἢ ἐς ἄλλους νομείν—in all of which two connected, but in themselves, it might well be thought, two distinct sentences are blended together by τε in joint relation to one common *subject*; which is (1) ἐκέλευε (τῇ κρίσει), whence by a sort of *Zeugma* we must supply αὐτῆς after τῷ ὕδατι. (2) ὃ μὴ οἰκεῖν. (3) ὅπερ (πνεῦμα), whence ὅπερ καὶ, or καὶ αὐτὸ, εἰώθει. (4) τοὺς δούλους, whence καὶ ἐλευθ. αὐτοῖς ὑπισχν. (5) ἡμῶν, whence καὶ βεβ. ἡμᾶς ἢ ἐς ἄλλους νομείν—yet on this last passage consult Arnold’s note.

<sup>d</sup> See Thiersch’s *Greek Grammar* (translated by the late Professor Sandford), *Introduction*, §. vi.



and activity of mind increase ;" but still—while we protest altogether against the application of this principle to such passages as Thucyd. i. 133. ii. 63. iv. 10. 85. or even i. 9. vii. 20.—we contend that in the most ancient use of *τε* with which we can at this day acquaint ourselves, there is more method, and more meaning withal, than has generally been believed.

To begin with the First Book of Homer's *Iliad*—we find at v. 8. *τίς τ' ἄρ σφῶς θεῶν ἔριδι ξυνέηκε μάχεσθαι* ; on which Matthiæ, Gr. Gr. §. 626. p. 1121, observes that "the cause of the interrogation lies in what precedes," and compares Il. iii. 226. *τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιῶς ἀνὴρ* ; and Odyss. iii. 22. *Μέντορ, πῶς τ' ἄρ' ἴω ; πῶς τ' ἄρ προσπύξομαι αὐτόν* ; Now admitting, as we do, the general principle of this explanation, how are we practically to *apply* it to each of these passages ? If we assign to *τε* that simple meaning *and*, which it bears, for example, in v. 5. *Δῶρτα τεύχε κίνεσσιν οἰωνοῖσι τε πᾶσι*, we may doubtless translate *τίς τ' ἄρ* ; *And who, then, ... ?* and compare that later usage of *τίς καὶ*..., which has been noticed on v. 267. of this *Play*, and in which the *καί* serves, as we have seen, to connect some premiss or other with some fresh matter of inquiry, additional and yet (precisely as *τε ἄρα*<sup>e</sup> expresses) closely incidental to it. But this translation, it will be seen, is not equally apposite to *πῶς τ' ἄρ' ἴω* ;—which may remind us rather of that more modern form of *objecting*, also noticed above on v. 530, *καὶ πῶς* ; Still, both in this phrase which we may translate, *Tell me, how ?*, and in that use of *καί* after interrogatives, *What, when, how, pray tell me, ... ?* we may trace the same fundamental notion of the mind having received a certain *onward* impulse ; and hence we are led to inquire—Is there any radical explanation to be given of *τε*, from which it shall appear that, even while in words the inquirer is seeking additional information, his mind is virtually *reflecting*, and recalling some perception which to itself is *past* ?

Of this nature, we believe, is the explanation that has already been given of this particle, in that abstract sense of *conjuncture*, *incident* or *occurrence*, which may perhaps be expressed in English by the conjunction *'tis* or *'twas*.

The actual root of *τε*, it may now be necessary to state, we hold

<sup>e</sup> If *ἄρ* be, as seems probable, the actual root of *ἄρα*, *apto*, we may translate *τε ἄρα*, *thereunto continuously, consecutively, or consequently*, (accordingly as we would express a physical, histori-

cal, or logical succession)—just as we have before translated *τε ἅμα*, *thereunto concurrently or simultaneously*.

to have been that most ancient pronoun of the third person, *ē*, *him*, which the aboriginal Greek would make his sole *copula* in the first rude enunciation of his ideas—in such broken sentences, for example, as the following: “Sun, him bright:” “Fire, him warm:” “Water, him fresh:” “This man (δεικτικῶς), him brave:” “That man (ἀλλόφυλος), him cruel,” or “him coward.” This first help, then, towards the communication of connected thought—which, in its original form, is found now only as an *interjection*, i. e. (as was to be expected) as an index of some solitary perception, whether of surprise or pain or pleasure, in the mind—appears not only to have been associated with the elementary signs of the first and second person, *μ* and *σ*<sup>f</sup>, to form the personal pronouns *μέ* and *σέ*: but further, when combined with the elementary sign of the third person *τ*<sup>f</sup>—which we find combining also with the generic terminations *ος*, *η*, *ο*, to produce those ancient indications of three several kinds of *agents*, (the original Greek Article) *τός*, *τή*, *τό*,—to have conveyed the first indefinite intimation of a *predicate*; i. e. of there being a *something to be said* in answer to that question which almost involuntarily arises on the mention of any subject, *What of it?* It is to such a combination, there is good reason to believe, of some name of property with the reflexive pronoun *ē*, affixed to mark the substance in which such property was observed, that we owe the foundation-stone (the 3rd pers. sing. of the pres.<sup>h</sup> ind. act.) of that most wonderful structure, the

<sup>f</sup> On the radical meaning and use of these letters, as well as on the frequent interchange of *σ* and *τ*—e. g. in the substantive pronoun of the second person, *τό* and *σύ*, *τοί* and *σοί*, and in the verbal suffixes of the second person (singular) *σι* and *τι*, (dual) *σιν* and *τον*, (plural) *σες* and *τες*—see Sewell's *Hora Philolog.* pp. 71–72. 84–86, and comp. Thiersch's *Greek Grammar*, §. ccvii.

<sup>g</sup> It is this, apparently, that Mr. Sewell intended by “the *apodosis*, or break in the sense and the language,” which, he says, “marked the separation of the predicate, or quality which arrests the attention, from the subject or group with which it is perceived to be connected;” *Hor. Philol.* p. 96. Of such separation, *τε* would seem to have been the most ancient and universal symbol in Greek; as we find it in that passage of Sophocles *Trach.* 1019–20, which has been noticed under the former head of our inquiry, and which (per-

haps not altogether undesignedly, in the mouth of an old Eubæan who is supposed to have followed in the train of *Hercules*) exhibits a curious specimen of primitive broken Greek—*σοί τε γὰρ ὄμμα ἐμπλεον ἢ δι' ἐμοῦ σάξειν*. Angl. *for 'tis you have (σοί) full (commanding) eye, other than to be for saving him through my means*. Compare *Hor. Philol.* p. 125.

<sup>h</sup> By this is not meant the *present* or *principal* tense of each verb, as we find it in the full growth of the language; but that radical 3rd pers. sing. which is discovered in one or more (very rarely in all) of those cognate tenses, the *pres.*, *aor.* 2, and that most ancient form of perfect, commonly (but most improperly) called the *perf. middle*: see Matth. Gr. Gr. §. 171, and §. 194. Buttm. Gr. Gr. §. 89. 5. and §. 112. Thus of *τίπτω* (*τίπω*, *ἐτυπον*, *τέτυπα*) the first germ, from the root *τυπ*, was *τίπε*—of *λάσκω* (*λακω*, *ἐλάκον*, *λέλακα*,) *λάκε*—of *λαμ-*

Greek Verb; and Mr. Sewell (*Hor. Phil.* p. 101.) has hazarded a conjecture, which in no slight degree conspires to establish this belief, that it was the same convenient index (ε) of some object or conjunction that had *once* been present to the mind, which (in the form of what, when attached to the verb, was very naturally termed its *augment*) furnished the means of marking the place of any recorded fact in the order of time.

Τε then, as conveying in the most general sense the notion of 'tis, or *twas*, i. e. of some conjunction of perceptions, past or presently existing in the mind, would seem not only to have supplied a substantive idea as the basis of those designations of time or other circumstance, *πορί, τότε, ὅτε, ἄλλοτε, ἔντε*], which we might translate *some—that, which, another, the precise—juncture or occasion*; but further to have suggested the combination of τ, as with the genders *ος, η, ο*, so also with the nominative of the third person *ἵς*<sup>k</sup>—traces of which may be found in the dual and plural inflections of all the personal pronouns, as well as in the Latin *is*—to convey the same indefinite notion of there being a *subject* (τῆς, τῇ)

βίνω (λάβω, whence λήβω or λάμβω, ἔλαβον,) λάβε—of πράσσω (πράγω, πέπραγα,) πράγε—of φράδω (φράδω, πύφραδε,) φράδε—of φιλέω (φίλω, whence ἐφίλειτο and φίλει,) φίλε—and so of the rest.

<sup>i</sup> Of the reduplication in the perf. 1. and 2. active, and their derivative tenses, his account is, that "it seems analogous to that of the superlative degree in adjectives, and to denote the continuance of the effect of a past action"—represented by the first letter of the root and the identifying affix—"up to the present time; since, as excess in degree is denoted by the repetition of the primary idea, so any continuity either of duration or extension is perceived in the same manner." *Hor. Philolog.* p. 110.

] If we are right in supposing this to have been the real etymology of ἤτε or εἶτε—viz. ἡῦ or εἶδ and τε, not, as Heyne conjectured, ὥς ὅτε, or as Buttmann, ᾗ ὅτε or ᾗ ὅτε with the aspirate changed—it is easy to conceive how from expressing a simple apposition, as in the text, v. 410, μάται γάρ, εἶτ' ἂν ἐσθλά τις δοκῶν ὄραν, παραλλάσσα διὰ χερῶν βέβακεν ὕψις, which in strictness we should have translated, *For oh vanity!—at the precise juncture, it may*

*be* (ἔν), a man fancying that he sees something good,—slipping through his fingers, away goes the vision, it gradually passed into a formal conjunction with that peculiarity of meaning, *just when*, or in general *just as*, which has been already noticed on v. 12. of this edition.

Compare Buttmann's ingenious derivation of the correlatives *πηνίκα, τηνίκα, ἦνίκα, αὐτίκα*—to which add *σηνίκα*, *Soph. Phil.* 464. *Ced. C.* 434, *τοσηνίκα* (or τὸ τηνίκα, *Dind.*) ib. 440; exactly analogous to *ὅποτε* and *τότε*, formed as above—from an old word *ΙΞ, FΙΞ*, which (though this he has not noticed) survives only in the Latin *vis*, a case or pass; contingency or possibility; used, in the same sort of apposition as we have placed *εἶτε*, adverbially; although its accusative offers an apposite translation of *τηνίκα hanc vicem*; *αὐτίκα, ipsam vicem*; &c. See the foot-note to *Lexil.* art. 55. p. 313.

<sup>k</sup> Thiersch, *Gr. Gr.* §. clxxviii. 22. obs. and §. cciv. 2, holds the primitive forms of this pronoun of the third person to have been *ΔFΙΞ* and *TFΙΞ*—from one or other of which probably came the Latin *QVIS*, and *QVE* from *ΔFE* or *TFE*.

present to the speaker's mind, which we have before observed that  $\tau\epsilon$  may have first conveyed of there being *a something to be predicated* of it. And inasmuch as  $\tau\epsilon$  may represent any separate link in that indefinite chain, of which  $\tau\epsilon$  merely proclaims the existence in connection with some primary perception, or subject; it is plain that  $\tau\epsilon$  may be regarded as an universal symbol, whereby the various properties of the subject may be severally exhibited in the predicate. Hence its use at a very early period of the language, as a formal syllable affixed for the better enunciation of the predicate; which, where the subject *itself* stands in the predicate—i. e. as may be seen in those words of THE AUTHOR OF ALL BEING, 'ΕΓΩ' εἰμι 'Ο 'ΩΝ (Exod. iii. 14.), where simple *existence* was to be indicated—would be  $\epsilon'$ , (whence the origin of the substantive verb  $\xi\tau\iota$  or  $\xi\sigma\tau\iota$ ); or where some property as *order, violence, endurance, stability, brightness, noise* or the like was to be attributed to it, would be  $\theta\acute{\epsilon}$ ,  $\tau\acute{\upsilon}\pi\epsilon$ ,  $\tau\acute{\lambda}\acute{\epsilon}$ ,  $\sigma\acute{\tau}\acute{\epsilon}$ ,  $\phi\acute{\alpha}\nu\epsilon$ ,  $\kappa\rho\acute{\alpha}\gamma\epsilon$ , &c., whence the primitive verbs  $\theta\acute{\epsilon}\tau\iota$ ,  $\tau\acute{\upsilon}\pi\epsilon\tau\iota$ ,  $\tau\acute{\lambda}\acute{\epsilon}\tau\iota$ ,  $\sigma\acute{\tau}\acute{\epsilon}\tau\iota$ ,  $\phi\acute{\alpha}\nu\epsilon\tau\iota$ ,  $\kappa\rho\acute{\alpha}\gamma\epsilon\tau\iota$  &c., not yet inflected so as to designate number or person, but of which even under this abstract form, traces are still to be found in the imperatives  $\theta\acute{\epsilon}\varsigma$  and  $\tau\acute{\iota}\theta\epsilon\tau\iota$ ,  $\tau\acute{\upsilon}\pi\eta\theta\iota$ ,  $\tau\acute{\lambda}\eta\theta\iota$  and  $\tau\acute{\epsilon}\tau\lambda\alpha\theta\iota$  ( $\tau\acute{\lambda}\acute{\epsilon}\tau\lambda\alpha\theta\iota$ ),  $\sigma\tau\grave{\eta}\theta\iota$ ,  $\phi\acute{\alpha}\nu\eta\theta\iota$ ,  $\kappa\acute{\epsilon}\kappa\rho\alpha\chi\theta\iota$  and  $\kappa\epsilon\kappa\rho\acute{\alpha}\gamma\epsilon\tau\epsilon$ <sup>m</sup>—agreeably to Mr. Sewell's just remark, that "it is here (in the imperative mood) that many philologists seek for the root of the verb; and although it is perhaps more correct to consider its several shapes as parallel than as derivative formations, it is certain that here we shall naturally find the root of the word in its most compact and abbreviated form. The expression of a command, like that of a want, is naturally the mention of the thing wanted—and nothing more." *Hor. Phil.* p. 108.

An universal symbol of *predication*—which, in its most abstract form  $-\epsilon\tau\iota$ , including both substantive verb and logical copula, we may perhaps express by *there be*<sup>n</sup>—having once been obtained, the

<sup>l</sup>  $\xi$  accentuated, because itself the sole predicate of the proposition, and therefore emphatic. Hence the verb  $\xi\sigma\tau\iota$ , *there exists*, receives the accent on the first syllable; but the copula  $\epsilon\tau\iota$  or  $\epsilon\sigma\tau\iota$ , which is in fact but a part of the predicate, is essentially an enclitic: see *Matth. Gr. Gr.* §. 32.

<sup>m</sup> *Aristoph. Vesp.* 415, on which see *Buttmann's Irreg. Greek Verbs*, p. 154.

<sup>n</sup> A curious relic of this primitive form is still preserved in that uninflected construction of  $\xi\sigma\tau\iota\nu$  (emphatic, and

therefore accentuated) with  $\acute{o}\iota$ ,  $\acute{\omega}\nu$ ,  $\acute{o}\iota\varsigma$ ,  $\acute{o}\upsilon\varsigma$  and  $\acute{o}\upsilon\sigma\tau\iota\omega\varsigma$ , (*Matth. Gr. Gr.* §. 482), in which—though in meaning this is hardly to be distinguished from the regular construction of the substantive verb  $\epsilon\iota\sigma\iota\nu$   $\acute{o}\iota$   $\kappa$ .  $\tau$ .  $\lambda$ . *there are* (those) *that* &c.  $\xi\sigma\tau\iota\nu$   $\acute{o}\upsilon$ ,  $\acute{\upsilon}\pi\omicron\upsilon$ ,  $\acute{\upsilon}\pi\omega\varsigma$ ,  $\eta$ ,  $\acute{\iota}\nu\alpha$ ,  $\acute{\epsilon}\nu\theta\alpha$ ,  $\acute{\upsilon}\tau\epsilon$   $\kappa$ .  $\tau$ .  $\lambda$ . *there is where, when, how* &c. (*Ibid. Obs.* 1. 2.)—it yet in strictness is to be considered as part and parcel of the predicate *there be those*, i. e. *some*; which indefinite expression of number, thus obtained, became itself a



analogous formation of the primitive pronouns would speedily suggest the personal inflections  $\mu$ ,  $\sigma$  or  $\tau$ , with their plurals  $\mu\epsilon\varsigma$ ,  $\sigma\epsilon\varsigma$  or  $\tau\epsilon\varsigma$ : and from these, by some such simple, yet most ingenious, process as Thiersch has exhibited *Gr. Gr.* §. ccvii., were derived all the different terminations, which in the progress of the language were apportioned to the different tenses of the Greek Verb—just as from, what he holds to have been an universal symbol of *personality*, the Epic termination  $\Phi$ IN or FIN, which, attached to any radical word, converted it into a noun without determining the case, the same acute philologist has deduced the inflections of the Greek Noun, as based upon the pronominal suffixes FIZ, FEO, FIN, plural FEEZ, FEON, FIZIN, FEAZ: *Gr. Gr.* §. clxxvii. 16. §. clxxviii. 24. §. clxxix. 33.

But it is now time that we should put our theory to the proof, by reverting to the consideration of those Homeric peculiarities of  $\tau\epsilon$ , with which we commenced the second head of our inquiry.

And first, we would translate (1.) Il. i. 8.  $\tau\acute{\iota}\varsigma \tau' \acute{\alpha}\rho \sigma\phi\acute{\omega}\epsilon \theta\epsilon\acute{\omega}\nu \acute{\epsilon}\rho\iota\delta\iota \xi\upsilon\rho\eta\kappa\epsilon \mu\acute{\alpha}\chi\epsilon\sigma\theta\alpha\iota$ ; *Λητοῦς καὶ Διὸς υἱός*. 'Twas *who, then, of the gods*—or, if we look to the etymology of  $\tau\acute{\iota}\varsigma$  itself, *There's he* (some one), *then, of the gods 'twas—set them together to quarrel and fight*. Latona's namely and Jove's son. Again, (2.) Il. iii. 226.  $\tau\acute{\iota}\varsigma \tau' \acute{\alpha}\rho' \delta\delta' \delta\lambda\lambda\omicron\varsigma \text{'Αχαιὸς ἀνὴρ}$ ; *Who's this, then, that I see* (v. 225, *Αἴαντα ἰδὼν, ἐρίει' ὁ γεραῖός*), *this other Grecian hero?* will lead us, if we attend to the primary meaning of  $\tau\acute{\iota}\varsigma$ , to that *ideal character* which the mind having first pictured to itself, afterwards seeks to realise in some outward and visible object: thus, *Some one, then,—i. e. some great one*—'tis, *this other* &c.: compare *Matth. Gr. Gr.* §. 487. 5. (3.) Od. iii. 22.  $\text{Μέντορ, πῶς τ' ἄρ' ἴω}$ ;  $\text{πῶς τ' ἄρ προσπύξομαι αὐτόν}$ ; *Mentor, how is't to be?*—( $\acute{\alpha}\rho$ , *as the next step*)—*I must go say you?*

declinable adjective, (compare Arnold on Thucyd. iii. 17.  $\acute{\epsilon}\nu \tau\omicron\iota\varsigma \pi\lambda\epsilon\iota\sigma\tau\alpha\iota$ ), corresponding, whether in one word ( $\acute{\epsilon}\nu\iota\omicron\iota$ ) or in two, to the Latin *nonnulli*, or *non nulli*, with which it further agrees in this, that they are found in every case but the nominative singular—for which the Latins appear to have preferred *non-nemo*, and the Greeks  $\delta \delta\epsilon\iota\upsilon\alpha$ , *Angl. a certain person* (name not given, perhaps not known), or  $\tau\acute{\iota}\varsigma$ , *Angl. somebody* (emphatic); *I know who*; *Soph. Aj.* 1138. *Aristoph. Ran.* 552. 554. *Matth. Gr. Gr.* §. 487. 3. Compare the note on v. 571. p. 179.

In the same sense, however, as  $\acute{\epsilon}\sigma\tau\iota\nu$

$\delta\varsigma$ , *there is that...*, might have been used, we find Homer occasionally employing  $\tau\acute{\iota}\varsigma$ , *there's He*, (in homely English phrase, *a body*), with  $\tau\epsilon$  subjoined to mark that *there's a somewhat* associated with the subject in the mind—in which connection a later Greek writer would have used  $\eta\delta\eta$ , and a Latin *olim*; *Angl. sometimes, or before now*. See, for example, Il. viii. 338. ix. 628. xii. 150—with which compare also Thucyd. iii. 111.  $\eta\kappa\acute{\omicron}\nu\tau\iota\sigma\acute{\epsilon} \tau\acute{\iota}\varsigma$ . *Xenoph. Anab.* i. 8. 20.  $\tau\omicron\zeta\epsilon\upsilon\theta\eta\eta\alpha\iota \tau\acute{\iota}\varsigma \acute{\epsilon}\lambda\acute{\epsilon}\gamma\epsilon\tau\omicron$ . *Herodot.* iii. 140, and *Xenoph. Cyr.* vii. 5. 45.  $\eta \tau\acute{\iota}\varsigma \eta \omicron\upsilon\delta\epsilon\iota\varsigma$ : *Matth. Gr. Gr.* §. 487. 8.

o See Acts of the Apostles, viii. 9.

*how is't next? I shall embrace him?* The same explanation applies to Il. xi. 655—and with all these examples we may compare that later use of  $\delta$ , or  $\tau\delta$ , prefixed to interrogatives which are thereby rendered indirect or relative, on which see Matth. Gr. Gr. §. 153. Obs. 1. and §§. 261. 265. 4.

We pass on to the consideration of relative propositions—in which, it has been well observed<sup>p</sup>,  $\tau\epsilon$  in general “gives a certain emphasis to the proposition;” and, when found after other particles, “seems first to have lent that connecting power, which those particles assumed to themselves in the more established form of the language.”

(4.) Il. v. 467. *κείται ἀνὴρ, ὃν τ' ἴσον ἐτίομεν Ἑκτορι δίῳ, Αἰνείας*—*A hero is fallen, him 'twas<sup>q</sup> we used to honor equally with noble Hector, Æneas, &c.*: hence, inasmuch as the second clause is, as it here stands, wholly parenthetical, and not otherwise connected with the main proposition than in so far as they both relate to one common subject (*ἀνὴρ Αἰνείας*), it is plain that, if we would make it a necessary part of that proposition, it must be in *further speaking* (*ἐπεξηγήσεις*, whether for the sake of emphasis or distinction) to the mention of that common subject—so that *ἀνὴρ*, with its annexed association in the mind of the speaker *ὃν τ' ἴσον ἐτίομεν Ἑκτορι*, Angl. and by the same token we used to hold him equally dear with Hector, becomes now, considered as the complete enunciation of the subject of the entire proposition: *A man whom we used &c., is fallen, Æneas, namely, son of Anchises.* In other words, the associating particle  $\tau\epsilon$  connects in the same grammatical relation<sup>r</sup> the antecedent noun *ἀνὴρ*, and its representative, or rela-

<sup>p</sup> See Matth. Gr. Gr. §. 607. Obs. ed. 1821: where the authorities referred to are Koen. ad Greg. p. 192. Herm. ad Vig. p. 795. 315. Buttm. Gr. Gr. §. 353.

<sup>q</sup> Compare, as illustrative of this ungrammatical perhaps, and unstudied, but energetic and not unnatural construction of a sentence, St. John's Gospel, i. 10: *ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω*: and the English (Prayer-book) version of what in the Septuagint is Ps. xciii. 10: *ὁ παιδεύων ἔθνη, οὐχὶ ἐλέγξει; ὁ διδάσκων ἀνθρώπων γνώσιν; Or He that nurtureth the heathen—it is He that teacheth man know-*

*ledge—shall not He punish?* Ps. xciv.

10. In vulgar English—and here too we have the language of nature—we should probably hear the text translated: *him 'at, or him as, we used to honor &c.*

<sup>r</sup> The relation of *gender*, namely, *number*, and *person*; and afterwards, when the assistance of  $\tau\epsilon$  had now been dispensed with, frequently also *of case*. See, on this “endeavour to connect as closely as possible what is similar or nearly allied,” Matth. Gr. Gr. §. 630. h. pp. 1131–32. On the same principle, if I mistake not, of “connecting as closely as possible” an antecedent and consequent verb, which the mind has already associated in one and the same predication, Matthiæ might have ac-

tive, *ὅς*—see Sewell, *Hor. Phil.* p. 66. and pp. 88–90, and compare Matth. Gr. Gr. §. 483. a. Viger ch. viii. sect. vii. rule 1.

(5.) The same explanation might have been given of Il. i. 86: οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ᾗτε σὺ, Κάλχαν, εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις—which moreover, when compared with Il. ii. 827, Πάνδαρος, ᾗ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν, affords an apposite illustration of Matthiæ's distinction Gr. Gr. §. 626. p. 1121: “ὅστε seems to point out a more detailed account of what is already involved in the preceding words, or already known; *ὅς*<sup>s</sup> some additional circumstance.”

“The common language of Greece,” he adds, “retained the *τε* only in *ὥστε* and *οἷός τ' εἰμί*.” On the original construction of *ὥστε*—which, with an infinitive following, properly expressed the same kind of *natural and necessary consequence*, as in the note on v. 353. p. 138, we have assigned to *ὥς* or *ὅπως ἂν*, followed by an optative or conjunctive—see by all means §. 531. Obs. 2. p. 915. §. 532. d. p. 918. §. 534. Obs. 3: and compare, in certain connections where we might also have had *ὥστε*, the like use and construction of *ἐφ' ᾗτε*: §. 479. a. In the account that he has given of *οἷός* or *οἷός τ' εἰμί* with an infinitive, §. 479. Obs. 2. a, the learned author has not expressed himself with his wonted clearness and precision; nor has he, in the spirit of the distinction just noticed in the case of *ὅς*, sufficiently distinguished between *οἷός τε*, Angl. *up to't*, which is always used with reference to some standard, previously expressed or understood, and *οἷός* or *οἷός καί...*, *likely* or *like to...*, whereby the mind is carried onward to some object or conjunction which it expects the speaker to communicate.

The truth is, that *τε* having served, as we have seen, in the infancy of the Greek language, to link together in words such perceptions as the mind had previously associated either as *subject and predicate* (first concord in grammar), or as *substance and property* (second concord), or, (advancing onward, as from words to sentences, so from one sentence to another), as *antecedent and relative* (third concord)—all which logical relations we may be permitted to include under the general designation of *protasis and apodosis*—it is

counted for that occasional construction of *ὥστε* with an indicative (as in Soph. Œd. T. 534. Herodot. i. 32), respecting which he professes himself unable

as yet to satisfy himself, in a note on §. 629. p. 1126.

<sup>s</sup> More usually *ὅς καί*—see Herm. on Soph. Œd. C. 1054.



no wonder that, conversely, from the presence of *τε* affixed to a relative adjective or adverb in apodosis, we should be expected to be able at once to associate it with its correlative term, whether actually present in the protasis, or not. Hence *ὥστε*, with a dependent proposition, is always *so as* (*τὼς ὥς*), though neither *τὼς* nor *οὕτως*, nor any other kindred word, may actually have preceded; and on the same principle we may explain Il. vii. 208. *σεύατ' ἐπέθ', οἶός τε* (τοῖός οἶός) *πελώριος ἔρχεται* Ἄρης, *ὅς τ' εἶσι πόλεμόνδε μετ' ἀνέρας, οὓς τε* Κρονίων κ. τ. λ., and Od. xi. 25. *βόθρον ὄρνυξ', ὅσσον τε* (τόσον ὅσον),<sup>t</sup> *πυγούσιον*—for which in other passages, where *τε* becomes in consequence purely *explanatory*, we find *ἐπεὶ οὐ δύνασαι σὺ τανύσαι· οὐ γάρ τοί σέ γε τοῖον ἐγείνατο πότνια μήτηρ, οἶόν τε* (*ut esses scilicet*) *ῥντῆρα βιοῦ τ' ἔμναι καὶ ὀϊστῶν*: Od. xxi. 171–3, and ἀλλ' *ὅτε τόσον ἀπῆν, ὅσσον τε γέγωνε βοήσας*: ib. v. 400.<sup>u</sup> Hence too, we may conclude, originated the idiomatic, and in the first instance (it is probable) colloquial, adjective *οἶός τε, οἶα τε, οἶόν τε*, with an infinitive expressed or (as in Soph. CEd. C. 1418. Phil. 925.) obviously understood—Angl. *the man to, the sort of person, or thing, to*; hence *competent, able*; and *οὐχ οἶόν τε, impossible, it cannot be*—which in the Iambic dialogue of Greek Tragedy, where it is of most frequent occurrence, will be found to be so placed always<sup>v</sup>, as that the

<sup>t</sup> Zeunius, following Hoogeveen, on Viger ch. viii. sect. vii. rule 1. resolves this into *καὶ τόσον ὅσον πυγούσιον*—but, besides that this would imply that *τε* and *καὶ* are convertible at pleasure, it would introduce an emphasis and appearance of amplification, *and that too*—*καὶ ταῦτα*: compare 1 Cor. ii. 2—which is not called for, and seems not to have been intended. See the context of this, and the other passages, Il. v. 305. 500. ix. 477, &c., where they in like manner would resolve *ἐνθα τε* into *καὶ ἐκεῖ, ἐνθα*; *ὅτε τε* into *καὶ τότε, ὅτε*: *ὥσελ τε* into *καὶ οὕτως, ὥσελ, &c. &c.*

<sup>u</sup> It must have been from such passage as this, which we might translate: *but when he was just so far off* (shore) *as 'tis a man makes himself heard by shouting*, that I should imagine Hermann (on Viger, p. 519. n. 315) derived that notion which Matthiæ Gr. Gr. p. 1121. note (f) professes himself unable to understand, and which Arnold on Thucyd. vii. 20. 10. and Böeckh, Preface to *Greek Inscriptions* vol. i. p. xxiii., pronounce to be “utterly unfounded

and unreasonable”—namely, that “*τε* proprie non copulat, sed rem reddit incertam, ut fere nostro *etiva* (perhaps) respondeat.” There is, in truth, a considerable admixture of vagueness in this general limitation, partly owing to the indefiniteness of the subject *βοήσας*—on which compare the note and reference given on v. 59 of this play, p. 79—and partly also to the indefiniteness of the predicate *γέγωνε*, inasmuch as the precise distance to which the human voice can be distinctly heard, although *τε* truly indicates that there is such a standard of measurement, cannot be determined otherwise than as included within certain general limits. Viger would make *ὅσον τε* here, as in Herodot. ii. 8. ἀλλ' *ὅσον τε* *ἡμερῶν τεσσάρων ἀναπλόου στεινὴ ἐστίν*, equivalent to *ὅσον τι*—and we may undoubtedly in some degree apply to it the remark of Matthiæ Gr. Gr. §. 487. 4. p. 810.

<sup>v</sup> In one solitary instance, Eur. Hec. 15. *ὅτε γὰρ φέρειν ὕπλας, οὐτ' ἔγχος οἶός τ' ἦν*, do we find an exception to the truth of this observation—but this



metrical ictus shall fall where the enclitic particle conspires to place it ; and thus from the intonation of the voice οἷός τε, as equivalent to τοῖος οἷος, would be readily distinguished from οἷος as it stands in any other connection.

Under the general head of *relative* are necessarily included all those *limiting* and *hypothetical* propositions which are introduced by particles all more or less directly derived from the relative pronoun, and in which we may consequently expect to find τε still adhering to the relative, and, in the absence of any formal antecedent, assisting to call up by association in the mind of the hearer the true correlative term. Particles of this description are, as we have already intimated ὥς, ὅτε, ἵς, Angl. *till such time as*, (τῆς ὥρας, ἥς) ; ἐί, Angl. *in case that, if* (τῇ ἐπιθείσει ἥ) ; ἐπεὶ, (compound of ἐπὶ, *upon*,) Angl. *in time, after that* ; in argument, (compare ἀπὸ ὧν, *because*) *since, forasmuch as* ; ἔνθα, Angl. *that way, there*, (ἦν with formal syllable affixed) ; ὥσκι, compounded of ὥς and ἦ or ἐί, as we find also ἔως (with correlative εἰς) compounded of ἦ and ὥς—and instances of their early construction are Il. v. 136. 500. xii. 132. Herodot. i. 74. vii. 141. 158. Il. i. 81. xi. 116. Od. i. 204. Herodot. i. 39. 54. 58. vi. 84. Il. v. 305. ix. 477. xii. 393. &c. &c.

It remains only that we inquire under what circumstances τε stands in apodosis, not, as we have hitherto seen it, to a single word, but to an entire sentence going before. And this we shall find to be the case, only when the protasis and apodosis, which together make up the whole proposition, have been severally presented to the mind as *facts*, which, in this common relation of facts, i. e. of certain previous associations of ideas, it consequently is enabled to set down together whether for the purpose of combination or of contrast<sup>w</sup>. In other words, τε in that expression which we have already seen it conveys, of *incident* or *occurrence*, cannot form part of the apodosis of a sentence otherwise than relatively to *itself* in the protasis ; just as we sometimes find μὲν in the same logical relation answering unto μὲν, or δὲ unto δέ, or (when some word in the apodosis is singly and emphatically opposed to some one word in the protasis) καὶ unto καί, or even γε unto γέ. See Matth. Gr. Gr. §. 616. 3. and §. 622. 5 ; and compare Il. i. 81. εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ, ἀλλὰ γε καὶ μετόπισθεν ἔχει κόνον : iv. 160.

need not surprise us in a writer, who uses also the remarkable expression Orest. 680. οἷός τε δ' εἶ, Angl. *for you are equal to't, or have the ability to do't* ;

sc. τοῖς δεομένοισιν ὠφελεῖν, which has just preceded.

<sup>w</sup> Compare Matth. Gr. Gr. §. 620. 1. a. and §. 626. p. 1119.

εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, ἔκ τε καὶ ὄψε' τελεῖ: and, as perhaps the most remarkable instance on record of the primitive use of τε in stringing words and sentences together, x. 224-6. σύν τε δὺ' ἐρχομένω, καὶ τε πρὸ ὁ τοῦ ἐνόησεν, ὅπως κέρδος ἔη' μούνος δ' εἶπερ τε νοήσῃ, ἀλλὰ τε οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις, which—if we may venture to assign to τε, considered as the connecting thread which runs through the several clauses of this proposition, some such elementary notion of *being*, as is necessarily included in the notion of there being something present to the mind of the speaker—we may translate, as before: “’Tis, or it *be*, when two go together, *that it be* (καί, at the same time, then), this man vies with that in contriving how good may come of it; but alone, if *it so be*, a man shall have set his wits to work, still *it be* with him, slower *be* wit yea and (δέ in proportion thereunto) slight *be* counsel.” This sentence, we may add, when divested of its “needless verbiage”—which for that purpose we have exhibited in distinct type—will shew that, although a single τε cannot, a single καὶ may properly and conveniently connect the protasis and apodosis of a logical proposition, as often as the transition from the one to the other, although necessarily a distinct, is yet but a single step: see Matth. Gr. Gr. §. 620. a., and compare Thucyd. iv. 8. ὥς δ' ἐδόκει αὐτοῖς ταῦτα, καὶ διεβίβαζον ἐς τὴν νῆσον τοὺς ὀπλίτας.

One apparent exception to this theory ought perhaps to be noticed here—ὅς κε θεοῖς ἐπιειθήναι, μάλα τ' ἔκλυνον αὐτοῦ: Il. i. 218. But, not to mention that we might translate this: *A man shall be obedient unto the gods, and verily they hearken unto him*—in which case the latter clause may be regarded as the predicate of the subject present to the mind in the former, viz. *a man* (no matter who) *not otherwise conceived of than as a god-fearing man*—it is plain that there is no contingency or doubt implied in the protasis, on which the existence or truth of the apodosis should depend; but that both are alike present and realised in the mind of the speaker, so that this their mutual relation might have been otherwise expressed by εἴτε θεοῖς ἐπιειθήναι μάλα τ' ἔκλυνον αὐτοῦ, Angl. *as surely as a man shall be obedient unto the gods, so surely do the gods hearken unto him*. Very different, therefore, from this is that construction of τε in the apodosis, which Dr. Arnold—as it appears to us, grafting error upon error, when he refers us for authority to his note on i. 133—would put upon a difficult sentence of Thucydides, which, with the sanction of one Italian and two Parisian MSS. introducing δαπάνην γίγνεσθαι

in place of *δαπάνη γίνεσθαι*, we should incline to read : *καὶ τὴν πρόσ-  
οδον ταύτην μεγίστην οὖσαν Ἀθηναίων ἦν ὑφέλωσι, καὶ ἄμα, ἦν ἐφορμῶσι  
σφίσιν, αὐτοῖς δαπάνην γίνεσθαι, πείσειν τε οἰεσθαι καὶ Πισσοῦσθην ὥστε  
ξυμπολεμεῖν.*

Here we take our leave of *τε*, which, if we have correctly traced it to its source, both in right of etymology and as having been a most important element in the logical construction of words and sentences, claims in a peculiar and pre-eminent sense to be entitled *the copulative particle* in Greek. "The full development of all its uses"—says Mr. Sewell, in dismissing his own brief summary of them—"would require a long and elaborate inquiry;" and this, so far as the present writer is individually concerned, has been most unsparringly bestowed upon it—with what success, he must leave it to the most considerate and indulgent of his readers to determine.

#### NOTE D. p. 99.

Hesychius explains *ἕτερον* by *ἄλλον ἢ ἁλλοῖον, ἢ ἐν τοῖν δυοῖν, ἢ ἀριστερῶν. νῖον, δεύτερον*. It may be translated, therefore, either *another thing*; or *a thing* in itself *other* than wont to be, i. e. *changed* or *strange*—and the context must in every case determine, whether the variation indicated is (1) *actual*, as from one thing to another thing of the same kind; or (2) *relative*, as from any particular, and it may be purely conventional, standard; or (3) *reflexive*, as from the condition or appearance of any thing at one period, to the condition or appearance of the same thing at another.

Take as illustrations of (1) Acts ii. 40. *ἐτέροις τε λόγοις πλείοσι κ. τ. λ. and with many such-like words &c.*: of (2) Ibid. v. 4. *ἤρξαντο λαλεῖν ἐτέραις γλώσσαις, other and strange, or unknown, tongues.* 1 Cor. xiv. 21. *ἐν ἑτερογλώσσοις καὶ ἐν χειλεσιν ἐτέροις.* Theb. 170, *ἑτεροφώνῳ στρατῷ*: of (3) St. Luke's Gospel ix. 29. *ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον*, i. e. *ἡλλοιώθη*, says Schleusner, who compares Horace, Carm. iv. 10, 6: *quoties te in speculo videris alterum.* Lex. Nov. Test. v. *ἕτερος*.

#### NOTE E. p. 104.

It had been the Editor's intention here to suggest the formal recognition in our Greek grammars of an older class of Verbals, *ἡγορός, ἡκοός, ὄχος, νομός, σκοπός, στροφός, τροφός, φορός, χοός &c.*—which, although (like *παιός* in the text) they have for the most part become obsolete as simples, are still to be met with in their

compounds, *κατήγορος, ὑπήκοος, ἡνίοχος, οἰκόνομος, ἐπίσκοπος, ἀσπιδόστροφος, γηρότροφος, κανήφορος, οἰνόχοος* &c. (why not, therefore, *πρόσπαιος*?)—derived from the 3rd pers. sing. of the *Perf. Middle*, by the very same process as *Matth. Gr. Gr. §. 220* has noticed in relation to the *Perf. Passive*. A little reflection, however, has convinced him that no such suggestion was needed, nay, that it was a positive waste of means to call in the aid of two formative tenses, *ἔπαον, πέπηγα*, only to fall back, after all, upon the radical letters from which we first set out.

From the common root *ΠΑΙ-* would spring both those essential and parallel parts of speech, the attributive noun, *παί-ός*, one that strikes, (including both substantive and adjective), and that curious combination of the attribute and the original copula, *παί-ε*, which we have before called the first germ of the verb: and from this simple stem—gradually developing itself as radical *Present*, with derivative 2nd <sup>a</sup>*Future*, 2nd *Aorist*, and 2nd *Perfect*; next striking out fresh roots, and withal springing up, and spreading forth its branches so luxuriantly, as to overshadow, and sometimes half conceal the obscure outline of its former self—arose that stately *Greek Tree*, which formed the strength and beauty of that language, of which—as of the “glad tidings” whereof it was to be the hallowed vehicle—it may with almost equal truth be said, that its “sound is gone out into all lands, and its words unto the ends of the world.”

NOTE F. p. 106.

Mention has been made, in note (z) p. 81, of three distinct classes of Greek nouns generally thought to be derived from the *Perf. Passive* of the verb—the first from the 3rd pers. sing., ending in *της*, and indicative of the *agent*; the second from the 2nd pers. sing., in *σις*, denoting the *action* or *doing*; and the third from the 1st pers. sing., in *μα*, the *act* or *thing done*. With respect to this supposed derivation Mr. Sewell (*Hor. Phil.* p. 68.) suggests, that “it would perhaps be more correct to consider the two as collateral stalks from the same root”—and admitting the reasonableness of this remark, more especially as applied to the older forms of the Greek verb, the Editor forbears to press the conjecture, which here too he had once intended to bring before his readers, that three corresponding classes of nouns may in like manner have been

<sup>a</sup> Second in grammatical, not in historical, order of precedence.



derived from the Perf. Middle, or (as the preceding note will shew he ought rather to have said) from the radical Present or unaugmented Aorist; viz. from the 3rd person a class of *active* Verbals in *ος*, which in their simple form became for the most part epicene substantives, e. g. *ἄθεός*, *γονός*, *σκοπός*, *τροφός* &c.; from the 2nd pers. a large class of feminine nouns in *η*, (properly adjectives, but always used as substantives), denoting some process of *action* or *production*, e. g. *γονή*, *σκοπή*, *χοή*, *νομή*, *τροφή*, *διδασχῆ*, *φυλακή* &c.; and from the 1st pers. a class of *passive* Verbals (generally to be found in composition as adjectives of two terminations) in *ος* and *ων*, denoting the *act*, or *product*, (i. e. the thing *done*, or *done to*), e. g. *γόνος*, *that is engendered, offspring*; *σκοπός*<sup>b</sup>, *that is eyed, a mark to be hit*; *νόμος*, *that is received to hold, custom, prescription, law*; *τρέφες*, *that is fed up, a fattening*; to which we may add (from *βο*<sup>c</sup> root of *βόσκω*) *βόες*, *βοῦς*, *that is fed, an ox*; *νόος*, *νοῦς*, *that is perceived, a perception or thought*; *χόος*, *χοῦς*, *that is heaped, a barrow or mound*.

It is obvious, however, to observe the analogy (for example) between the following pairs of verbal nouns; *τροφός* and *θρεπτήρ*, with its feminine *θρέπτειρα* (Eur. Troad. 195): *τροφή* and *θρέψις*; *τρόφος* and *θρέμμα*—as also between those verbal adjectives so frequently found in composition with other words, *τροφός* and *θρεπτός*—and to both one and other of the series to which they severally belong, to what we may call *the primary and secondary formation of*

<sup>a</sup> *Θεός* is here assumed to come from *ΘΕ*, whence *θέτι*, *θές*, *θίω*, and *τίθημι*. Compare Herodot. ii. 52: *θεοὺς δὲ προσωνόμασάν σφας ἀπὸ τοῦ τοιοῦτου, ὅτι κῶσμι θέντες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον*. Hence Schutz's ingenious emendation of *Æsch. Suppl.* 85. (on which see Wellauer's note) *εἰ θείη θεός ἐδ παναληθῶς*. *Γονός* (in Homer *γουνός*) is not found but as an adjective, agreeing with *χάρος* or *χώρα* understood, in the sense of a *fertile spot or region*. In the sense of *parent*, it has been wholly superseded by *γονεύς*, as *τροφός* also, in the masculine (but not in the feminine) gender, has with few exceptions given way to *τροφεύς*. *Σκοπός*, which almost invariably signifies a *military spy or scout*, is, as we might expect, found only as a masculine substantive.

<sup>b</sup> The accentuation of this word,

which will be observed to differ from that of the other nouns adduced in the same class, is to be accounted for, I think, on the same principle as that of the neuter nouns *μοῖον*, *ποτόν*, *φυτόν* &c., viz. that it denoted something altogether passive and inanimate. Hence probably, on the one hand, we find both *μοῖος*, and *μοῖον*, *lint*; but *πότος*, *symposium, a wine-party*, distinguishable from *ποτόν* a *drinkable*; *στροφός*, a *rope*, from *στροφός*, *twisting or twisted* &c. &c.—because in these proper substantives there is an implied notion of animation and agency. One difficulty, indeed, still remains which we must frankly confess ourselves unable to solve—viz. how the Greeks contrived to distinguish between (*τρόπος*) *σκοπός*, a *mark*, and (*ἀνθρωπ*) *σκοπός*, a *scout*.

<sup>c</sup> See Thiersch, Gr. Gr. §. cxxxiii. 2.

substantive nouns in Greek, may we with equal truth apply the philosophical remarks of Mr. Sewell (*Hor. Phil.* p. 73.) and say—“That the inflection by  $\mu$  [or *-os passive*] should be susceptible of three genders, that by  $\tau$  [or *-os active*] of two, and that by  $\sigma$  [or  $-\eta$  supposed to be derived from  $-\epsilon\varsigma$ ] of the feminine only, is perfectly consistent with what might be expected. The result of an action is, of course, open to any farther notion of activity, passiveness, or neutrality. The agent can never be considered in the contradictory light of a non-agent. And the action, in all probability, is marked universally by the feminine from the metaphorical notion of production.”

According to this view of the subject, then,  $\tau\rho\acute{\iota}\beta\omicron\varsigma$  (*that is trodden*) is properly an *use* or *habit*;  $\tau\rho\acute{\iota}\beta\eta$ , the act of *using* or *wearing*; Prom. 639. Agam. 448. Ch. 749. 943:  $\pi\lambda\acute{\alpha}\nu\omicron\varsigma$  (*that is out of the way*) a *deviation* or *error*;  $\pi\lambda\acute{\alpha}\nu\eta$ , the act of *wandering* or *going wrong*; Prom. 576. 585. 623. 738. 784. 788. 820—but these two forms of nouns, like those in  $-\sigma\iota\varsigma$  and  $-\mu\alpha$ , and the corresponding Latin nouns in  $-tio$ , and  $-en$  or  $-entum$ , are not always kept distinct—any more than in our own language, in which for the most part we have but one term for both—inasmuch as the general notion of *acting* may at any time be so defined by circumstances, as to limit the expression of it to some one particular *act*. Sometimes also the doing of a thing, considered as the appropriate means, is presumed to *include* the end or issue sought for; as in the case of that very common, yet very curious, verb  $\epsilon\pi\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$ , *I set myself to a thing*; and hence, as the natural consequence of so doing, *I virtually know it*.

## NOTE G. p. 135.

If this arbitrary insertion of a letter  $\epsilon\upsilon\phi\omega\nu\acute{\iota}\alpha\varsigma$  *ἔνεκα*, which is a favourite theory of the old Etymologists, appear unsatisfactory to any one, he will do well to have recourse to the more profound and philosophical investigations of modern Philology.

Supposing the root of  $\pi\lambda\acute{\epsilon}\kappa\omega$  to be  $\Pi\Lambda\Lambda\kappa-$ , we readily obtain from it the attributives  $\pi\lambda\acute{\alpha}\kappa\iota\omicron\varsigma$ , a *plotting* or *manœuvring person* (whence probably  $\acute{\alpha}\pi\lambda\acute{\alpha}\kappa\iota\omicron\varsigma$   $\acute{\alpha}\pi\tau\alpha\iota\sigma\tau\omicron\varsigma$  Schol. on Soph., to describe the opposite character) and, with a nearer approach to an abstract substantive,  $\pi\lambda\acute{\alpha}\kappa\acute{\iota}\alpha$  (duplicity), an *underhand action* or *course of action*; *indirect* and *tortuous dealing*; whence also  $\acute{\alpha}\pi\lambda\acute{\alpha}\kappa\acute{\iota}\alpha$  (multiplicity), *much scheming* or *weaving*; a *course of action* characterised by many

*windings and turnings.* Now how was the essential character of a substantive given to an attributive word like this?

Let Professor Sewell, who proposes, answer the question. "When we minutely examine the ideas conveyed to the mind by any individual case of action and passion, we shall find that they are all resolvable into the perception of some new quality appearing in a substance, gradually and concomitantly with the presence of some other substance"—e. g. in the case before us, the perception of an intimate and inseparable connection between *plotting* and *making mischief*, between *acting underhand* and *acting from an unworthy motive*; insomuch that, in every language probably, the attributives *single* and *double* immediately call up the concomitant ideas of *good* and *evil* respectively. "This quality," then, "by its novelty, irresistibly seizes the attention, detaches itself from the other to which it has just been annexed, assumes a substantive form, and, from the necessary analogy of motion to a definite point, is designated in Greek by the letter  $\mu$ , which almost invariably possesses this precise signification. And no equally correct and philosophical mode could be devised by which to express an indefinite substance [*πλᾱκία*, *covert dealing*] as recipient of some new quality [whereby it is converted into *ἀπλᾱκία*, *low and wicked cunning*], than by that new quality itself with the additional notion of its recent annexation [*ἀμπλᾱκία*]." See Sewell's *Hora Philologica*, pp. 63–72.

NOTE H. p. 248.

In the first of these passages, (1) Æsch. Suppl. 727, ἴσως γὰρ ἡ κήρυξις ἢ πρέσβυς μῶλοι, ἄγειν θέλοντες ῥυσίων ἐφάπτορες, the alarmed fugitives, catching their father's meaning—in telling them to seek the protection of the gods, whilst he goes for assistance—reply to what they conceive to be passing in his mind, *Yes! for it may be either some herald or ambassador, you would say, that has come &c.*; μῶλοι, poterat<sup>a</sup> advenisse; where the first speaker himself would have said ἴσως ἂν μῶλοι, forsitan advenerit—as (2) in Soph. Electr. 800, after the Παιδαγωγὸς has said οὐκ οὐν ἀποστείχοιμ' ἂν, εἰ τὰδ' εὖ κυρεῖ; (Angl. *Shouldn't I be going, then, if this be all right?*) Clytemnestra replies, ἤκιστ'· ἐπεὶ περ οὐτ' ἐμοῦ καταξίως πράξειαι, οὐτε τοῦ πορεύσαντος ξένου: *By no means! since in truth neither to my credit should you do so, nor &c.* i. e. *it were worthy neither of me, nor of the friend*

<sup>a</sup> See note (y) p. 174.

who has sent you hither, that you should do as you say, viz. go away—for unless πράξεις, *facturas eras*, (or we might have rendered it a little differently, *facere poteras*, Angl. neither to my credit might you do it &c.) be thus regarded in the light of what we may term an *ancillary* verb, standing as the best Greek writers sometimes employ<sup>b</sup> δρᾶν and ποιεῖν, in the room, and merely to avoid the repetition, of the principal verb that precedes or follows in the same connection, we must needs supply εἰ ἀποστείχοις, as Matthiæ has observed, and so be constrained to read either, as he proposes, κατάξῃ ἂν πράξεις, or καταξίως πράξαις ἂν—if you should go away, you would act &c.—(3) Eur. Iph. A. 418, ὥστε τερφθείης ἴδων, χρόνον παλαιὸν δωμάτων ἔκδημος ὢν, I interpret in the spirit of Hopfn's remark upon it—"Nuncius Agamemnonem provocat ad lætitiā et exultationem"—so that you should, i. e. I reckon you will, be delighted to see them (Clytemnestra and her children), having been a long time absent from your home: τερφθείης (*gaudere poteras*<sup>c</sup>) which simply expresses the speaker's own thought, or conception of how Agamemnon might naturally be supposed to feel under existing circumstances, being in fact equivalent to τερφθήσῃ, οἶμαι—<sup>d</sup>or οἶμαί σε τερφθήναι Angl. I reckon upon your being delighted—whereas if there were any thing conditional or contingent in the expression; that is, if ἴδων were to be resolved, as Matthiæ suggests, into εἰ ἴδοις, we must have had τερφθείης ἂν, as we see in Prom. 758, ἦδοι' ἂν, οἶμαι, τήνδ' ἰδοῦσα συμφορὰν.

In connection with the present subject, which, as occasion offered, has been somewhat irregularly pursued up to this point—the Editor, in conclusion, has the satisfaction of being able to refer his readers to a passage of Thucydides, which very strongly confirms the truth of what has been advanced in the note on v. 534. p. 174, and made the basis of each succeeding observation. It is Book iii. c. 84: ἐν δ' οὖν τῇ Κερκύρᾳ τὰ πολλὰ αὐτῶν προετολήθη, καὶ ὅποσα ὕβρει μὲν ἀρχόμενοι τὸ πλεόν ἢ σωφροσύνη ὑπὸ τῶν τὴν τιμωρίαν παρασχόντων οἱ ἀνταμυνόμενοι δράσειαν, πενίας δὲ τῆς εἰσθυίας ἀπαλλαξέοντες τινες (μάλιστα δ' ἂν διὰ πάθους ἐπιθυμοῦντες τὰ τῶν πέλας ἔχειν) παρὰ δίκην γινώσκουσιν, οἳ τε μὴ ἐπὶ πλεονεξία, ἀπὸ ἴσου δὲ μάλιστα ἐπιόντες, ἀπαιδευσία ὀργῆς πλείστον ἐκφερόμενοι, ὡμῶς καὶ ἀπαραιτήτως ἐπέλθουσιν: where, it will be seen, that *all such things as*, under the general circum-

<sup>b</sup> See Seager's *Abridgement of Viger*, ch. v. §. x. xiv. p. 97.

<sup>c</sup> See note (γ) p. 174.

<sup>d</sup> Compare Agam. 310, οἶμαι βοὴν ἔμικτον ἐν πόλει πρέπειν.



stances here set down, either *on the one hand* an oppressed and retaliating party, or *individuals on the other*, *might*—i. e. *may be conceived to—do, devise, or execute*, are severally expressed by the optatives δράσειαν, γιγνώσκουσιν, ἐπιέλθουσιν, without ἄν: but *such things as*, in that particular case which (as reducing the general proposition within narrower compass, only to set it before us in a more precise and practical form) I have ventured to inclose within brackets, these same individuals *would*—i. e. *may be expected to—determine upon doing &c.*, are declared to be matter of probable expectation or apprehension, by the introduction of the contingent particle ἄν. Compare p. 134, note (p.)

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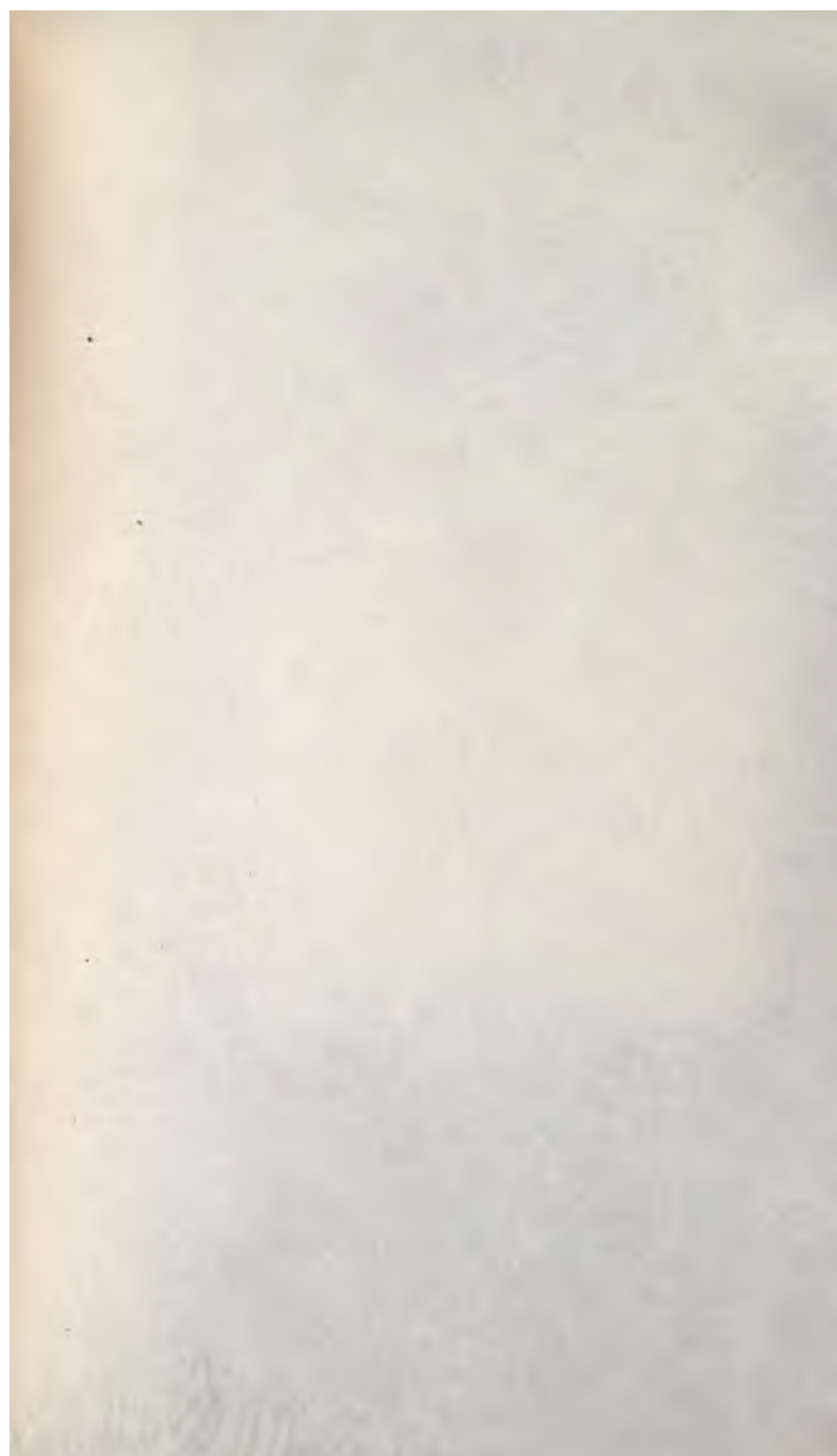
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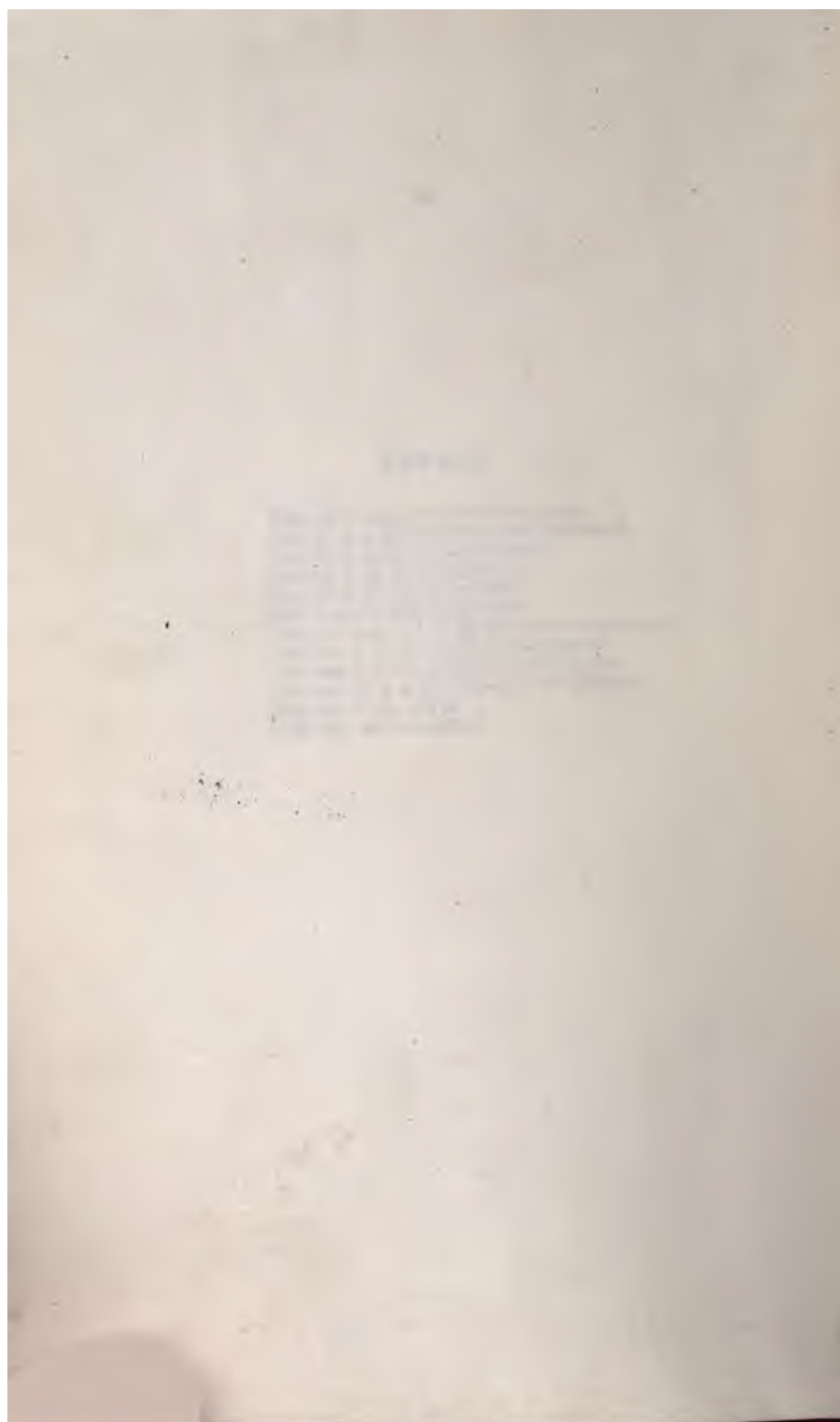
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## ERRATA.

- Page 13. v. 249. *for γυναικ' read γυναικ'*  
Page 59. l. 3. *for ΑΙΓΙΣΘΟΞ. read ΑΙΓΙΣΘΟΞ.*  
Page 66. l. 2. *for out read without*  
Page 83. l. 33. *for 572 read 570*  
Page 86. l. 28. *for ill read still*  
Ibid. l. 42. *for ἄρρα read ἄρρα*  
Page 126. note u. l. 1. *for γίγνεται read γίγνεται*  
Page 161. l. 17. *for φιλήτης read φιλητής*  
Page 203. l. 6. *for στομάτων read στομάτων*  
Page 231. ll. 5. 9. *for ἐμβάταις read ἐμβάταις*  
Page 103. l. 23. *dole in*  
Page 297. *dole foot-note γ.*





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